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The Bible.—No. .

J. RIDLEY.

There is no other book in the world to compare with the Bible. It is (the first of it) the oldest of all books. It was the first book ever printed, and more copies of it have been printed, and it has been translated into more languages than any other book. It has a wide range of subjects and treats of them more minutely than any other publication, of its size. It explores the ground, step by step, from the lowest hell to the heights of heaven; and, chronologically measures the distance from "Paradise Lost" to "Paradise Restored;" yea, more, from chaos the remote past, to the perfection of glory and order in the eternal age to come.

It is a stepping-stone from discord to harmony, and from the degradation of barbarism to injurious and sinful habits, to the height of freedom and purity; from corruption to incorruption, and from mortality to immortality. It is the light which has illumined the path from the dark and unhealthy regions of barbarity to the light and healthy realm of civilization, and onward to the glorious goal of perfection and men to life beyond the grave. It shines with clear and steady light. It is the polar star of hope. Banish it from the world and eradicate its teachings from the minds of men, and doubtless in a not far distant future the dark pall of ignorance, superstition, and savage barbarity, would settle down over the land.

It is pre-eminently, as its title indicates, "The Book." Yes, the book of books; the book of God, written by his dictation. A revelation of his will to, and his purpose concerning man, the head of earth's creatures. In it the history of this world is written; and written too, centuries before the events transpired. The rise and fall of nations and kingdoms, and the character of their rulers are given as faithfully as if recorded by the observer who witnessed them. Do we desire a "thrilling tale?" None can be found among the romances and novels written by man that is worthy to be compared with the Bible; as saith the poet:

"Let all the heathen writers join,
To form one sacred book—
Great God! When once compared with thine,
How mean their writings look."

It opens with nothing less than the sublime scene of the creation of a world, and pictures in thrilling words the bringing forth of earth's "king and queen" and their coronation in their glorious dwelling place and capital, "eastward in Eden." But soon an enemy, in the garb of a friend, enters their peaceful home, and a withering blight marks his tread, for by "pleasant words and fair speeches" he decoys them into subjection to himself; and the once happy king is dethroned; and, with his sorrowing "helpmeet," is driven from his home, which is soon covered with thorns, to till the ground, under the scorching rays of the sun, for a subsistance; and their children are doomed to poverty, sorrow and suffering.

But the story does not end here; step by step we follow the characters through the thrilling narrative, sometimes, on the mount of joyous rapture, and, anon, down through the dark vale of misery and gloom, until we find the thorn eradicated, the curse removed, the capital restored, man liberated from prison and brought to share the glory and blessedness of the place; all their sadness banished, tears wiped away, sickness removed, pain and death driven from their midst, and they granted "the kingdom, and dominion, and greatness of the kingdom under the whole heaven," for an everlasting possession. And if we would know how this great change was brought about we only have to consider the great "hero" of the book—the Lord Jesus Christ, the only begotten Son of the one who created all things. And he was a hero indeed. He gave up his wealth and glory, and entered the squalid vale of poverty and woe, and suffered with, and for, the lost; and purchasing their redemption with his own life, he became the rightful owner of all things. And at the last, having purchased their pardon, he sets the prisoners free, crowns them with eternal life, and exalts them to share the glory of his eternal reign in the "purchased possession." O what a thrilling narrative! What a wondrous story! And best of all, it is true.

Reader, that Hero is your friend. Trust him fully. Read carefully "the book" and learn of his love. "Acquaint thyself with him and be at peace."

Jefferson, Iowa.

Short and Effectual Prayers.

ELD. J. E. CLARK.

There are many prayers recorded in the Bible, most of which are short and effectual.

Suppose the blind man that sat by the wayside begging, hearing the multitude pass by, asking what it meant, being told that Jesus of Nazareth passeth by, had at this time made a long prayer; the result would have been, that the Lord would have passed out of sight and hearing. But hear the short, earnest, effectual and repeated prayer of only nine words—"Jesus thou Son of David, have mercy on me," and the Lord heard and answered immediately, and the blind man received his sight, according to his faith.

As Jesus was journeying through Tyre and Sidon, a woman cried unto him saying, "Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil." But the Lord answered her not a word. She received no answer to her prayer, but [illegible] saying there was no use? Oh [illegible] worshiped him, and addressi[illegible] still shorter prayer of only t[illegible] help me." This short prayer [illegible] faith did the work; and Jesus [illegible] woman, great is thy faith, be [illegible] as thou wilt," and her petition [illegible] and her daughter was made whole [illegible] hour.

It only took the short prayer of t[illegible] words at the grave of Lazarus, followed [illegible] voice of God, "Lazarus come forth," and he c[illegible] forth to life.

That memorable night when the disciples were toiling hard in the tempest to bring their ship to land, Jesus came to them walking on the water and as he drew nigh to them, Peter desired to go and meet him, and the Lord said, Come. But when Peter saw the wind boisterous he was afraid; his faith had failed him, and he began to sink; and a prayer of three words saved him, "Lord save me," and immediately Jesus caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"

It was a prayer of nine words that cleansed the leper: "Lord, if thou wilt, thou can'st make me clean." And Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed.

Dear reader, never ask the Lord only for what you really need. These very lengthy, dry, fashionable, faithless, wandering prayers, do not accomplish anything. They are not agreeable to the Lord.

Hear what the Lord says about long prayers.

In addressing the scribes and Pharisees he said, "ye for a pretence make long prayers; therefore ye shall receive the greater damnation." On another occasion he said, "When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men: verily I say unto you, they have their reward. But when ye pray, use no vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

The dying words of the Son of God on the cross was comprehended in ten words: "Father, forgive them, for they know not what they do." When thou prayest follow Scripture examples, and see how much you can comprehend in the fewest words. My advice is to watch unto prayer, and to ask only for those things that we need. Our Father in heaven knoweth what things we have need of before we ask him. Be not ye like unto the heathen.

We need not tell the Lord his name, for he knew that before we were born. We need not tell the Lord how the immortal angels fell, and were cast out of heaven down upon the earth and became devils, for he will not believe any such story; the Lord knows more about such things than we do. Prayer is the out-bursting of a heart filled with faith and love, imploring the Lord for what we need. The Lord is the giver, and we poor dependant objects are the receivers of his bounty. The fewest words the better; more faith and less words. Amen.

Why is it that some people never receive answers to their prayers? because they ask amiss. They are in friendship with the world, therefore they are the enemies of God (James 4: 4). Without faith it is impossible to please God. We are to draw nigh to God, and he will draw nigh to us. "Cleanse your hands ye sinners, and purify your hearts ye doubleminded; be afflicted and mourn, and weep; let your laughter be turned to mourning and your joy (worldly joy) to [illegible] Humble yourselves in the sight of [illegible] will lift you up." Stand complete in Christ Jesus, and [illegible] creature in Christ Jesus, and [illegible] be answered.

[illegible].

[illegible]t-Breathings.

[illegible]O. M. BUTTON.

[illegible] abounds, glory will super-abound. [illegible]em of his garment for healing, for [illegible] for heaven.

[illegible]is the bright and morning star of this [illegible] and the transcendent *helios* of the next. [illegible]ortality will be swallowed up of life, when [illegible]eath is swallowed up in victory.

[illegible] I am journeying to the city of life's fair trees. Would you like to hear "such a voice" as they heard on the holy mount? Get ready fellow-traveler, the day of God is nigh at hand. A blessed meeting; he, my lover, and I, faithful. Fools for Christ's sake will be wise enough to shine as stars among the angels. Poverty's rags will be changed for soft lustrous robes.

Stars in the blue may fade away, but saints shall never pale nor fall. When the curse is removed, fair will bloom the fairy fields. The Lord wants me in his glory, and hence has proffered me his grace.

Oh, for life eternal! Oh, for the land undying! We pant for the quickening spirit, and brilliant glory. I wish Christ would come and save us.

Christ? Oh my soul, how I love him! This moment he is precious. When, in exceeding splendor, shall I see him. My soul is a watered garden. My beloved is the complete embodiment of sanctity, of charity, and of life. When changed in a moment, we shall feel in our bodies that we are healed. I like the food that sticks to the soul, and fattens us for the fields of heavenly glory. May we dear readers, together, kneel on heavenly pavements.

Rochelle, Ill.

Anxious Waiting.

ELD. H. R KENDALL.

Hasten, O hasten! King of kings,
The hour that thine appearing brings;
Thy groaning saints, with lifted eyes,
Are sending forth their plaintive cries:
Oh, heavenly Bridegroom, now appear,
Thy waiting, weary bride to cheer;
We've waited long, are waiting still,
Our weary eyes with tear-drops fill,
While gazing up toward heaven to see
The tokens of earth's Jubilee.
Our heart's rejoice at every sight,
Which shows the passing of the night,
And every ray of dawning light,
Gives increase to our hearts' delight.
Oh, blessed day, when Christ shall come,
To crown us in our Eden home;
To take away all pain and care,
And let us in his glory share.
Already budding fig-trees show
The closing season of the snow;
And signs proclaiming quite as plain,
The coming of our Lord again,
To gather in his faithful few,
And from his throne make all things new.

Disco, Mich.

Chronology from the Flood to the Exodus.

A. ARMOUR.

The design of this paper is to show a possible harmony between the Great Pyramid and the Bible. In order to this it seems necessary to give up the astronomical date which has been given in connection with Pyramid literature as the date of the Flood, viz., B.C. 2790; and to assume that the entrance of the Pyramid represents the Flood, or, more correctly, the entrance into the world after the Flood.

Why is it thought possible to tell the date of the Flood from the calculated positions of the stars I cannot imagine, as I do not understand that the stars in such position are considered a sufficient cause for a flood. If not the cause, then the inference of a flood appears to belong to what was called astrology, a species of divination by the stars. So we dismiss the date B.C. 2790, and confine our attention to the measurements of the Pyramid itself. And we may also notice that the Pyramid passages must vary somewhat according to the line on which the measurement is taken. At the intersection of the descending and ascending passages, the ceiling line must be somewhat shorter than the floor line. And the axis, or middle line (which seems to have some claims to our notice), will also be proportionately shorter at this point. Also, the method of measuring vacant spaces has to do with the lengths. So the measurements of floor lines which have been given are not absolutely the only possible measures to an inch or a year, though the possible variation can be but small.

The Bible and Pyramid correspond in many points. Neither profess to teach chronology systematically. Both have chasms to measure. And both having the same author should be of equal authority, and be treated impartially by us. For our benefit the Bible must be translated; and a similar work must be done for the Pyramid. To combine a translation and an exposition is apt to spoil both. It is best for both to be separate. So it is not wise to lay the burden of exposition on those who have, as it were, taken the work of translating the Pyramid into known language. To every man his work. Our hearty thanks are due to those who have investigated and written for our learning. Let them continue their chosen work, and let others who can, take the work of expounding, and harmonizing, and applying the materials provided. But this is a digression. The measurement of the descending passage of the Pyramid from the entrance, which we will call the Flood, to the intersection with the ascending passage, which we call the Exodus, is 985 inch-years, on the floor line.

With this new light we will examine the records of the Bible in reference to this interval. Others had not the light from the Pyramid; having it, we are justified in using it, and we seek harmony by all fair and legitimate methods. Those who care to study this subject will turn to the passages cited and examine them, with their context. And where no book is mentioned, Genesis will be understood. In Gen. 11: 10-26, the years of the generations from the Flood to the birth of Abram are given, beginning with the birth of Arphaxad two years after the Flood, and ending with "Terah lived 70 years and begat Abram, Nahor, and Haran." Add these together, and we have 292 from the Flood to the birth of Abram. This seems simple, yet here we have our first difficulty. V. 32 says the days of Terah were 205 years, and he died in Haran. 12: 4 tells us Abram was 75 when he departed from Haran. And Acts 7: 4 tells us he removed thence when his father was dead. A little consideration will show us that all these things could not possibly be true. If Abram was 75 at his father's death at 205, Terah must have been 130 when Abram was born. This has been the usual reckoning, saying Abram was the youngest son, the eldest of the three was born at 70, but Abram at 130. This seems no the natural sense of 11: 26; and besides, leaves [illegible]ram little room for great faith in expecting son at the age of 100, if he himself was born when his father was 130. We will still call the generation of Terah 70. The explanation may be the reading of the Samaritan, that "brother should be read for "father"—meaning his brother Haran, Lot's father. The thoughtful may query from Gen. 12: 1 whether his father was not alive when he left his father's house.

Flood to birth of Abram,	292 years.
Abraham's age at death of Isaac, 21: 5,	100 "
Isaac's age at birth of Jacob, 25: 6,	60 "
Jacob's age when he stood before Pharaoh, 47: 9,	130 "
Making from the flood	582 years

to the migration of Jacob and his family into Egypt.

The next question is, How long did they dwell in Egypt? Influenced no doubt by Josephus (see Ant. 2: 15: 2) the answer has generally been; only 215 years. Since Colenso attacked the Pentateuch, modern critics allow 430 years as more consistent with the increase of Israel from 70 souls, (46: 27) to 600,000 fighting men (Num. 1: 45, 46), probably representing four times as many souls. What would be a reasonable estimate of the rate of increase? Shall we take Jacob as a criterion? He had two wives and two handmaids besides himself to begin with, and when he was 130 they amounted to 70 souls. If 5 increase to 70 in 130 years, how long will it take 70 to increase to say 2,500,000? Answer, about 500 years. Of course the calculations can only be approximations of the truth; but they show that 215 yrs is too short. But what does the Bible say Ex. 12: 40, "Now the sojourning of the children of Israel, *which they dwelt* in Egypt, was 430 years." Not as in the common version, *who* sojourned," but *which*, referring to the sojourning which was 430 years. Notice, also, "of the children of Isreal," and certainly it is the most obvious sense to refer it to Abraham. As stated before, modern commentators [illegible]ate the whole 430 years in Egypt. If we do this and add the 430 to the 582, we will have 1012 years from the Flood to the Exodus; being 27 [illegible] more than the Pyramid, 985.

But Paul [illegible] Gal. 3: 17 seems to locate this period of 430 [illegible] from confirming the cove-

nant to the giving of the law in the year of the exode. And there is another period of 40 years (Gen. 15:13, 14), which seems to apply equally well to the residence in Egypt. An it is not uncommon to ascribe to the world what strictly belongs only to the greater part: for example, Jacob's sons are all spoken of as born in Padan-aram (35:26), while Benjamin was born in Canaan (v. 16). Josephus, though in the place before cited, he allows but 215 years in Egypt, in two other places (Ant. 1:10:3 and 2:9:1 speaks of 400 years in Egypt, "their neighbor would be grievous to his posterity when they should be in Egypt for 400 years." Josephus seems often to cover up the truth by contradictions, and cannot be depended on where his testimony is unsupported. His chronology should never be classed along with the Bible as of equal authority.

Four hundred years in Gen. 15:13 is equivalent to "in the fourth generation" (v. 16). Suppose this prediction began to be fulfilled in Isaac, as was formerly thought; then the generations would be Isaac, Jacob, Levi, Kohath; and in the days of Kohath they should have entered Canaan, in place of going to Egypt. But Kohath went to Egypt along with his grandfather Jacob, and his son was Amram, whose son was Moses (Ex. 6:18, 20). As Amram lived 137 years, the Exodus in Moses' 80th year may have been in his life-time. But perhaps intermediate generations have been omitted. Jehu is frequently called the son of Nimshi; he was his grandson (2 Kings 9:14; compare also Matt. 1: and 1 Kings 8:25; 11:2, 14:1 and 21 [see margin]); and it will appear that between Joram and Ozzias or Uzziah), three generations were left out, Ahaziah, Joash, and Amaziah. In the case of the mother of Moses, "the [the Heb. is *th* not *a*] daughter of Levi" (Ex. 2:1), two intermediate generations may be omitted. The increase of Israel seems to require this. Then the four generations would count from younger generations who went into Egypt with Jacob. We count the 400 years of Gen. 15:13, from the migration of the children of Israel into Egypt, when Jacob was 130 years of age. Add to 582 and we have 982 to the Exodus.

For the 430 years from the confirming of the covenant, which was confirmed to Jacob (Ps. 105:10), and for the 430 years sojourning of the children of Isreal, we must go back. At the migration Jacob was 130. This was at the end of the second year of famine (45:11). Go back 2 years of famine and 7 years of plenty, and Jacob would be 121 at the time Joseph was made ruler. Joseph's age then was 30 (41:46). So Joseph was born when Jacob was 91. He was born at the end of the 14 years' service to Laban (30:25, after which there was six years service for hire (31:41); so Jacob was 97 at his return to Canaan. Up to this time he had not the name "Israel," nor could the children be said to sojourn while he dwelt in Mespotamia with Laban. But while on his journey he received the name of Israel (32:28), and then his sojourning as Israel might begin. But "the children of Israel" were not yet completed. Benjamin was lacking to make the twelve. And from the return, to Joseph's seventeenth year (37:2) is a space of eleven years, somewhere in which Benjamin was born, and the covenant confirmed. We see no way to get the act year; but considering Jacob's age, it is most likely to be in the earlier part of it. To place the confirming of the covenant (35:9) and birth of Benjamin, and beginning of the sojourning, three years after the departure from Padan-aram, in Jacob's 100th year, just 30 years before the migration to Egypt, and in exact harmony with the 400 years, will be in accordance with probability, and agree with the narrative. So the result is the same whether we count the 430 from Jacob's 100th year, or the 400 from his 130th. We have 982 in all, from the Flood to the Exodus and Giving of the Law. The Pyramid descending passage is 985 on the floor line. Whether the line of the *axis* would give a few inches less, I have not the means of knowing.

In conclusion, let us glance at the sum of the lengths of the Pyramid passages, taking the entrance to symbolize the flood, in the year ANNO MUNDI.....1656

Descending passage	985
Ascending passage to Grand Gallery	1542
Grand Gallery to great step	1814
Total, from creation to the step	5997

Wonderfully near 6000! And perhaps another year for the duration of the Flood might be added, bringing it within two years. And perhaps 1814 should be 1815.

Can it be possible that the tradition of 6,000 years, and the seventh a sabbath, is as old as the Pyramid? May the end of the 6,000 years not be signified by the steps? If we remember, the law of the seventh day is "from evening unto evening shall ye celebrate your sabbaths," we will see that the sabbath begins in darkness, a considerable time before the *sun* rises (Mal. 4:2; 2 Sam. 23:3, 4).

The 6,000 year theory is truly tradition, but it must have had some *origin*. Probably it was known to Paul and Peter, and is perh referred to in Heb. 4:9; 2 Pet. 3:8. Certai it is as old as the epistle of Barnabas, who says "consider, my children, what this signifies: finished them in six days. The meaning of is, that in six thousand years the Lord God will finish [Gr. *suntelei*] all things. For with him one day is a thousand years," etc. The word *suntelco* (see the noun from it in Heb. 9:26, "the *end* of the *ages*") has been aptly illustrated by the interlocking of the fingers of two hands; it is the latter end of one and the former end of another joining together, which may be illustrated by the Grand Gallery continuing, while the direction of its floor is changed. Others who have means of information may examine and illustrate this more fully, if correct. If I am in error, correction will be thankfully received.

Tamarack, Ill.

Is Sunday a Sabbath?

ELD. A. S. SEYMOUR.

The seventh-day people whose head quarters are at Battle Creek, Mich., ignore in all their preaching and publications the above idea, and labor most strenuously wherever their influence is felt to bring into disrepute, and cause people to disregard the same. It is to be regretted by all lovers of truth, and good order, that their efforts in this direction are so demoralizing to the general good of society.

But to the question, Is Sunday a Sabbath? and does God, Christ, apostles, and the Holy Spirit command and teach it. I affirm that it is, and that they do; and that it is the duty of all to observe the first day of the week as the Lord's holy Sabbath, not only in commemoration of his resurrection on that day, but in commemoration of creation; for Christ when exalted to God's right hand is to have the "pre-eminence in all things" not only in heaven, but on earth. By referring to Matt. 28:1; Mark 16:2, 9; Luke 18:12; and 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2, when the week and the first day of the week are mentioned you will find in the Greek scriptures the word "*Sabbaton*" occurring nine times; and this word is precisely the same that is used for the original seventh-day Sabbath that God enjoined only on the Jewish nation at the exodus from Egypt. Then it is certain that there is a Sabbat connected with the new covenant, or testament, or second will, that does not belong to the Jewish age, and I see no possible way of avoiding this conclusion.

But it may be said that "*Sabbaton*" in these nine citations are used in a figurative or general sense and is applied to the whole week. Granting this signification, it does not change the fact that Sunday is a Sabbath, for if the whole week is a Sabbath, then surely the first day is one seventh part of that time, consequently a Sabbath. In a comment by Macknight upon 1 Cor. 16:2, found in the "Emphatic Diaglott" we have the following: "As *kata polin* signifies every city, and *katamecna* every month, and Acts 14:23, *kata ekklesian*, in every church; so *kata Sabbaton* signifies the first day of every week." This seems to remove all doubt as to the Lord's day being a Sabbath.

Now is this first day Sabbath commanded or enforced? From the very fact that "*Sabbaton*" stands connected with the new covenant, and is mentioned nine times, it is a sufficient gurantee to warrant its observance from the cross to the judgment, upon all loyal subjects to heavens' appointed King. But to the "law and testimony" (Deut. 18:18). "I will raise them up a prophet from their brethren like unto thee, and will put my words in his mouth and he shall speak all that I shall command him." This prophet or teacher is Jesus Christ. God sent him into the world to speak all that he commanded him. Did he do it? Christ says in Heb. 10:9, "Lo, I come to do thy will, O God." Having done it, he says (John 17:4), "I have finished the work thou gavest me to do." Then Christ did speak all God commanded him to speak. Does God then command us to observe the christian Sabbath? He does; for he uses the term "*Sabbaton*" nine times, and his wisdom should not be set aside for that of man.

Christ in his commission to the twelve apostles says, "Go teach all the nations....teaching them to observe all things whatsoever I have commanded you." Did Christ command the twelve apostles to teach all that the Father commanded him? He did, as the above testimony demonstrates. Did Christ make use of the term "*Sabbaton*" nine times? He did. Then it is commanded. Did the twelve apostles go forth by the authority of heaven among all nations to command and teach all that God and Christ taught them? They did. Christ said to them, "Tarry ye in Jerusalem till ye be endued with power from on high." After this baptism of the Holy Ghost, John says, "And of his fullness have all we received and grace for grace." Says Paul, "I am sure that when I am come unto you, I shall come in the fullness of the gospel of Christ." "I have fully preached the gospel of Christ; I have not shunned to declare unto you all the counsel of God;" "I kept back nothing that is profitable unto you."

Did the apostles make use of the word "*Sabbaton*?" They did. Then the christian Sabbath is not only taught, but commanded. God commands Christ; Christ commands the twelve apostles; the twelve apostles command the nations. Hence the commission of God to preach the gospel system in order to save men, proceeds from him originally. He is the only law giver; Christ receives the commission from God, the twelve apostles from Christ, and the whole scheme is backed up by the baptism of the Holy Ghost on the day of Pentecost; for Christ says, "If I go away I will send the Holy Ghost, the Comforter, and he shall bring all things to your remembrance whatsoever I have said or commanded you." "Hear what the Spirit saith unto the churches."

Has the Holy Ghost made use of the Greek word "*Sabbaton*" as well as God, Christ, and the apostles? Most surely; this holy, heavenly, sanctifying "spirit" has used it nine times in connection with the new covenant. That "spirit" wrote

out the christian Sabbath upon the fleshly tables of Christ's Cabinet—ministers hearts. Hence they are able "ministers of the New Testament." Now as there is not the least proof in the Old or New Testament that the seventh day Sabbath is obligatory upon any christian during the gospel age, it is morally certain that all lovers of truth and good order, believing in our Lord Jesus Christ, are under the strongest possible obligation to observe the *christian Sabbath* the best and most glorious of all days.

In conclusion, Paul's words are to the point: "Wherefore God hath highly exalted him (his Son) and given him a name above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

Reading, Mich.

The Penalty of God's Law, or the Destiny of the Wicked.

C. M. KEACH.

But do you say that I take away the motive to repentance? How so. What is the motive to repentance? Is it the fear of eternal torment? Let Paul answer: "The goodness of God leadeth thee to repentance" (Rom. 2: 4). "We love him because he first loved us." Such is the language of inspiration. Who can invalidate it. If men are to be frightened into love and obedience, by eternal torment, why does not the Bible make the doctrine of eternal torment more prominent? Why say "destruction" if he meant preservation in woe? Why say "death" if he meant eternal life in misery? Why say "burn up" if he meant burn forever? Why does God say "not be" if he meant be without end? Why compare the wicked to "stubble," "dead branches," "thorns," "briers," "chaff," "the fat of lambs," "tares," etc., when he threatens them with fire, if he means that they are incombustible and indestructible? Let sober reason answer. The Bible presents eternal life with all its attendant glories amid scenes of surpassing pleasure and unfading delight, in a painless, tearless, and deathless world, as the great motive to repentance. In his promises are manifested his love, mercy, and goodness; and this is what leads men to repentance. Those who are scared into religion, usually go back when the scare is over.

Do you tell me "that the soul is immortal and cannot die?" How do you know that the soul is immortal and cannot die? God never said so? The Bible never said so. Who told you so? Oh, you believe it. Well, why do you believe it? Do you doubt God's power to destroy that which he has created? Do you doubt his word which says that "every soul that will not hear that prophet, will be destroyed from among his people?" And again, "The soul that sinneth it shall die (Ez. 18: 4)? And again, "He that converteth a sinner from the error of his way, shall save a soul from death" (James 6: 20)? And once more, that "he is able to destroy both soul and body in hell" [gehenna] (Matt. 10: 28)? The word immortal is found but once in the Bible, and is applied to the "King eternal" (Tim. 1: 17). The word immortality is found but in four places, as follows:

1. In Romans 2: 7 where the saints are represented as seeking for it.

2. In 1 Cor. 15: 52-55 where the saints are represented as putting it on at the last trump.

3. In Timothy 6: 15-17 where the King of kings is said to only have it.

4. In 2 Tim. 1: 10 where it is said that Christ brought life and immortality to light.

Query: If the King of kings, and Lord of lords only hath immortality, how can all men have it? Who will explain. Do you say that the wicked will be "cast into hell-fire where the worm dieth not and the fire is not quenched" (Mark 9: 47, 48)? Certainly; but this is a positive evidence of destruction as a brief examination of the word hell will show. The word hell (from *helan*—to cover) is translated in the Bible from four original words, namely: "sheol," "hades," "tartarus" and "gehenna."

1. *Sheol.*—Moses Stuart says: "sheol is used 63 times in the Old Testament, and translated hell thirty-one times, grave thirty, and pit three"—"Exegetical Essays," page 93. On page 112 he says, "The meaning of *sheol* which lies upon the face of the sacred record (if I may thus speak) is indeed that of the grave, sepulchre, under-world, or state of the dead."

2. *Hades.*—The Greek word *hades* is translated hell ten times, and grave once, in the New Testament. Stuart defines it to mean "grave, sepulchre, depository of the dead."

3. *Tartarus.*—Dr. Parkhust says: the "*tartarus* rendered hell in Peter 2: 4 means in a physical sense the bounds or verge of the material creation." The word occurs no where else in the Bible. It is the present home of the fallen angels or demons where they are received until the day of judgment to be punished.

4. *Gehenna.*—Stuart says, "The word *gehenna* is derived from the words *Ge-Hinnom*—the valley of Hinnom." This is the word rendered hell in the passage under consideration. It occurs in the following passages: Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33. Mark 9: 43, 45, 47. Luke 12: 5. James3: 6. In Parkhurst's "Greek and English Lexicon" we read, "This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Moloch, Baal, or the sun. . . . Our Lord seems to allude to the bodies which were cast into the valley of Hinnon [*gehenna*] and to the perpetual fire there kept to consume them." This *gehenna* was designated the place "where the worm dieth not and the fire is not quenched." The phrase "Cast into *gehenna* (hell) could convey no other idea than that of literal and irretrievable destruction." If God's wrath [the worm] is not stayed, nor the fire quenched, the wicked must utterly perish.

Do you tell me that the wicked will be given "to the tormentors till all is paid?" Well, if this refers to the future punishment of the wicked, then it proves that the debt will be paid sometime, which disproves endless woe. Death "is the wages of sin" (Rom. 6: 23), and that will pay the debt, and end the sinner's torment. But "the smoke of their torment will ascend up forever and ever" (Rev. 14: 11). If this has reference to the destiny of the wicked, it proves their destruction; for smoke is composed of the particles of burning matter, and the fact that smoke is ascending shows that something is consuming away into smoke; and as the smoke ascends up forever, that is never to return again or be recognized—the wicked will be utterly consumed, which harmonizes with David's testimony in Psalms 37: 20: "The wicked shall perish; the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

Once more. I am told that the devil will "be tormented forever and forever" (Rev. 20: 10). But would it be good sense to make this passage contradict the statement of St. Paul who says that the devil will be destroyed (Heb. 2: 14). The word forever when applied to living beings usually means so long as they live; hence David says, "The Lord God chose me to be king over Israel forever' (1 Chron. 28: 4); that is, as long as he lived. In speaking of Onesimus the servant sent back by Paul, he says, "He therefore departed for a season that thou shouldst receive him forever" (Phil. 1: 15). Moses permitted the children of Israel to buy bondmen of their brethren and said, "They shall be your bondmen forever" (Lev. 25: 44-46; Deut. 15: 17).

But do you say "that there are degrees in sin, and hence degrees in punishment?" This proposition we freely admit; but destruction is perfectly consistent with the doctrine of degrees of punishment, as God will no doubt cause more suffering in the second death of some than in that of others; that is, they may suffer more intense pain when dying that death than others of less sin, while the "ignorant brethren will simply lie as though they had not been."

Since there are degrees of sin, all must admit that sin is finite, and hence cannot inherit an infinite punishment. Infinity admits of no degrees. If he who steals his neighbor's knife, commits an infinite sin, then he who kills his neighbor commits no greater sin, as nothing can be greater than infinite. This proves sin finite; and God cannot inflict an infinite punishment in disapprobation of a finite sin. Let us cease to teach eternal woe, since "all the wicked will God destroy" (Psalm 14: 20).

Pendill, Wis.

The Ministry.

S. JUDSON.

There is no class of people who need the sympathy and prayers of God's people so much as do those who are called to preach the gospel. It is indeed high and holy calling; and brings with it great responsibilities. Paul says, "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." An embassador is a minister of high rank, sent by one government to another, as the personal representative of the appointing power." Hence we see that ministers of the gospel are the personal representatives of Christ himself; and well may the true and faithful minister groan beneath the weight of responsibility, and feel that "wo is me if I preach not the gospel;" or in other words, "wo is me," if I fail to represent him who has appointed me to "preach" his "word." "To be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 2). Well may the minister crave the prayers of his flock, that his strength fail not. When I was in the prime of life, I loved to labor with them, going from house to house in the spirit of the Master, giving him all the glory as we beheld the blessed and happy results of such labor; and I feel deeply to sympathize with all the faithful and true preachers of the gospel of Christ when I contemplate the vastness of the work before them, and realize how much they need the co-operation and sympathy of the church, in order to secure a successful pastorate, and accomplish the work of a faithful ministration. To accomplish the work, the Spirit must be manifest, and when we have the Spirit, then we feel the power of God's word, which is salvation to every one that believeth. It is impossible to work effectually unless we feel the importance and value of the work.

Any one would think it worth while to work in order to gain a thousand dollars, more or less; but the value of a soul cannot be estimated in dollars and cents. There is no name among men whereby we can be saved, but the worthy name of Christ. We might as well present a check at the bank and expect it to be honored without the indorsement of responsible parties, as to expect God to honor our petitions or grant our requests unless they are offered in the name of him who is our surety, and whose name alone receives favor at the bank of heaven. "Not every one that saith unto me, Lord, Lord, shall enter, but he that doeth the will of him that sent me."

Paul says, "Follow me, as I follow Christ;" and truly his example was worthy of imitation, for he kept nothing back that was profitable

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There is no going up until the Lord first come down. The living and dead are first caught up to *meet* the Lord. And a *meeting* means and implies that those who are come together are just now not from exactly the same place, and so Christ is from heaven, and the saints from earth. And Christ, who can travel with transcendent speed and power, comes fresh, and bright and glorious from afar; that is, from his Father's presence; and the saints quickened by his life-imparting call, rise from their death-sleep, to meet their Friend, the Lord of Majesty and Glory.

By a dream, not long ago, I believe I learned the meaning of that "watching and garment-keeping" which the Lord enjoins. For just as people who wish to go to sleep, disrobe themselves at night, so precisely those who sleep, and lay aside their watching for the Lord's coming, are morally disrobed, and therefore not ready to rise immediately at the first call of the August visitor. Having laid aside their garments and gone to sleep, they are liable to be taken unawares, at the Lord coming, suddenly, they are in that sad state of confusion, which they ought to have provided against, by keeping awake and ready for departure at the earliest call. Hence—good, watchful, and faithful saints, will neither go to sleep, nor undress to go to sleep, but keep their garments on. Or if they even sleep a little, they ought to be certain not to be the prey of depredators who may steal their garments, while in a most intensely critical exigency they may be suddenly and dreadfully embarrassed. So, the apostle says, we ought to watch and be sober, that is, not intoxicated. And there are other intoxicating things besides strong drink.

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But where we wish to be;
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Too Far Apart.

ELD. P. W. HOUGH.

I wish to show the fallacy of placing one leg of the image in Constantinople and the other in Rome.

It is frequently published, and I suppose preached in public, that Rome was pointed out by the two legs in her eastern and western sections. But where is this taught? Not by Daniel's expositions, and he certainly is all the guide we can safely follow.

Let us listen to the holy seer at the court of Babylon, standing before earth's temporal rules sent by the God of heaven to bring before his royal majesty his lost dream, and unfold to him the true interpretation of the same. Hear what the prophet saith: "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise" (Dan. 2:40). Iron is mentioned three times in this text, but not a word about it being divided.

This agrees with the description of the image given by Daniel in verse 33—"His legs of iron." And what now? "His feet part of iron and part of clay." Question: Does this interpretation agree with this description? Most certainly. Hear him in verse 41: "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." Question: Where does Daniel locate the division of Rome? In the legs? No. In the toes? No; but in the feet. And then in verse 42 commences at the toes of the feet, running back to the feet, thus showing that the divided state would commence in the feet.

We affirm there is not the least intimation in the prophecy, or Daniel's exposition of it, to allow us to apply it to the legs, as one in Rome and one in Constantinople. Such an application can only work unbelief in the household, and will and tends to discourage some so much that they have but little faith in the certainty of knowing what prophecy does mean.

Some say that good and learned men apply it so. I know that very well; but while we should love and respect good and learned men, we are cautioned not to follow them into error, and this error is a very serious one, for it denies the statement of the prophet Daniel and sets his interpretation aside, although he says, "The dream is certain and the interpretation sure."

Fairbanks, Iowa.

About Tents.

D. A. DICKINSON.

BRO. BURR:—As many of the brethren of our Northeastern Iowa Conference pledged to have a new family tent for campmeeting, this year, and desired me to have published in the A. C. TIMES a description and direction how to make one, such as we have used for our family tent for the last four years, I write. For one of our size you want twenty-four yards of good, unbleached muslin, cut it into eight equal parts of three yards each. Then cut each part from each corner; bias, change ends, and sew the two straight sides together, forming a wedged shape piece or pieces; then sewing the eight pieces together, taking deep seams, so as to stitch in little ropes or bed cords twenty feet long, eight of them into the bias seams. Then sew a cord around the edge of the cloth, making eyelets in the eight places where the guy ropes come.

I have eight poles (light), five feet long, with a spike or piece of five-sixteenths round iron in the lower end to keep it in its place, and have a blacksmith make an eye with a shank to it with five-sixteenths round iron, and have him cut the eye open, so that it will form a hook or stay for the rope. Make the eyelets three or four inches inside from the edge of the cover, so that the edges may fall over, making it tight around the eaves.

Cut your center-pole twelve feet long, and sharpen it at both ends, and let it be placed in the ground fourteen inches or so; it will be ten feet ten inches, and for the tent wall you will want thirty-two yards of the same muslin. Cut it in two and sew the sides up, and it will just reach around, and can be pinned up under the eaves and you have a good family tent. The top of 24 yards must be kept, and the wall of thirty-two yards can be used every year.

Now, brethren, you who were at Manchester last year, in that terrible rainstorm, and pledged to have a tent at the next annual meeting, let this remind you, if you have not already secured the cloth to do so at once. Some have already done so. Bro. and Sr. Calkins, of Monticello, had theirs made last fall, and have pitched it once at least, and it is a nice one too. It only takes twenty-four yard for top to be kept over, and need not cost more than three dollars, and the balance of the cloth can be used in every family. Let us rally in this respect, for there is no better way of giving the meeting a good impetus than by having a goodly number of respectable tents on the ground. Brethren living in Manchester ought not to think that because they are living so near that there is no need for them to have tents. This is not so; have tents on the ground, and live there.

Cascade, Iowa.

A Request.

LUTHERIA B. WEAVER.

Dear ones in Jesus:—None but those who have passed through the most extreme suffering, know what it is to be in the most severe pain day and night—week after week—month after month, and year after year. My experience in these things causes me to pity and sympathize with other sufferers; and for the past few months, and especially the past few weeks, none but God and myself can ever know what I have suffered every moment of the time when conscious.

I have bad fits—worse than ever; and I feel as if it would be sweet to sleep if it was God's will; but I can say, "Thy will be done," in any way that shall best please the Lord.

But I do ask you, dear brethren and sisters, in the name of the dear Lord whose I am, and whom I serve, to ask God to make me more comfortable, if it please him to do so; or if it is his will to *heal me*, let it be done. "Thy will be done," is the language of my heart. I never began to suffer, every moment of the time, as I do now. My diseases are growing worse, and I long for Jesus to come. He has given me grace thus far to bear it all without a murmur, and I know he will all the way through. We are commanded to pray for one another. If one member suffer, all are to suffer with it. I am so I can see the dear saints once in a while; I love to see them so much; wish more would come and see me. Dear ones, write to me, and cheer my weary heart. Pray for me. Your sister, in hope of rest soon.

North Dana, Mass.

Correspondence.

From J. Evans Priddy, St. Dervoin, Neb.

DEAR EDITOR:—Perhaps a few thoughts from a friend to the cause of truth, living in the far west, might possibly be interesting to you and the readers of your paper. We are living in the midst of many temporal difficulties. And it seems that after we have suffered the ravages of the grasshopper, chintz-bug, hot winds, and hog-cholera, we have a very small amount of this world's goods left us. But yet if we could, as a people, say with Paul, "That we know, that if our earthly house of this tabernacle were dissolved we have a building of God; a house not made with hands, eternal in the heavens," we could rejoice in all our tribulations. But we are not only depressed temporally, but also spiritually, and that to such an extent, that we might say truth that vice, immorality and ignorance predominates; and it seems as though anything tending to, or having the appearance of reform in policy or theory, is looked upon with contempt.

A few days ago, the writer was in conversation with an aged elder of the Disciple church, and during the conversation he said, that "those preachers who preach the doctrine of the destruction of the wicked, seldom do much good." This language, coming from one who, perhaps, never was instrumental in converting a sinner from the error of his ways, came with poor grace when addressed to one who had just closed a series of meetings, which resulted in thirty additions to the church; and although age, ignorance and infirmities saved him from a theological chastisement, it left a sting in the heart of a friend. Nevertheless, we can rejoice amidst all the reproaches, insults and persecutions that can be heaped upon us, or waged against us; for we are sure at when we preach the doctrine of the destruction of the wicked, we are in good company, even the company of the holy prophets, of Christ and his inspired apostles; and although this doctrine may seem to be a new doctrine, yet we are able to show that it was taught by Malachi, John the Baptist, Christ, and all the apostles whose writings are found in the New Testament.

Malachi says, "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." I think Malachi taught the destruction of the wicked, if words in the English language can be placed together in such a manner as to teach it; but we are not informed how much good he accomplished, and suppose he just did his duty—told the truth, and left the result with the Lord.

John the Baptist taught the same thing. He says, speaking of Christ, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat [the righteous] into his garner; but he will burn up the chaff [the wicked] with unquenchable fire." John was very successful; for we read, that "there went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Yet he taught destruction; for that which is burned up is certainly destroyed. Christ taught destruction. For he says (Luke 17: 29, 30), "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Yet he went about doing good, both temporal and spiritual, and at last laid down his life, that we might not perish [be destroyed], but have everlasting life. Peter taught the same thing for he says (Acts 3: 23), "And it shall come to pass, that every soul which will not hear that prophet [Christ], shall be destroyed from among the people." Yet under his preaching, there was three thousand added to the church in one day. Paul taught the same thing; and says (2 Thes. 1: 9), "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come, etc". I heard a preacher say, not long ago, that the burning up of the wicked, spoken of by Malachi, only meant those who were living at the coming of Christ, and cited this to prove it: That the wicked would be burned up that were alive when Christ came, and at the expiration of a thousand years, all would be raised; and then they would burn to all eternity; but Paul says,

"Everlasting destruction:" so I think will hardly be raised again. Oh! how apprate is the admonition of our Savior to the Jewhen he says, "Search the Scriptures."

From C. C. Swick, Minneapolis, Minn.

I have just returned from Dassel, Minshere I held two meetings in the woods amg the southern people that are settled in therThey are comparatively ignorant, as many of t cannot read. But there was good interesmong them, and I, in my weakness, tried to and pray with them, gave them some tracts, tried to point them to the "Lamb of God thaketh away the sin of the world." Some felt rested, and I hope that some seed has fallen good ground, and will bring forth fruit. As as the hurry is over and roads get good, I the Lord directing, go up there again. I but one talent, and I must use it. I came in the eleventh hour, and I must work to reco my penny. There is much to do, and bushort time to do it in. A perishing world is eng to the judgment. Though I am weak and unthy, I want to do all I can to warn sinners to from the wrath to come. Pray for me, christi brothers and sisters, that I may ever be fount my post, carrying the flag of truth—soung the glad tidings of the soon coming of the Lo

I have taken the ADVENT CHRISTIAN TIMES since last September, and I send them tthers after reading them. O that we had morworkers. How many bear the name and e the form of godliness, but have not the powe We are too much in fear of persecution. Wo not know how much our feeble efforts may complish, but we will know when Jesus cos. O that some in that day of his coming may say, "I turned to the Lord because of the words a did speak."

Dear brothers and sisters, let us be faithl and do what we can; and then when Jesus ces, we will hear the "Well done, good and faithl servant; enter thou into the joy of thy Ll." I want to hear the Savior say, "Come, yeessed of my Father, inherit the kingdom preped for you from the foundation of the world." Inasmuch as ye have done it unto one of theast of these my brethren, ye have done it un me." If I can be the means of one, even the mt despised on earth, turning to the Lord, ho glad I will be. O that men would praise the Ld for his wonderful works. Blessed be his nam! how good the Lord is! O taste and see, for cannot be told. His loving kindness endureth rever! May the Lord bless you, Bro. Burr, in yor labors; and may the ADVENT CHRISTIAN TIME find a home in every christian family. Yours in the truth.

From Eld. O. D. Gibson, Palmer, Ill.

BRO. BURR:—We are living in strange mes—"perilous times;" yet to the student o God's word they are unmistakeable times. does seem clear that the foretold "distress of ations with perplexity," is begun in earnest. Asia, Europe, and Africa, the theater, or territory of the four universal monarchies, is evidently where this is especially to have its fulfillment; nd yet all the world is to be included. We begi to cry "hard times" in this so-called favored lad. A tidal wave of crime is also sweeping ver us. Unprecedented fires and floods are devstating many places; pestilences and famine are i many quarters. God has spoken: "Wake up the mighty men: let all the men of war draw near;" and lo, the busy hum of beating "pruning hooks into spears" is heard all over the world. Arsenals, forts, ships, and armies, spring into view everywhere. The valley of Jehoshaphat, ccording to Joel, is the great center around wh this commotion will whirl. But judgment wil then come, and he whose right it is, will in rig teousness reign from that time on, henceforth and forever, and of whose kingdom there shall be no end.

Bro. Burr, has not the outer circle of the great maelstrom, or whirlpool, of the "day of trouble" (Dan. 12: 1) now appeared in view, in this trying to cut the Gordian knot of the "Eastern question." If so, the deliverance of God's people is at hand. May God hasten the time. Amen.

[We fully believe this to be true, brother Gibson.—ED.]

From Eld. F. A. Childs, Columbus, Kansas.

BRO. BURR:—The good old A. C. TIMES comes to us regularly, and we greet its arrival with real gladness. From its pages we learn the progress, from Maine to California, of the cause we love. The personal coming of Christ to redeem the martyred millions of saints that now sleep in the land of the enemy, becomes a necessity. Our hope is forever extinguished without that event being consummated. Our faith is strong that the "very same Jesus" will come again. Every doctrine taught that belittles or overshadows this great central truth should not be accepted.

How strange it is, yet true, that among the hundreds of beliefs in the world, only the different families of the Advent faith, publicly and openly teach the Bible truth of man's mortality and the sleep of the saints in death. We *seek* for immortality; and we obtain a triumph over death, when it is "swallowed up in victory" at the resurrection of the just. Upon these truths there can be no compromise. A coming judgment with reward and punishment, forever debar the thought that they are already bestowed on those who are finally to receive them.

Dear brethren of like precious faith, let us never tire in the warfare. Our Leader will soon come to take to himself his kingdom, and will reign forever and ever.

Since my removal from southern Illinois to this state, my business relations have been such that I have not labored in a public capacity as much as I could wish, although I have regular appointments, and preach when opportunity offers. I find the public ear is open to hear what we have to say on these topics; and many are privately investigating to see if these things be so.

From Eld. G. M. Button, Elida, Ill.

BRO BURR:—We have just closed our meeting at this place. We have had heavenly firebrands coming from many places. We saw Bro. Smith's happy face, who cheered our hearts, and did us good; Bro. Spotswood, with whom we lodged; he and his whole family are walking the narrow way; Bro. Hoffman, and his hearty songs, Bro. Blackman, who leans wholly upon God; Bro. De Wolf, the happy praying saint; Bro Ellis, the aged pilgrim; Bro Hayes and Stocking, strong men in God. And many others who were younger, yet still faithful.

Communion on Sunday, which lifted our heads and made us rejoice. The ministers were glad to herald the gospel of the kingdom and of life. May the grace of God rest upon all participants, and we meet upon Mount Zion, when he comes. Amen.

From Mrs. L. F. Kendall, Disco, Mich.

My husband has been holding a series of meetings in Berkshire for two weeks past, in private dwellings (there being no schoolhouse), and four have obeyed the gospel by confessing Jesus, and putting him on by baptism. To God be all the praise.

We are looking and longing for the coming of our blessed Master. Oh, these perilous times! May God give us strength sufficient for our day, is my prayer. We look forward with joy, each week, for the coming of the TIMES; we love to peruse its pages dearly, and we love to hear from the brothers and sisters of like precious faith that are scattered abroad. May God bless us all, and save us when Jesus comes.

From Eld. P. S. W. Deyo, Charles City, Iowa.

BRO. BURR:—I took a rest yesterday. As there is a little matter that would be interesting to the readers of the A. C. TIMES I will write it. A rest was a treat to me, and was much appreciated, as I had not had one for a long time. In the morning I went to hear S. P. Lealand, known by some as the poet; once considered a most powerful medium, and afterwards one of the best exposers of Spiritism. He was reclaimed, during the union meeting, this winter. The meeting gave the opportunity and he came forward; but back of that there were prayers and personal labor that probably was the main cause.

I then went to the river and saw four baptized into the Disciple Christian church. Then heard Col. Sanford on temperance; then in the evening to hear Hon. H. O. Pratt, ex-congressman, preach his first sermon—another convert of not quite two months old. He told me that he had strange impressions even before he left Washington, and did not even know of the meeting then. But back of all this his dear wife was praying for him, and in public he confessed that it was her prayers for him, and before him, that moved him. Thus we have two eminent lawyers turn to proclaim the gospel of peace.

"Still there's more to follow."

From Eld. P. Holler, Nashville, Mich.

A word for our blessed cause. I am truly looking for the return of our Master. I am trying to occupy as best I can. I baptized thirteen converts, May 27th. Organized an Advent Christian church of sixteen members, and more are going forward soon in baptism. Zeal, diligence and untiring labor should be the special position of Adventists in their Master's cause; for what we do must be done quickly. Your humble brother.

A Godless House.

A little boy three years old, whose father was irreligious, spent several months in the dwelling of a godly family, where he was taught the simple elements of divine truth.

The good seed fell into good and tender soil, and the child learned to note the difference between a prayerless and a christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said:

"We haven't got any God at my papa's house."

Alas! how many such houses there are in our world and land—houses where there is no prayer, no praise, no worship, no God! And what homes are they for children? aye, and for men and women too? How much better is the pure atmosphere of christian love than the cold selfish worldliness of a godless home!

Said an ungodly man, "I never was so near heaven, and probably never shall be again, as when I spent a day in the house of Ebenezer Brown"—a godly Scotchman, who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savor over many a wanderer's heart, and lead the sad and lonely sons of sorrow and of tears to look forward to the gladness of the eternal gathering beyond the toils and tears and trials of this weary pilgrimage. To such homes the weary come for rest, and the troubled for consolation. The sons of peace are there. Blessed be such homes! and may ours ever be of this number! —*Sel.*

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JUNE 13, 1877.

PLEASE show this paper to your neighbors and friends, and ask them to subscribe for it.

IT was thought best not to change the name of the paper, at the annual meeting of the Society.

DOES your subscription expire in June? Please look at the figures, and if so, please renew.

WE know by experience that the Indian Restorative Bitters advertised in our columns is a valuable medicine.

THE price of the Pyramid pamphlet is reduced to twenty cents. A cheap and instructive pamphlet. Send for it.

THE extra expense of publishing our paper in its present form is not very great, and it is expected will be more than repaid by a few first class advertisements in its pages, which we could not obtain while in the old form.

IF you find printed in purple letters upon the first page of your paper, the following words, "Your time is expired; please renew," you may regard it as a friendly notice in harmony with our rules of subscription to Pay in Advance.

OUR two days' meeting at Union Mills, Ind., June 2d and 3d, was a time of rejoicing among the brethren. A few came in from Buchanan, Sumption's Prairie, and the region around, to enjoy with the resident members this feast of love. The preaching was by Eld. D. Mathewson and Eld. E. McCulloch, and was much enjoyed by the people. It was thought that nearly one hundred partook of the Lord's supper on Sabbath. Two were baptized by Eld. Mathewson, and the Lord blessed the meetings of the saints. The church in Union Mills are mostly in good fighting trim, and marching on to the kingdom direct. A deep and solemn spirit prevailed after Bro. McCulloch's sermon on Sabbath evening, and we trust seed was sown that will yet spring up and yield a harvest.

ONWARD.

The annual meeting of this Society for 1877 is over. Its session was one of much interest, and its deliberations, although brief, were such as to prepare the way for a great work of usefulness during the coming year, if time continues.

For more than three years this Society has struggled on, amidst opposition and embarrassments that have seriously affected the courage, and somewhat depressed the spirit of many of its friends. But the prayers of faith have been heard in behalf of this paper, and the work of faith has been blessed by furnishing the means for continuing its publication. The Lord has continually sent to the rescue; and for this reason we see the Society's paper to-day a living sheet, enlarged and useful, and worthy of all patronage. Whatever of effort has been made on the part of some to tear it down and to destroy its existence, is hardly worthy of mention, although it is well known that some have done their utmost in this direction. But the failure of such work in the past is only proof of its futility. We cannot stop to regard it, but feel called upon to press forward in the glorious work.

Look at the work before the people of God. Look at the tokens of the presence of God in preserving a people for this work. Look at the evidences of speedy redemption, and see in all these things the promptings to activity such as the world never saw before. The way is open for work; the time has come for energetic work; the power and means are given us for successful work. Shall we not at this time arouse ourselves with all the energy of those who *believe in work*, and who *believe in God*, and who feel the impulse of the divine spirit calling us onward? Shall we not gird ourselves anew with those spiritual truths that are given to us, and shall we not all enter more heartily and earnestly into the work of God?

God has been with this people for years past. He is with them now, to encourage, to preserve, to bless them as they work for him. Wherever Satan may be, or whatever he has done or is doing is nothing to us. It is the Lord and his Christ to whom alone we look. Brethren, let us all push onward. Let us work together for Jesus and his coming kingdom. Let all bitterness, strife, evil speaking and clamour, be forever put away. Grateful for the past blessings of our course, devoted only to Christ and his service, and full of hope from our Lord, let us press onward unto complete victory.

THE PAPER.

One word about this paper, which you love so well. See the improvement in its shape and appearance this week. You may judge from this that the Society propose to do something this year that will increase the circulation of the paper; and you judge aright. The present form of the paper is that of first class religious journals, and such as will attract the public to read its columns. It also permits us to bring in much reading matter that heretofore we could not place. Our departments will be more various, giving brief articles on health, agriculture, and the like, which will add to the interest of the paper. We also intend to publish a sermon in nearly every issue, and shall devote one page or more to that head. Sermons of Bro. Moody will frequently be among them, as also those of others who speak with the fire and zeal of the Holy Spirit. These will appear next week.

Our paper has a new head and a new body, and thus becomes in some respects a new creature. But it is not imperishable by any means. It needs to be fed and nourished as before. We trust all our patrons will remember this, and seek to secure new subscribers for it. It has stood upon its merits for years. As its merits are increased, let its support be increased also.

PERSONAL.

I wish to speak of our position as editor. For three years past we have been called, under the providence of God, to occupy the very responsible position of editor and manager of this paper. With much fear and trembling, yet also with much faith in God, we have accepted the trust thus far. We have been by no means an unwilling servant, yet we have felt very inadequate to the full responsibilities of the position. But our Lord has helped us, and the brethren have helped us, and we have continued thus far through grace.

This much for the past. Having been chosen for another year, we wish to say a word to our readers on a personal account. Last year was a year of much labor for us, and we felt during the summer season that we could not endure the strain work another year if we were compelled to bear the financial burdens, and were forced to add to the business agent's work as before. We felt we must do more in the ministry, and have less of serving tables laid upon us. Hence, we expected to leave the office this spring, and devote ourselves entirely to the ministry.

But the Lord has opened a way whereby we could be relieved from the burdens heretofore borne, and fulfill the work of a minister, and yet if desired to, could continue as editor of the paper. This was done by bringing to our office Bro. Burton W. Holmes, a man of God possessing all the qualities requisite for the position of business agent, and in full harmony with our work. Hence, we are greatly relieved, and having only the editorial department to attend to, we are enabled to devote our energies to the ministry as we wished. The Society saw fit at its late Annual Meeting to retain our services, and while we would willingly have given place to another they might have chosen, yet we are also willing to assist in any way the Lord directs. We enter upon our work with more courage than ever before, feeling that the intention of the brethren is to build up this paper and make it a great power for good. May it indeed be so.

Y. M. C. A.

The above are the well known initials of the Young Men's Christian Association. The organization known by this name is composed of christians from all so called evangelical churches, having also an honorary and auxiliary membership of those who are good moral citizens and who wish to aid the Y. M. C. A. in its work. The definition of evangelical is frequently expressed in the papers of the organization as "faith in Christ alone for salvation," or words of similar import, expressing the thought that Christ alone saves men. Those who regard human works as a basis of salvation are generally, if not always, rejected from active membership. We think the line is well drawn. The time has been also, that membership was denied to those who believed in man's entire mortality out of Christ, but we are happy to know that at present such are not excluded.

The object of this Association is to promote christian work among the unofficial portion of the church of Christ, and especially among the younger members. The Association has so well succeeded in its object as to become a mighty power in church work, known and felt in nearly all the cities and large towns in our land.

We have been privileged in many instances to join with them in gospel labor, and have always enjoyed the co operation. We find among them that freedom from sectarian bondage which we admire, and which we ourselves enjoy. We are quite at home with the Y. M. C. A.

On the Sabbath of May 27th we were invited to preach to the Y. M. C. A. at their hall in St. Joseph, Mich. We went across the lake in the steamer on Saturday night previous, and found a home with Bro. H. Zaremba, a member of the Y. M. C. A., and a much esteemed christian; also a subscriber for the A. C. TIMES. At the hour appointed for meeting the Y. M. C. A. hall was well filled, and we found them to be a live and working company. We preached upon the Value and Use of the Holy Scriptures, and the interest in our discourse was deep. At the close we were earnestly requested by the officers to visit them again, which we hope to do as we find opportunity. We found the A. C. TIMES on file in their reading room, and we were well pleased with our reception among them. We trust the Lord will bless the non-sectarian work of the Y. M. C. A. and cause the whole gospel to be circulated by them, with the name of Christ alone as the Savior of sinners.

BRO. WM. SHELDON, who was at our Annual Meeting, was suddenly summoned by telegram at the close of the meeting, to return home on account of sickness in his family. We received a card from him dated June 3d, with the following sad words:

"Bro. Burr:—To-day I buried my only remaining son, Willie, aged seven years and three months, who died of scarlet fever. We buried him by the side of his brother Simon, who died four years ago. Our hearts are torn anew, before the old wound had healed. Oh! for the world where death can not come!"

May God give grace and strength to the afflicted parents. Pray for them, dear brethren.

Just Received.

One hundred copies of "Truth and Error Contrasted." By Eld. J. A. Cargile, of Alabama. Bro. Cargile has donated the above amount of tracts to the Society's benefit. Price 10 cents. See Book and Tract list.

Reports.

Report of the Annual Meeting of the Western Advent Christian Publishing Society.

The Society met pursuant to notice, at the office in Chicago, at 11 a. m., May 30, the President, Eld. C. W. Smith in the chair. Prayer by Eld. D. Mathewson. The minutes of last annual meeting having been read as published in the A. C. TIMES, a committee on credentials was appointed, whose report, as accepted, is as follows:

DELEGATES.

Ohio—E. McCulloch; F. Burr.
California—D. Mathewson.
Michigan—John Bower.
Southern Michigan and Northern Indiana—Jas. Ferris, Garrett Morris, Timothy McLane.
Northern Illinois—N. W. Spencer, L. H. Davis, A. Armour.
Wisconsin—W. Sheldon.

MEMBERS OF THE BOARD.

C. W. Smith, O. S. Knapp, L. P. Fox, E. McCulloch, Frank Burr. N. J. Winchell, George Howard,

A Business Committee was appointed, and reported the following order of business:

1st. Report of Secretary.
2d. Report of Treasurer and Business Agent.
3d. Election of officers.
4th. Such other business as may come before the Society for its general good.

The Secretary's Report having been read previously, the Business Agent's Report was read and adopted, and will appear in its proper place in the A. C. TIMES.

Bro. McCulloch, Bower, and Davis, having been appointed a nominating committee, the following were nominated and elected officers for the ensuing year:

President—C. W. Smith.
Vice President—D. Mathewson.
Secretary—A. Armour.
Treasurer and Business Agent—B. W. Holmes.
Auditor—O. S. Knapp.
Editor—Frank Burr.
Publishing Committee.—Geo. Howard, L. H. Davis, N. J. Winchell.

Previous to the election of editor, the President stated that some correspondence had been had with Bro. Phelps, of the *Bible Banner*, relative to a suggested amalgamation of the two papers. After some conversation, it was felt that our debt would be an obstacle in the way. But if the way should open the Board would be competent to arrange, as in their judgment would be for the best.

The following resolutions were proposed and carried:

Resolved, That the Society is in favor of a change in the form of our paper to an octavo, similar in size of page to the *Christian Union*, using larger and better paper, in order to give the same amount of reading matter given at present, and to admit a few first-class advertisements, the income from which will defray the extra expense incurred.

Resolved, That Eld. D. Matthewson be instructed to confer with the Eastern Publishing Society, and endeavor to have them make a reduction on the sum which is due them by us.

Resolved, That the Editor and Business Agent be instructed to send lists of delinquent subscribers, whose papers have been stopped to some minister or layman in the several localities who shall endeavor to collect the sums due, giving the collector a discretionary power to accept part and discharge the whole debt, where the full amount cannot be paid, and especially where the paper is again taken and paid for in advance.

Resolved, That we accept the proposition of Bro. L. P. Fox, that he, with others in Buchanan, will try to take care of the debt due Sr. Metzgar.

Resolved, That Elds. C. W. Smith and D. Mathewson be appointed to communicate with brethren in California, and elsewhere, towards securing means to immediately pay off the debt due Mr. D. K. Prescott.

Resolved, That Elds. Wm. Sheldon and H. F. Carpenter be invited to act as Special Contributing Editors of the A. C. TIMES.

Resolved, That whereas, Bro. A. M. Billings has donated the use of the building we occupy as an office, to the Society, greatly aiding us in carrying forward our work; therefore this Society acknowledge themselves under great obligations to him for the aid thus rendered, and request him to accept this as a manifestation of the heart-felt gratitude to him which such aid and kindness deserves.

Adjourned *sine die*.

A. ARMOUR, Sec.

Board Meeting.

At a Board meeting immediately after the meeting of the Society the following resolution was made and ordered to be published:

Resolved, That we express our gratitude for, and appreciation of, the labors of Bro. Burr and Holmes in their several capacities.

A. ARMOUR, Sec.

Business Agent's Report.

OFFICE A. C. TIMES,
CHICAGO, ILL., May 30, 1877.

To the Officers and Delegates of the Western Advent Christian Publishing Society, in Annual Meeting, assembled:

DEAR BRETHREN:—In making the annual report for the fiscal year of this Society, just past, I have to say that the mercies of a heavenly Father have been very manifest in our work. Set apart, as this Society is, to herald truths that are by no means popular, with but slight means to carry on our work, and with more or less opposition from sources where we ought to have received support, the Society has been forced to carry on its interests, amid difficulties that required much faith in God, as well as active and devoted lives on the part of those who were laboring to sustain the work. Undoubtedly the experience of overcoming difficulties has been a benefit to us all, as it has developed the trust and the energy of those brethren far and near who have so nobly stood up for our work, and assisted it on by their prayers and their means. And I must say that whatever of opposition has been made against the Society, has rather worked for our good than otherwise. Hence, a thankful spirit should be found in all our hearts, to our heavenly Father who so overrules all things for the good of his people.

During the year past some changes have been made in our work which are worthy of notice. The Society has adopted the system of advance pay upon its subscription for its paper. Formerly, the paper was sent to all parties ordering it, pay or no pay, until it was ordered to be stopped. This caused the Society to lose many hundred dollars each year on delinquents who would move away from the place where their paper was sent, and after a long time the Postmaster would order it stopped when there were several dollars due on it. Also many were negligent in paying their dues, until at last circumstances would prevent them from paying at all, and we were forced to lose it. Others were criminally negligent, as we learned in some instances when it was too late to rectify the matter. In order to save such losses, and to deliver from the evil, and also to save considerable expense it was decided by the Board of Trustees to commence the new year, 1877, on the principle of advance pay. The system works far better for the Society than was expected. Although a large number of subscribers were necessarily dropped from our list as delinquents, who neglected to pay after being duly notified, yet the list is as paying as formerly, and the expense of publishing the paper is much reduced. Hence, I recommend continuing upon the same method of advance pay.

The Society has been enabled to procure a better quality of paper for its weekly issue, so that the appearance of the sheet is more attractive.

Several new tracts, as well as new editions of some old ones, have been published during the year, and the work in this department has exceeded that of several past. There has been issued a new edition of one thousand Advent Minstrels; also nearly four thousand tracts of our stereotype editions. Besides these, there have been published five thousand tracts on "Christian Faith;" five thousand on "Christian Hope;" five thousand on "Christian Ordinances;" five thousand on "Christian Sabbath;" three thousand on "Evidences of the Coming of our Lord;" three thousand pamphlets on "The Great Pyramid;" making in all twenty-six thousand new tracts and pamphlets, issued by this office during the year. The total issue of tracts and books for the year is about thirty one thousand in numbers, or 336,000 pages, a large percentage of which are already sold, while we have on hand a heavier stock of all kinds than we had at the commencement of the year. The book and tract work in the office

is gradually prospering; it would be well if all would awaken to its interests and cause it to prosper still more. An edition numbering one thousand, of a new pamphlet entitled, "Materialism as Related to the World to Come," by Bro. Wm. Sheldon, has also just been issued by this office, but the expense of their publication was paid by the author.

The financial condition of the Society and its work during the past year is seen in the following statement:

LOSS AND GAIN.

	Loss.	*Gain.*
Subscription		$4,112 61
Books and Tracts—net gain		271 40
Business Agent	$ 453 95	
Editorial services	602 50	
Expense—net	215 41	
Paper (printing)	984 75	
Postage	193 24	
Press work	286 40	
Advertising		157 33
Publication Fund		398 87
Freewill offerings		310 55
Loss on office furniture	39 86	
Composition expense	1,851 29	
Net gain during the year	733 96	
Total	$5,350 76	$5,250 76

RESOURCES.

Office furniture, type, etc	$975 00
Books and tracts on hand	290 00
Delinquent subscribers, accounts	3,024 70
Personal accounts	64 79
Bank Deposits	243 34
Cash on hand	20 55
Total	$4,618 38

LIABILITIES.

Notes to be paid	$730 00
Personal accounts	632 87
Total	$1,362 87
Excess of resources	$3,255 51

There is besides the above estimate of liabilities an amount due to A. M. Billings on paper, held by him, for the relief of the Society in former years, the value of which is but nominal, and of which we do not know the figures.

The Society will perceive that the financial condition of our office is much improved, when compared with former years. Although the year has been a very close one in all business circles, yet we have been enabled to not only preserve our status, but also to materially relieve the office from much that embarrassed it. Our city bills are paid promptly, and our standing is good among the dealers. Our expenses are greatly reduced, being some five hundred dollars less than the year preceding. Our office rent is furnished us free of cost; our office material is in good condition; our shelves are well stocked with books and tracts, and we see no reason why, with due energy on the part of the patrons of this Society, the work of publishing the paper and circulating tracts need not go on with much greater energy than for years past.

Our heavenly Father has put a great trust and work into our hands. Let us be faithful to it, as he has been faithful to us. May we not hope that the coming year, if it shall be given us to work, shall see a great increase of fruits, resulting from the energetic efforts of this Society? Our time is brief in which to work. The eastern political heavens are portentous of the coming day of national trouble, when Daniel's people shall be delivered, "every one found written in the book." As the moments hasten towards the end, so let us hasten our work with a zeal inspired by the spirit of the grand and glorious truth made known to us by our God through his immutable word.

FRANK BUER, Acting Agent, for
L. C. RICE, Business Agent.

I hereby certify that I have examined the above accounts, with the books and vouchers therefor, and find them to be correct.

O. S. KNAPP, Auditor.

Kansas State Evangelist's Report.

J. C. SMITH.

Dear brethren and sisters of the state of Kansas and southwestern Missouri, greeting:—Another year of warfare has passed quickly away. Goodness and mercy hath followed us. The Lord has been gracious, and we meet again to relate his dealings with us, and among us. All praise be to him for mercies past and present. The past year has been one of many changes. The king of terrors (death) has done his sad work of severing loved ones again from our midst. Dear Bro. Brian and Uncle Jonathan Smith, who were with us last year at our yearly meeting, are both sleepers with those that are dead. They went down like shocks of corn fully ripe for the harvest. Brother Brian has stood firm at his post from the time he first embraced the glorious gospel of Christ, till death's stroke fell upon him, with the armor on. Also, Uncle Jonathan has been a *pioneer veteran*; born in London, N. H., moved to Maine near Bangor, having previously embraced the Savior and his glorious advent—and while at Bangor, he firmly stood for the Lord's truth, with many others, and by so doing they were cast into prison like the disciples; but the Lord was with them and delivered them from all their enemies. At other places in Maine he spread the *glad* tidings; in Brewer, Corinth, and Hallowell And from thence he moved to Wisconsin, where he stood as one of the first to warn the people of the wrath to come; then to this state where he has been for some seventeen years, witnessing to great and small, none other things than those that Jesus and the apostles spoke of, how that Jesus should die and rise again, ascend into the heavens, sit as the Mediator, receive for himself a kingdom, and return. But now his work is done, and he can no more meet in conference with us to admonish and cheer, as he has hitherto done. Suffice it to say we miss them, and greatly mourn their loss; but the harvest is coming soon, and we sorrow not as others that have no hope.

Other brethren also, in the East, have fallen on the field of battle; I refer to G. T. Adams and A. Simpson, faithful men of God, with hearts full of love and zeal for the Redeemer's cause. They have acted a noble part toward the missionaries of the cross, in this and other fields; but they now sleep while their works follow them, and they wait a better resurrection. O, may the Life Giver soon come, is my earnest prayer, and awaken these dear brethern and all the *treasurers* of earth that they may live, *eternally live*, and have the redemption of the purchased possession *unto the praise of his glory*. Amen. Even so come Lord Jesus, and give the victory.

As your servant, I will again offer in short, a written account of our stewardship among you as a people, and with those also that I have been called to labor among. For some ten years have we endeavored to sow the seed as the Lord hath opened the way, and the past year has been one fraught with many blessings. We have endeavored to gather with Christ, and by so doing, he has given the increase. And while we have felt our great unworthiness, and insufficiency, we have realized in a measure his great worthiness and his all-sufficiency. Last May, leaving the interest in Franklin Co., we came to our brother's home, praying that the Lord might add to the little church such as should be saved. Other prayers were offered, and the Lord heard and answered by giving the increase. Eight confessed their faith in Christ, and put him on by being buried beneath the yielding wave. One young man volunteered at the water's edge who had formerly been a Quaker; it was a precious season. And while the church at this place (Arvonia) had been severely persecuted, and some have withstood the truth like Alexander, the coppersmith, and done us great injury, yet it has resulted to the glory of God, and the up-building of his cause. Praise the Lord for the sure foundation, the Rock of offence that has been set in Zion.

June 6th, we started for Missouri; visited Burlington, Leroy, Geneva, Iola, Humboldt, Marmaton, Memphis, Ft. Scott, and from thence to Nevada, Mo., where we met brethren and sisters in conference, and had a blessed season in waiting on the Lord. At this place we found hearts and hands ready to spread the work of gospel truth. A missionary fund was raised, and a new impetus given to the cause. Brother Cate and others, have been used as effectual embassadors in raising the standard of truth, which will speak till Jesus comes to give crowns of rejoicing.

Wednesday, 21st, we bid farewell to loved ones in Missouri, and returned to Osage county, by the way of Pleasanton, Mound City, and Garnett, traveling a distance of one hundred and eighty miles, through mud and rain, and some very cold, disagreeable weather. On the 28th, after returning, we started out for Ottumwa, to attend our Quar. Conference. Had tent pitched in the name of the Lord, and went to work for Jesus. Brethren Cate and Fry (from Missouri), Preston, Brian, Webster, McGuire, Hubble, Hunt and Klock, joined us in presenting the oneness of the gospel as it is in Christ. That his word is *yea, yea;* and not nay, *nay;* and that his promises are *yea* and *amen in Christ Jesus*, among all, both Jew and Gentile, to those that work righteousness, and fear him. I do praise the Lord for this oneness of the gospel in Christ-Jesus; one faith, one hope, one interpretation; (God's), one Lord and Father of our Lord Jesus Christ; and one baptism, and not three, hitched on to the *yea* and *amen* as nay, *nay* presents it in trine sprinkle, pour, etc., as handed down from the Roman church of apostate decretals. The Lord help us, dear brethren and sisters, that we may stand upon the one foundation, Christ Jesus, and not be guilty of adding to, or taking away, by giving our private interpretation; but let God be our interpreter, and we will abide by it.

At this meeting brother Cate opened and alleged many blessed things for us to feed upon. Brother Hunt also held a discussion with Mr. Lee, minister of the M. E. church, on the state of the dead; but truth did not suffer anything, when assailed by "thou shalt not surely die" as uttered in Eden by the first liar (Satan) and incorporated afterwards by heathens into heathen mythology, such as transmigration of souls, and of their going into a subterranean cavern in the earth, to purgatory, to seven hells and seven heavens; to a spirit land chasing spirit deer; at work in this spirit place, doing the same things they did here, whether it be planting, building, buying, selling or stealing. For, says the doctrine of Swedenborg. "Whatever they are here, that will they be in the spirit world, after dislodged from the material body;" and many other such doctrines as going to heaven and hell at death, all arising from the same saying, "Thou shalt not surely die," and inculcated into these teachings of men as yea, yea, and nay, nay. But when brought to bear against God's yea and amen, "*Thou shalt surely die*," and the proof given by Jehovah, in "dust thou art and unto dust shalt thou return," and by the appointment death, against sin as the crime, he (Adam) lived in a dying state nine hundred and thirty years; then passed under the penalty for that crime (sin) which he had committed, which was death; Adam died. Thus the oneness of God's word cuts off the contradictions of liars and the father of them.

At this place Ottumwa, four put on Christ by the one baptism. 22nd. We started for Leavenworth Co., had meetings again at Centropolis, Franklin Co., on our way, and on our arrival at Jarbelo, we went into the harvest field and invit-

ed the people out to meeting; the news went quickly, and men, women and children came out as at first, when the setter forth of strange doctrines was in their midst. And we found that the most of those that came out then, had wintered and summered well on the food that abideth forever, while a few, we are sorry to say, returned to their old occupation; but the work set in anew, and eight more stepped into the King's highway and obeyed his command in baptism. This gift of increase caused the church again to rejoice with joy unspeakable and full of glory. Brother Hubbell was again with us to help on the amazing change of new creatures in Christ Jesus. Our visit with them is one long to be remembered.

Aug. 8th. Retraced our journey homeward to prepare for a southern tour; and on the 18th, parted with loved ones, and went south by the way of Ottumwa, Burlington, through Woodson Co., Willson Co., Neodasha, and on to Longton, Elk Co., to Rio. Lapham's house, and had tent meeting over two Sundays with good results; from thence we went to Montgomery Co., near Independence, and had meetings over two Lord's days. Brothers McFarland, Preston and Hunt, were at the two meetings to help on the work. On our return we had a blessed meeting at Defiance, Woodson Co. From there we came to Arvonia, and made preparation for Quarterly Conference, and camp meeting, went a distance of twenty-two miles after the tent, and returned. Brethren aided in pitching and seating it. A goodly number came in from a distance to this meeting, and were blest by so doing.

Oct. 11th. After camp meeting, we again set out for Tonganoxie, Leavenworth Co., passed through Osage City, Burlington and Carbondale, Ridgeway and Lawrence. Met brethren and sisters again, of like precious faith. Labored with them over two Lord's days. A Quar. Conference was set in order, and three put on Christ by baptism, and all felt that it was good to wait upon the Lord. The day after meeting we again set out for Missouri; were four days on the way. Met with the Nevada church. Brethren Cate, Little, and Tyler were present to labor for the perishing. Bro. Cate baptized seven, five of whom volunteered at the water; some of them had been sprinkled. From thence we accompanied brother Cate to Montevallo, Vernon Co., Mo., and held meetings with him over two Lord's days, and saw a good work done. Brother Cate, after leaving him, set in order a church of eleven. We spent another Lord's day with the church near Nevada, and baptized two more. From thence we came to near Ft. Scott, and spoke to the people, and scattered some of the precious seed among the Christian ministry; then to the church near Marmaton, and had a blessed meeting; two confessed the Savior and were baptized. From there we came to brother Beman's and Knox's neighborhood, near Humboldt, and had a good season from night to night, in sounding out the alarm of coming judgment; many were stirred, and promised by the help of the Lord, to meet us in the kingdom. Went to Iola, seat of Allen county, and had meeting one night; some were interested, and think by an effort, much good could be accomplished. Then to Arvonia and Long Creek, where we had more meetings.

Jan. 6th. Again to Centropolis to attend Quarterly Conference; had a good season. 11th, with brother McGuire, commenced meetings at a new place in Osage county, where the Lord blest and gave the victory; 19th, came to Lawrence; 20th, to Tonganoxie, where we met brethren and sisters again in conference; 25th, commenced meetings at this place '(Sarcoxieville); continued them over four Lord's days, and saw a good work done in Jesus' name, as many can testify; nine went forward in baptism, and twenty-two united in church order. We have also visited Lawrence and had a few meetings, and at Jefferson Co., over one Lord's day, where we had a stirring time.

Thus, dear brethren and sisters, we have labored from place to place, traveling a distance of three thousand two hundred miles, through all kinds of weather, and bad traveling; preached in twenty-three different places, and some of them have visited a number of times; have passed through seventeen different counties, scattering the word of the kingdom in every county, from house to house, in as many places as we have traveled. Have called on over a hundred and twenty families; baptized forty-one. The money received by private donations, has been fully forty dollars and sixty-five cents. For mission work in Kansas, and southwestern Missouri, we have received seventy dollars and eighty cents ($70.80). The amount for tract funds has been eight dollars ($8.00). Books sold for which we have received one hundred and seven dollars and sixty-five cents ($107.65). The mission board in the East has generously donated to us two hundred and fifty dollars ($250.00); making in all, that we have received, four hundred and seventy-seven dollars and ten cents ($477.10); out of this amount we have paid for tracts and books, two hundred and sixty-eight dollars and twenty-two cents ($268.22). Have given to different brethern and sisters, fifty-eight dollars and forty-five cents ($58.45). For our own expenses, we have paid out in traveling, shipping tent, rope, kerosene, etc., for tent and tools, shoes, clothing, etc., has been one hundred and forty-two dollars and eleven cents, ($142.11); making four hundred and sixty-eight dollars and seventy-eight cents ($468.78) expended. Leaving in my possession unexpended, eight dollars and thirty-two cents ($8.32) for our years' labor.

Besides this, the A. C. Mission Board have sent gratuitously some seventy dollars worth of tracts and books, to be scattered freely among all the classes. The number of pages of tracts we have received, as near as we can estimate, has been two hundred and thirty-seven thousand five hundred and forty-eight, besides as many more in larger works, many of which have been sent into other states; California, Colorado, Oregon, Nebraska, Iowa, Minnesota, Kansas, Illinois, Michigan, Missouri, and other places. We have also scattered papers that have been sent to us from "*Crisis*." A. C. TIMES, and brother Hasting's office. Those that have been gathered up from Uncle Jonathan Smith's, at home, and at at other places, has been some two thousand copies of tracts and books, are doing their office work. And we give the Lord all the glory for what he has sent us, to further on the good work. We have endeavored as best we could, to set before the people the awful realities of the coming judgment, and the only safety as found in Christ. In every place we have warned them to flee from the wrath to come, and to make ready now, while it is the accepted time, and the day of salvation.

Our plan has been in visiting new places. 1. To set forth the kingdom of God, and his righteousness, and what God has in store for those that love him; the glory of the world to come, etc. 2. The prophecies relative to the kingdoms of this world, to show where we are, and that we may very soon expect the kingdom of God to be established under the whole heavens. 3. Christ's second coming, and the signs that precede his coming. 4. The state of the dead; all lost, and Christ the only Savior, and to *save eternally* those that obey him. 5. The blessed resurrection, or the bringing forth of the Lord's dead men from their graves, to life and immortality. 6. The utter destruction of all sin and sinners, and the devil himself. 7. Then in view of all these precious promises of the new made earth, and the glorified state, free from sin and the curse, I call upon men and women to repent; for God is love, and offers eternal salvation through Jesus, to all them that obey him.

And now dear brethern and sisters, in view of all these things and the certain near approach of the Lord's return, we ought to be more diligent and make our calling and election sure. For the night is far spent and the day is at hand; therefore let us who are of the day be sober, and cast off the works of darkness, and put on the armor of light. And let us ask ourselves, each one, whether we have done all that we could to promote the blessed cause of Christ. It seems to me, dear brethren, that more can be done; but I leave the matter with you and the great Judge of all the earth. You must settle it with him in regard to your stewardship, whether you have done as you ought, in helping on this last great message to dying men.

The brethren in the East have done nobly year after year, in aiding the cause in these destitute fields. O, that those that are able might consider, and be willing to help bear the burden, and heat of the day, for Jesus' sake; and then receive the glory that is to follow, at the revelation of Jesus Christ from heaven.

Let us be active now brethren, and do what we can to save the perishing. The Judge standeth at the door. Let us awake. All things fortold by ancient prophets, in grand review are passing by; the last message is having its last fulfillment. The Mediator will soon leave the throne of intercession. Then our work is done, and the reckoning time ceases. Are we all ready for this solemn event? Be not overcharged with the cares, and surfeiting, and drunkenness of this life, lest that day come upon you unaware and you lose the eternal home. Brethren and sisters, we can secure it by being found ready; and by having our work done, and well done. Let us watch unto prayer, and keep our garments unspotted from the world, and so be accounted worthy of that world which is to come. I submit these things for your consideration, praying that the blessings we have received, and the labor bestowed, may not be in vain in the Lord. From your Evangelist.

Arvonia, Kansas.

Iowa Conference Report.

Pursuant to call of secretary the Second Quarterly Conference convened at Milford, Montgomery Co., Iowa, on May 25th, 1877. This was the first meeting held under our new tent. There was quite a number of the brethren there to enjoy the good news of the soon-coming kingdom which was so ably proclaimed by Brn. John Ridley, Wm. McCulloch, and Willoughby. Brn. Patten, Blanchard, and McClure were also there.

The business session was called by the president, Bro. E. Blanchard, at 10 a., m. and on motion adjourned to 3 p. m., when it was called to order. The minutes of the last meeting were then read by the secretary and approved; after which the visiting brethren were invited to sit with us. The ministers were then heard from. Bro. McCulloch said that he had preached but twice since last conference, hoped to do more by next quarterly meeting.

Bro. Willoughby has been trying to do all he could. The people are more anxious than formerly to hear the truth. He held a seven days' discussion with a Disciple minister. Bro. Willoughby is full of zeal, and strong in the faith that the Master will soon return.

Bro. McClure is still trying to throw his influence on the Lord's side. He is superintendent of the Sunday school in his neighborhood, by request of the Methodists; and has promised to preach some.

Bro. Blanchard is not preaching any just now. By request, Brn. Ridley and Patten submitted a cheering report of their labors and success. I think that this was one of the best, if not the best, conferences we have had for years. Five were buried in the liquid grave, and we hope that they have risen to newness of life.

B. FORESTER, Sec.

Conference Report.

The third meeting of the Solomon Valley Christian Adventist Quarterly Conference was held in Eld. Feather's neighborhood, commencing Friday, May 4th, and holding over the following Sunday.

May 4th, preaching in the evening by Eld. Feather. May 5th, 2 p. m. meeting called to order by president Moss, who, after singing by the conference, read a portion of the 5th chapter of Matthew, and delivered a very appropriate address. A short time was spent in prayer and singing, after which the secretary read the minutes of the previous session.

Bro. A. M. Van Amburg, delegate from the Smith Grove church, reported the church in a healthy condition and standing firm. One member lost by death since the previous session.

The delegate from the Oak Creek church being detained at home, Eld. W. H. McCarty, the pastor, reported the church in good condition, and spoke very highly of the members.

The reports of the ministers were fair, though all have been hindered, more or less, by financial embarrassments; and Eld. Moss has been very sick, a portion of the time.

MISCELLANEOUS BUSINESS.

Remarks were made by several in favor of passing some resolutions of sympathy and fellowship for certain ones who have been villified by the Northwest Kansas Quarterly Conference.

As a result the following resolution was passed.

Whereas, Elds. Knox, McCarty, Moss, and Thorp, have been traduced and misrepresented by Elds. Bliss, Comstock, and others, of the Northwest Kansas Quarterly Conference; therefore be it

Resolved, That this Conference does hereby express its sympathy with, and fellowship for the aforesaid Brn. Knox, McCarty, Moss, and Thorp; and that we are fully convinced by valid testimony that those reports of the aforesaid Bliss, Comstock, and others, are false, and circulated through malice. We furthermore recommend the aforementioned brethren to the sympathy and fellowship of christians everywhere.

Voted, That the secretary be instructed to write to the State Conference, asking that this Conference be recognized as a member of the State Conference

Voted, That the secretary write to ascertain if the State Evangelist can arrange to come with the state tent and hold a meeting within the bounds of this Conference sometime during the coming summer or fall.

Voted; That the proceedings of this session be forwarded to the *World's Crisis* and the A. C. TIMES, for publication. Also the names of the officers which are:

President—Wm. E. Moss.
Vice-President—W. H. McCarty.
Secretary—J. S. Thorp.
Assistant Secretary—W. T. Pilcher.
Treasurer—M. B. Mansell.

Voted, That we adjourn, to meet with the Advent Christian church of Athens, Jewell Co., on Friday evening before the fourth Sunday in July.

J. S. THORP, Sec.

There is not a trouble a christian has, but if he lives by faith on Christ in it, it will turn to a blessing.

To be always thinking about your manners is not the way to make them good; because the very perfection of manners is not to think about yourself.

"There is no readier way of bringing your own worth in question, than to detract from the worth of other men."

There is in every ordinance of the Lord that which is peculiar to itself.

Young Folks.

"The Little Shoes—They Did it All."

"One night, on the verge of ruin,
As I hurried from the tap,
I beheld the landlord's baby
Sitting in its mother's lap
'Look here, dear father,' said the mother,
Holding forth the little feet,
'Look, we've got new shoes for darling!
Don't you think them nice and neat?"
You may judge the thing was simple—
Disbelieve me if you choose—
But, my friends, no fist e'er struck me
Such a blow as those small shoes.
And they forced my brain to reason—
'What right,' said I, standing there,
'Have I to clothe another's children,
And to let my own go bare?'
It was in the depth of winter;
Bitter was the night and wild;
And outside the flaring gin-shop
Stood my starving wife and child.
Out I went and clutched my baby,
Saw its feet so cold and blue:
Fathers! if the small shoes smote me,
What did those poor bare feet do?
Quick I thrust them in my bosom:
Oh, they were so icy chill!
And their coldness like a dagger
Pierced me—I can feel it still.
Of money I had but a trifle,
Just enough to serve my need;
It bought shoes for little baby,
And a single loaf of bread.
That loaf served us all the Sunday,
And I went to work next day;
Since that time I've been teetotal
That is all I've got to say."

—*N. Y. Witness.*

Little Sister's Lesson.

Now, Freddy dear, sit down and fold your hands, and fix your mouth this way, and I'll tell you what mamma says. Smooth down your white dress, and put out your feet, so as to show your new boots, if you want to, and look very happy—so!"

Sweet Freddy did just as his wise seven-year-old sister bade him, and then he ventured to unfix his red lips long enough to ask, "What did she say?"

"She said I might have a Sunday school today—that I should be the teacher and you would be the class," said Molly.

"There isn't 'nough of me for a class," Fred ventured to say.

"Well, we'll play we had four, and that three mustn't talk any. You are a great boy now, Freddy, almost four years old, and yet can't go to Sunday School because you talk and make the other one's laugh," said Molly, soberly.

Here Fred said "I only told the teacher I was four, and asked her how old she was. That wasn't any wicked."

"This is my lesson. Grandma gave it to me the day I was there—Jesus was once a little child just exactly as old as you are to-day."

"I'm four years and one month, and more too," said Fred, who was always very proud of his great age. "But when Jesus was small he was a tiny baby in his mother's arms. I'm big!"

"I was just as silly as that too, when I was little," said Molly. "I used to think that Jesus was once a baby, and next time a boy twelve years old, and after that a big man—and that was all. But now I know he was first a tiny baby. Then he learned to walk, like cousin Bell; and by-and-by he could talk, and soon he could help his mother. I guess he went to school a good while before he was twelve years old, and knew so much. He was just exactly as old, once, as you are to-day, and as all the children in the world are. And he was always good. He never grieved his parents, nor quarrelled with his brothers nor his playmates."

A strange look came into Fred's great eyes as he asked in a whisper, "Did Jesus play, sister?"

"Yes, grandma says he was just like other folks, only a great deal better. When he was little he played just right, and never got angry, nor pulled things away from his brothers, nor"—

"I don't always do that, too," said Fred, blushing a little.

"And he was kind to every one, and helped poor tired folks, and"—

"I carried in seven sticks of wood in my own arms for lame Jimmy when he sawed here, and I gave my bright five cent piece to a beggar, and"—

"You musn't talk so much about yourself, Fred; the lesson is about Jesus."

"I wonder what he did when he was four years, and one month, and a little more too; I wish I knew," said Fred.

"I know. He obeyed his mother, and you can do that, Fred. He spoke kind, and smiled on every one," said Molly.

"What did he do when he was seven and most a half, like you? asked Freddy.

"He obeyed his mother then, too, and was kind to all, and loved his Father in heaven. Grandma says I can do all that, if I love him, and ask him to make me a holy child. I love to think that Jesus was once just exactly as old as I am all the time."

"I'm glad Jesus was a child just like me," said Fred.

"He wasn't like you, because you are often cross," said Molly.

"But I won't be again. I didn't know that Jesus was ever just exactly as old as I am, and good when he was a boy," said little Fred. "This is a nice Sunday school, the class learns so much, and don't have to keep still, too," said the dear little boy. "I mean to come next Sunday."—*The Watchman.*

A Higher Hand.

A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, they passed around him, and were also in the father's hand. He saw occasion to pull one of them. With artless simplicity, the child looked around, saying, "Father, I thought I was driving; but I'm not, am I?"

Thus it is often with men, who think that they are shaping destiny which a higher hand than theirs is really fashioning. They do their own will, but they also do the will of God. A stronger hand guides them—a mightier power holds the helm of their vessel, and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.—*Sel.*

It is the poor, halting professor that is loving sin, and indulging it in some form, that feels oppressed with the command, "Be ye holy." The trouble is inward. *The heart is not right.* Get the heart right with God, and then the soul will feel glad that it can be holy, and holy it will be ere long, through obeying the command.—*Banner of Holiness.*

"Mamma," said a little girl in Philadelphia, when she was looking for a childish treasure she had mislaid, "I think God will help us find it if we ask him; so I'll pray, and you hunt." That showed a fitting appreciation of faith and works.

Christian Life.

Our "Shut In" Society.

We're a happy band of sufferers,
Have you heard of us, pray tell?
We are quite increased in numbers,
But we love each other *well*.
There's Janet, and Sue, and Elsie,
And Mabel, and the dear
L. J. G., who sings so sweetly,
With the death-knell sounding near

Those, and other tired ones waiting,
Where clear skies are seldom seen,
Think and talk one with another
Of "still waters" and "pastures green."
Although we are long imprisoned,
And earth's joys we rarely win,
We are not the least disheartened
Since our Father "shuts us in."

We are weak ones, heavy laden,
But our burdens, broad and great,
We have cast upon the Savior,
And he gladly bears the weight.
We're a happy band, bound heavenward,
Led by One who's true and strong.
We've not seen each other's faces,
But have heard each other's song.

Is it strange we sing for gladness,
Since, if we are free no more,
We have learned that all in mercy
A wise Father shuts the door?
Shuts the door that leads to danger,
And perhaps to woe beside;
But the door that leads to heaven
Is for dear ones open wide.

We will press on, never fearing,
Though the storm grows long and wild,
As a mother loves and pities,
So the Savior does his child.
With an open door before us,
And Christ's invitation, "Come,"
Though the path thereto is darksome,
We will all soon be at home.

—*Sel. by I. B. W., North Dana, Mass.*

The Grace of God a Surprise to Saints.

After men have "tasted that the Lord is gracious," we should think that they at least will not be surprised at what grace can do. But even to them the Lord has to say, "My thoughts are not your thoughts, neither are your ways my ways." Much as Christ has done for his disciples, we may well doubt whether they would even have chosen Jerusalem as their first field of labor if the commission of their Master had not required it.

When the 3000 were added to their number in one day, they learned new lessons about the grace of God. But their thoughts were yet too low and narrow to grasp the world in their love, and it needed the whirlwind of persecution to scatter them that they might go everywhere preaching the gospel—and still they would not read the lesson; and it required two visions to convince Peter that he might not step beyond the Jewish nation, and teach a Gentile centurion that Christ was a Savior for him.

But there was one instance of the grace of God which took the apostles and the whole church, with one exception, with overwhelming surprise. The name of Saul of Tarsus had filled the disciples everywhere with fear; and if they ever thought of deliverance from his power, they probably expected it by the hand of judgment, as in the case of Herod not long after; but that he should be converted none ever dreamed.

When Ananias was commanded to go at once to Saul, for he was now a praying man, that good man objected, still fearing treachery; and even after Saul had preached boldly and had risked his life for the gospel at Damascus, the church at Jerusalem which he desired to join, would not believe that he was a disciple; and not till the "son of consolation" had declared what God had done for him, could their faith raise to the height of believing that Saul of Tarsus could be saved. His conversion became, and has remained, a watermark to indicate to all generations how high the tide of God's grace can rise. "For this cause I obtained mercy, that in me Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1: 16).

And still the grace of God is a surprise. Every one that receives it is filled with astonishment. "It is so free," says one who has been seeking to buy it with his effort. "It is so full," says another, who expected that he would be received grudgingly if at all. "It is so kind and gentle," says a third, who scarcely dared to pray lest the heavens should crush such a sinner. "It was waiting for me," says the soul that expected a long dreary probation before he could find the Lord. "It is so precious," says the weary, broken-hearted one that had despaired of ever tasting peace again.—*Sel.*

"Come Out From Among Them."

I find many undecided as to what their relationship should be to the ungodly. Will such please consider that there are but two masters, and every soul is a servant of one or the other of these; whose natures and purposes are exactly opposite. "For the wages of sin is death, but the gift of God is eternal life." Then, inasmuch as we are partakers of our Master's nature, our relationship should be the same to the ungodly. Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom. He didn't mingle with the gay and the giddy in their pursuit of pleasure; but he went down to the sea of Galilee, and seeing Peter and Andrew he said unto them, "Follow me." And when he was invited to the publican's house, he, there as elsewhere, preached repentance; and none of them invited him the second time unless they were converted the first.

If an humble follower of Jesus goes to the place of amusement and manifests there the spirit of Christ, and rebukes the profane and vain babbling and the idle conversation with which such places abound, they will find they are not wanted.

The churches have opened their doors and invited the worldlings in, that they might have an influence over them for good; but on the contrary they have become (so gradually that they are not aware of it) conformed to the world, until the converts, if they have any, fail to realize their anticipations of salvation for want of spiritual leaders, and the worldlings are forced to say they cannot detect a christian by his daily walk and conversation.

The prayer meeting is without attendance, the places of amusements having far greater charm for the young, and such nights as the church does not appoint for hilarity they can take for private gatherings, it being no worse for them to meet out of the church for their amusements, and the gratification of their love for pleasure, being "lovers of pleasure more than lovers of God." Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—*Sel.*

Advertising for God.

When I was selling cigars and tobacco, I let the people know that I dealt in the article by hanging out a sign—"Choice Cigars and Tobaccos for Sale Here." In the course of a few years, the great God for Christ's sake, converted my soul.

"No room for indulgence in any known sin;
In snuff, or tobacco, or brandy, or gin."

I ceased selling the miserable stuff and put in a stock of groceries in their place. But I did not change my sign. I thought if I did not change my sign, I could retain some of my old customers; but it did not work; strangers coming into town would say, "There is a tobacco store—see the sign," and they would call for what they wanted in that line. I was compelled to say, "Sir, I do not deal in the article. "Well, but your sign says you do," would be the reply. Again, strangers coming in town for the necessaries of life would not think of going to a tobacco store for their groceries; so you see I did not make much headway until I changed my sign.

Some people are doing the same foolish thing in spiritual matters that I did in my business. They have their names put on the church records, and make a verbal profession of religion, while their lives testify to the opposite. The real christian has an humble heart; but these persons keep out the old sign of pride, by retaining their artificials and other outward adornments. They think their old friends will forsake them if they change their sign. If those who love the pleasures of the world come to them for their co-operation in worldly schemes and pleasure-seeking, and are told that they do not indulge in that way any longer, they reply, Why do you hang out the sign?

Again, those who are seeking for spiritual advice would not think of looking where the devil's goods are advertised for the bread of Life. Whose goods are you advertising? God wants men and women who will honor him in both life and profession, no mixing of sin and salvation. If you have been walking in darkness and calling it light, stop, for Jesus' sake, and throw away your old sign, and let God give you one that the people can read and understand.—*E. R. Dunlap, in Freeman.*

Holy Joy.

Christian, do you rejoice when God's loving command, "Be ye holy," falls upon your ear? Does the command send a thrill of joy all through your soul? Are you glad that your heavenly Father wants you to be holy, and that you may be holy? If so, then indeed, is your gladness at the prospect of being holy, a divine earnest of the holiness that you soon shall know.

How blessed the thought that every command of our heavenly Father is an assurance to the sincere soul that it shall attain unto all the good that is commanded. Because the Lord never commands aught that cannot be performed. The power to obey the command is guaranteed in the command itself. A willing heart, that is set to obey every word that the Lord hath spoken, will find no impossibilities in God's commandments. The believer must desire to will and to do that good pleasure. The grievousness of the commands, and particularly of the command to be holy, is in the unwilling heart itself, and not in the command.

He must be necessarily poor who receives all from another.

General News.

Gen. Grant is receiving enthusiastic receptions during his present tour in Europe.

An Italian war vessel with 200 men on board was sunk in the Dardanelles by striking a torpedo.

The czar and his staff arrived at Ploiesti, on June 6th. He met with an enthusiastic reception. He takes command of the army.

There has been a five days' battle between the Turks and Montenegrins. The Turks attempted to get possession of Duga Pass, but were defeated with a loss of 4,000 men and a quantity of arms. The Montenegrins lost 700 men.

The arrival of pilgrims at Rome is very large, and from all parts of the world. They bring the Pope very valuable presents. The cash presents have amounted already to about $1,500,000. The occasion is the Golden Jubilee, or the fiftieth anniversary of the induction of Pius IX. to the priesthood.

The public debt of Turkey is $927,000,000, and the annual interest on the same is $65,000,000, which, is more than half the total revenue of the empire. The deficit for the last year was $21,000,000; and unless great reforms are speedily introduced to develop the resources of the country, and in the administration of its financial affairs, the ruin of the country is inevitable.

A terrible tornado visited Mt. Carmel, Ill., on Monday, June 4th. It was a thriving place of 3,000 inhabitants, on the Cairo and Vincennes R. R. The best and largest part of the town was destroyed. The velocity of the wind was estimated at 150 miles an hour. Men, women, and children were blown a distance of 400 feet, as if they were feathers. Thirteen were killed outright, and a large number wounded, some of whom will die of their injuries. The loss is estimated from $300,000 to $500,000.

London, June 5. The *Times*, in a leading article, says: "So far as can be judged, the fortune of war will be adverse to the Turks. The operations may not have the rapidity of recent wars, but the Turks are overmatched, and must succumb in the end. This catastrophe Europe will accept. No nation will go to war again to support that which cannot be supported. No real statesman will cling to the dead element in a system instead of looking for its living forces. We know that we must seek for that which is to replace the parting Power. To this end we cannot too soon direct our attention."

From the official report of the commander-in-chief of the Army of the Caucasus, we clip the following: "I have the honor to congratulate your imperial majesty on the taking of Ardahan: "The advanced works of Ardahan, its fortifications, sixty guns, an immense mass of provisions, the camp of the fourteen battalions of Turks, and the citadel, are at the feet of your majesty. On the 17th of May, between 8 a. m. and 6 p. m., the admirable fire of our artillery effected a breach in the walls. At 9 p. m the troops marched through the town and the fortifications to the tune of the National Hymn, and celebrated their victory with great enthusiasm. The Russian flag was hoisted on the fortifications. Our losses are not yet exactly ascertained, but it is believed that an officer and fifty soldiers were killed, and four officers and eighty men wounded. I cannot find words sufficient to praise the coolness and bravery of your soldiers, and the excellence of the dispositions made by the officers. Solemn divine services will be held to-day in the center of the fortifications." A later official telegram from Tiflis states that eighty-two guns have been taken, among them many Krupp guns and two eight-inch guns, and in the town as well in the sandjak of Ardahand Russian authorities have been installed.

Panama, May 21.—The steamer John Elder, just arrived from Valparaiso, brings news of a destructive tidal wave experienced at Callao and points to the north thereof, on the 10th. She reports the almost complete destruction of Antofgasta, Iquique, Arica, Tambo de Mora, Pabellon de Pico and Ilo. The destruction of life and property was owing entirely to the frightful upheaval and ingress of the sea. A gentleman who arrived from Trujillo informs us that the flourishing town of Iquique, the principal port for nitrate shipments, is left as complete a ruin now as it was after the frightful earthquake and inundation of 1868.

At Arica the sea washed over the town to the hill back of the church and destroyed much valuable property. The wreck of the U. S. steamer Wateree, which was carried inland a couple of miles by the tidal wave of 1868, was again floated and carried a mile or two further up the coast. Between 600 and 800 lives are said to have been lost.

Deaths.

SMITH.—Jonathan Smith, of lung complaint, May 16, 1877, aged 69 years, 3 months lacking 2 days.

Jonathan Smith was born in London, N. H., Feb 18th, 1808. He spent his latter days in Lyon and Osage counties, Kansas, where he died. Brother Smith embraced the Advent faith in 1840, and for 37 long years has been waiting for Christ to come. Brother Smith was one of the most faithful soldiers of the faith I ever knew. While he was not a preacher, yet he daily talked to every body around him of the soon coming of the Lord, urging all to be prepared. He never went to meeting but he spoke once or twice of the love of God, and the kingdom soon to be established under the whole heavens. I visited Bro. Smith the day before he died, and found him strong in the faith; his mind was strong and vigorous to the very last moment of his life, and he fell asleep in the triumph of sweet hope. He requested me to speak at his funeral, saying, "It will do me no good, but it may others." His funeral took place at his residence, Friday the 18th, and a large congregation were present. Three wagon loads of people came seven miles. We spoke to them from 1 Peter 1: 3-5 in connection with Job 19: 23-27. After which we laid him away to rest in the place of his own selection. "Come Lord Jesus, come quickly."

ELD. V. F. HUNT.

REATON.—At her residence in Vernon Co., Wis., of dropsy and heart disease, May 30, 1877, Mrs. Ruth Reaton.

Sister Reaton became a convert to Christ some 5 or 6 years ago, under the labors of Eld. Jobe Brown. Since that time she has ever adhered to the doctrines that we so much love. Sister Reaton was said to be the largest woman in the world. On account of her uncommon size, she has made her living by exhibiting. This she greatly disliked. She has ever retained her integrity in Christ, even under the adverse circumstances. She has expected to die daily for four months, and was fully prepared to meet it. She chose Rom. 14: 8, 9 for the funeral occasion, which was used by the writer.

ELD. J. BROWN

GOODWIN.—At San Fransisco, Cal., of congestion, May 15th, 1877, Bro. John Goodwin, in his 51st year.

Bro. Goodwin was born in the state of Maine; emigrated from Wisconsin to California in 1873; united with the Advent Christian church in San Francisco in 1874. He continued a faithful christian until he fell asleep in Jesus. He leaves a beloved wife and five children to mourn his loss. He was a deacon in the church, and will be much missed among his brethren. Services by the writer.

D. MATHEWSON.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

A. C. TIMES,
91 S. Green Street,
Chicago, Ill.

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LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

P Stoddard	$1 00	P Heller	2 20
J A Southworth	1 10	F De Groot	1 00
J C Smith	3 30	C W Berry	25
Mary Briggs	50	N Starks	2 20
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T P Vankeuren	2 20	J B Newlin	50
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K R Sheldon	2 20	V F Hunt	6 40
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J Biddelcome	50	E A Marsh	25
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Dr Nafe	35	John Powell	2 20
C Windiate	25	G W Southwick	1 00
R A Miller	90	D Cheatham	4 00
W Brown	2 20	H W Pray	2 00
W Billingsly	3 95	Adam Spade	2 20
E C Bronaugh	5 50	W M Helm	5 00
O A Shunell	1 10	M Goodenough	2 25
Ed Priest	1 10	Mrs E Cooper	2 30
E A Lamberton	60	F C Wills	25
S West	25	E J Williams	10
H A Powers	25	S Gifford	10
A A Smith	1 10	Saml Smith	2 25
S P Whitney	5 00	A Brown	25
S W Burns	1 00	Mrs A Maxwell	1 00

BOOKS AND TRACTS SENT.

A A Votaw	Mrs L Nelson
E D Thomas	G W De long
R J Goodwin	H W Pray 2
D Q Kent	J Dresser
Dr Nafe	A M Stevenson
L C Kerr	L Kingsbury
E C Bronaugh 2	C W Berry
H A Powers	A O Sefton
S West	H H Klock
E A Lamberton	J R Goodenough
O A Shunell	Geo Fisher
S W Burns	L Tockwell
Mrs E Kennedy	Wm B Gatchell
E Glidden	J R Phillips 2
F G Williams	G W Southwick
Wm I Mann	Mrs E Cooper
N C Miller	J V Williams
E H Chandler	

ARTICLES RECEIVED

Jas S Buckhardt	V F Hunt
J P Marquand	A A Menezes
R P Eldridge	J R Goodenough
Mrs E E Fisher	C D W Scott
	S M Judson

ON OLD DEBT.

Henry [illegible]ser	$4.50
Martin S Campbell	2.00
No name	1.00

C. W. SMITH.

Camp-meeting.

Campmeeting Notice.—The first Annual Campmeeting of the Lay association of the Advent believers of Iowa, will commence on the 15th of June next, in a grove near Cedar Falls, Blackhawk Co., Iowa, and will continue over two Sabbaths. The grounds are located on the land of Mr. Hammer, about one and one fourth miles northeast of Cedar Falls, on the shores of Fisher's Lake, about ten minutes walk from the depot, at the junction of the branch of the I. C. R. R., Iowa Division. All passengers on the above roads will stop at the Junction; those coming on the B. C. & M. R. R. will stop at Cedar Falls. The above roads will bring passangers from the east, west, north, and south. The grounds are beautiful and accessible by railroads from all points. There will be two large tents on the grounds; one for preaching, the other for boarding and lodging purposes. Hay, straw, and provender will be furnished on the ground for all that come from a distance with teams; in fact all that can be, will be done for the comfort of both man and beast. Bring your tents, blankets, straw ticks, and food for the outer man. This association is unlimited, for all who love the Lord are truly members, and a cordial invitation is extended to all the saints scattered abroad. Come from Minn., Wis., Kan., Neb., Mo., and all adjoining lands. Let us assemble ourselves together, for the end of all things is at hand, and the vision no longer tarries. Brother Sheldon, and Bro and Sr. Mansfield are expected to be present, to teach the way of life. This notice is intended for a special invitation to every one. We expect a great meeting and pray the Lord to bless. We have a strong desire to become acquainted with all of our ministerial brethren, and hope to see a goodly number present.

B. BANTON, Clerk.

Campmeeting.—There will be a campmeeting at New Hartford, Butler county, Iowa, commencing June 15, and hold over two Sundays. It is expected that this will be one of the best meetings ever held in northern Iowa. All who believe in the soon coming of our Lord and King, and his personal reign on the earth, are cordially invited to be present; yea, earnestly entreated to come, both preacher and layman. Come with your hearts full of love for Jesus and his truth. Come to work, to pray, to worship, to do good to others that you may get good yourselves. Come, let us go up to worship before the Lord. Bring your tents, bedtick, washbowls, soap, towels, pins, rubbers, overcoats, etc. Straw and hay will be furnished free. Lumber for tents can be rented or bought. Grain can be purchased at the market price. Groceries and refreshments can be had on the ground; board can be obtained in families adjacent to the ground. Everything that can be done for your comfort will be attended to. H. V. Reed, G. M. Myers and others are expected to be there to break the bread of life. New Hartford is on the I. C. R. R., eleven miles west of Cedar Falls. Those coming from the southwest will come north on Iowa Cen. R. R., to Ackley, thence east to New Hartford. Those coming on C. B. R. R. will change at Cedar Falls thence west to New Hartford. Per order of committee.

C. C. RAMSAY.

Minnesota Campmeeting.—Our Annual State Campmeeting will be held at Utica, Winona Co., on the old ground, commencing Tuesday, June 19, holding over the following Sabbath. Let as many as can, come Monday and erect tents. Board will be furnished at reasonable rates for all who desire it. Brethren of Minnesota, will you not leave your work and come to this meeting? It may be the last one. Great and mighty events are before us. Come with hearts full of love to God, to labor for the perishing. Especially we request all the brethren and sisters in the ministry to come. Also we would be glad to see ministers present from other states as the Lord may direct. Let all continue in prayer that God's blessing may rest upon this meeting.

PETER MITSON,
O. RICHARDSON,
D. CHEATHAM,
PHILIP RAMER,
Committee.

Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Quarterly Meeting.—The next Quarterly Meeting of the DeKalb District, will be held with the church at Genoa, beginning on Friday evening, June 29th, and holding over the Sabbath. A cordial invitation is extended to all the brethren and sisters in this region to attend this meeting. Come and share with us in its blessings.

E. H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Conference.—The annual meeting of the Michigan Advent Christian Conference will be held with the church at Victor, Clinton county, commencing Wednesday evening, June 13th, and over Sunday, June 17, 1877. We hope to have a general gathering of brothers and sisters from all parts of the state. Come, brethren in the ministry, in the name of the Lord to do business for the Master and the interests of the cause we so dearly love. And let the churches see that they are represented by delegate. We extend an invitation to all Adventists in the state that love union, and wish to work in harmony for the interest of the cause of the coming and kingdom of our Lord Jesus Christ. Come, and let us unite our interests in the glorious work of preparing a people for the coming of the Lord. The Lord is at hand, and our work will soon be done. Shall it be well done? Come, let nothing hinder you. Come at the beginning. All who come will be provided for. Those coming by railroad will stop off at Laingsburg, on the Jackson, Lansing & Saginaw railroad, sixteen miles north of Lansing and three and a half miles from the place of meeting. Come! In behalf of the Board. JOHN BOWER, Pres.

Quarterly Meeting.—The third Quarterly Meeting of the Second District of the Missouri and Southwest Iowa A. C. Conference will be held with the Ringgold church, Ringgold county, Iowa, at the Hickory Grove schoolhouse, commencing on Friday, June 15th, 1877, and hold over the following Lord's day. A general attendance is earnestly requested. Come, brethren and sisters, one and all, to this meeting. This is the last Quarterly before the Annual Conference, and should be well attended. ELD. D. O. HINK, Pres.

Quarterly Meeting.—The last Quarterly Meeting this Conference year will be held in the new church near Bro. Beddow's, near Elkport, Clayton county, Iowa, commencing Friday evening, June 15, and continue over Lord's day. Eld. Buck will be there to assist in the services. The invitation is to all who love the Lord and his appearing, and who can come to meet with us to strengthen each other in every good word and work. We should be glad to hear by letter from those who cannot meet with us. Address us at Elkport, Clayton county, Iowa. P. W. HOUGH.

Conference Notice.—The next Conference session of A. C. Conference of Northern Pennsylvania, and Southern New York, will be held at the Worden Schoolhouse in Bingham, Potter Co., Pa., commencing Friday evening, June 22d, 1877, and hold over Sunday. Let every church send their delegates, and also contributions for the Conference fund. Come, all who can. Let us have a great rally. The signs are ominous. Those coming from a distance can call on Bro. Samuel Monroe, who lives near the schoolhouse.

A. H. BRIGGS, Pres.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Axe our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Conference.—The Conference of the churches of God, of Minnesota, will hold its Annual Meeting with the church at Rice Lake, Wright Co., commencing Friday, June 15th, 1877, and continuing over Sunday. All that feel interested in the cause of the Master are requested to come. We expect this to be a meeting of interest. E. E. TOMS, Sec.

Quarterly Conference.—The Fourth Session of the Northwestern Quarterly A. C. Conference of Kansas, will meet with the Valley A. C. church on the farm of Bro. Geo. S. Vilott, Limestone Township Jewell Co., Kan., about 7 miles west of Jewell Center, commencing on the 22d of June 1877. Come one, come all, and help present the word.

T. R. COMSTOCK, Sec.

Quarterly Meeting.—The next Quarterly Meeting in Edinboro, Pa., will be held on Saturday 2 p. m., June 30th, and Sunday morning and evening, July 1st. Baptism Saturday afternoon. Love feast Sunday 9 a. m. Preaching 11 a. m. and 7 p. m. Lord's table spread after morning service.

G. W. STETSON, Pastor.

Annual Meeting.—The sixteenth session of the Advent Christian Conference of Minnesota will be held in connection with the State Campmeeting, at Utica, Winona county, on Wednesday, June 20th, 1877, the first meeting to be called at 10 o'clock a. m. The Minnesota Advent Mission Society will also hold its first annual meeting in connection with the campmeeting. Brethren and sisters, this may be our last annual gathering in this dispensation. Let there be an extra effort to attend these meetings.

E. K. SMITH, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877. Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard. J. M. SEYBOLD, Sec.

Conference.—The Iowa Christian Conference will hold its annual session in connection with the campmeeting at New Hartford. All persons interested in the prosperity of this conference will please attend. C. C. RAMSEY, Pres.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Greet Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings. S. LATTON, Supt.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS KOIER, Pastor.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. THOMASSON.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forres on every Sunday evening.

J. AUGUST SMITH

Belvidere, Ill., Sabbath, June 17, as the friends there may arrange. F. BURR.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Union Mills, Feb. 18 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m. and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Sabbath-School at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. ANSON BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks

Dover, Iowa county, once in four weeks.

The other fourth week in new places.

C. W. PITSOR

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.

MARTHA J. JANES, Pastor.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7:45 p. m.

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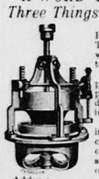

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His Coming.

GEO. M. BUTTON.

I believe in the literal, personal, and speedy coming of our Lord Jesus Christ, and shall so continue whilst Scripture teems with these and kindred expressions:

"I will come to you." "I will come again."

"I will come again unto you." "I will see you again."

"This same Jesus shall come." "He shall so come."

"He shall come unto us." "The Lord shall descend."

"He shall send Jesus Christ." "He that shall come, will come."

"At his appearing." "He will appear."

"Till the day of Christ." "Till I come."

"We shall see him as he is." "I shall see him."

"Thine eyes shall see the King." "Every eye shall see him."

"The Son of man coming." "Coming in a cloud."

"The brightness of his coming."

"We are expecting a Saviour." "Waiting for Christ."

"Looking for that hope." "The Lord will come."

"One like the Son of man came." "When he cometh."

"Having returned." "Ready to judge."

"They that are Christ's at his coming."

"Behold the Bridegroom cometh." "Behold, I come quickly."

"Amen! Even so; come, Lord Jesus."

Rochelle, Ill.

THE bosom of the earth is throbbing with countless forms waiting for the rain and sunshine to call them into life and beauty; so in every heart, however hardened, there are germs that only need to be opened to the sunshine of God's love to blossom into beautiful expression.

The Bible.—No. 2.

ELD. J. RIDLEY.

The Old Testament contains thirty books, and was eleven hundred years being written. The book of Job is the oldest of them all, and is the oldest literary production in the world. It was written about 1,500 years before Christ, or 3,400 years ago. Malichi, the latest book of the Old Testament, was written about 420 years B. C. The Bible, instead of being written on parchment, such as we now use, was written on parchment made of skins fastened together and rolled up like a map. The Old Testament was written mostly in Hebrew upon this parchment, in narrow columns from top to bottom without any break between words, sentences, verses, or chapters; and the different books were divided by only about an inch space.

The books of Job, Psalms, Ecclesiastes, Proverbs, and Song of Solomon were written in Hebrew poetry. Hebrew poetry differs materially from our present poetry; it did not possess any metrical arrangement into lines of regulated lengths and accents, nor any further elements of rhymed termination. Even the divisions into lines is wanting, and the only approach to it is an arrangement which may be called a balancing of clauses or sentences. This is so managed that each successive thought is started in two different sets of words; this is commonly known as Parallelism. This will be more clearly understood by noticing some of the Psalms. We will transcribe a few verses of Ps. 85:

1 Lord, thou hast been favorable unto thy land:
Thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sins.
3 Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.

The same thought is expressed in the last clause of each verse as that in the first clause. To forgive the "iniquity of thy people" is the same as "covering all their sins." There are variations of this system, but the double arrangement is the most usual. Sometimes, however, it is used by way of contrast, as in Prov. 3: 33-35:

33 The curse of the Lord is in the house of the wicked:
But he blesseth the habitation of the just.
34 Surely he scorneth the scorner:
But he giveth grace unto the lowly.
35 The wise shall inherit glory:
But shame shall be the promotion of fools.

If when we read these poetic books these thoughts are borne in mind, the "mind of the Spirit" may, perhaps, be more readily understood. The Old Testament scriptures were translated from the Hebrew into the Greek language about 250 years B. C., called the Septuagint. It was this translation that Christ and the disciples quoted from.

There are two sources through which this part of the Bible has come down to us in its present form, which at once scatters to the winds the objections raised by some modern skeptics, viz: that it was written during the dark age of papal supremacy. The Jews have ever been a distinct people, notwithstanding their dispersion among the different nations since the destruction of their capital city, Jerusalem, in the first century. And as they did not accept Jesus as the Messiah, they, as a consequence, rejected the New Testament, but still clung with their usual peculiar tenacity to the law and the prophets, or the Old Testament writing.

The Christian church in its varied forms, while they accept the New Testament as inspired, also hold to the Old; for by the Old, the New is established. So coming, as it does to us, through two vastly different sources over the long road of eighteen hundred years, and both copies in the end being the same, is a sure evidence that it has not been altered, interpolated, or manufactured by designing priests; and the fulfillment of the prophecies contained therein are an uncontrovertible proof that it is an inspired book, or was dictated by him who beheld the "end from the beginning."

The New Testament was written during the first century, in the Greek language, and, like the Old Testament, was without chapters, verses, or punctuation. The two most ancient copies of the New Testament (the "Codex Vaticanus" and the "Codex Sinaiticus"), which are believed to have been written about the middle of the fourth century, are written in Greek uncials, or capitals on fine vellum, made either from the skins of antelopes or asses, and they are without spaces between the words, and have no marks of punctuation.

The New Testament has come down from the first centuries of the christian era in at least three distinct channels, viz: The Catholics, the Greek church, and the Waldenses, each of which has guarded it from the abuse of others. And notwithstanding many enemies have risen up against it, and have endeavored to put it out of existence, or as one of its bitterest opposers is reported to have said, he would "bury it so deep that it would never be resurrected," yet it lives and sheds fort its life-giving light to cheer and bless mankind as it never has before.

Until A. D. 1450, all the Bibles the world contained were written with pen and ink; but about that time the world received its first printed Bible. It had previously been divided into chap-

ters by Steven Langton, Archbishop of Canterbury, in the latter part of the twelfth century, and then divided again by Cardinal Hugo in the middle of the thirteenth century. Robert Stevens, a French printer, divided the New Testament into verses in 1551; and Athias, a Jew of Amsterdam, in 1661, divided the Old Testament into verses as they now appear in our version. Punctuation was introduced shortly after the invention of printing by the learned Manutius of Venice.

But it was left for the nineteenth century to organize the first society whose great object should be to furnish the inhabitants of earth with the Word of God; and the first society thus formed was the British and Foreign Bible Society, in 1804. Then followed the American Bible Society in 1816, since which time about seventy-five different societies have arisen, and have distributed in the aggregate one hundred million or more Bibles to the lost sons of Adam. The Bible has also been translated into every language spoken on earth. Well may we exclaim with the inspired penman, "What hath God wrought!"

What great privileges have been granted the people of this generation, and how great therefore are our obligations; for "unto whom much is given, of him shall much be required." But how very far do we come behind; for there is more money spent by professed christian nations in one year for intoxicating liquors and its apprentice, tobacco, than has been expended during the century for the word of life, and the support of all the gospel work.

Jefferson, Iowa.

Penalty and Release.

F. P. DINGLEY.

John 8: 51, reads: "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." The death here meant, no doubt, is the final penalty for sin, "the second death," the death which he shall "be thought worthy, who hath trodden under foot the Son of God.... and hath done despite unto the spirit of grace;" or in other words, that hath not obeyed "the gospel of our Lord Jesus Christ."

Death, as it entered into our world, and passed upon all men, came not as a penalty for Adam's sin, but as a consequence. That penalty executed, would have cut off our first parents without posterity, and would have proved a finality to them both; but such was not according to the eternal purpose; for before the law was given them, a redemptive plan had been laid, to deliver them from the law's demand, and the consequences of its violation, in case that they should at that time, be led to disobey their Creator. Please read Micah 5: 2; Acts 15: 18; Eph. 1: 4; 3: 11; Titus 1: 2, and 1 Peter 1: 20.

By violating the law at that time, before having any offspring. Adam and Eve finished all human probation under that law, as the law not only demanded their lives, but that also of their future posterity. And it would not be dealing justly with Adam's descendants, to bring upon them after their entrance into life, the penalty for that crime which, on their part, was committed without the least consciousness of guilt. So all can see, that to execute that penalty upon the sinners satisfactorily to the just demand would not only cut off their lives, but all prospective human life; and that by an immediate death.

The law must be satisfied. There was a way by which it might be fully satisfied, and man be spared from its demand. A mighty One was there, loved of the Father, upon whom no law had any demand. In his hands was power to stay the judgment of God. He loved mercy, and looking down through the stream of time, could be seen the "multitude" that would accept of mercy's offer and be saved. He loved "his people whom he foreknew," and for their sakes favor was shown the offenders, and a new probation was secured under law to him to whom they then owed their present lives. (Rom. 12: 1; 1 Cor. 6: 20).

And, although the penalty, the direct infliction of death, in the day of transgression, was arrested by the covenant of redemption, yet God in his infinite wisdom, for man's eternal profit, under the dispensation of grace, saw good to separate him from the tree of life, and to subject the world and all things therein to vanity (Rom. 8: 20), during the probationary time allotted him and his succeeding generations. From thence came pain, sorrow and temporary death, the last named of which the Bible terms only a "sleep." Jesus said of Jairus daughter, "The damsel is not dead, but sleepeth;" and of Lazarus, "Our friend Lazarus sleepeth."

In Jesus, the demand of the law was fully met. He laid aside his heavenly glory, "took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross;" but his life was called for again, to carry forward and complete the great and glorious work already begun. God gave him power to receive it; and he arose triumphantly, having obtained eternal redemption for all them that believe and obey him.

It was in view of this "eternal redemption," that men now have temporary life. Jesus is the "Prince" of all life. In him is power to raise the dead, and to give "eternal life" to whomsoever he will; and none need lose the great "gift;" for the offer of eternal life in his gospel, is handed down to every child of Adam. Rom. 10: 13; Titus 2: 11. "The life that now is," was lent us for the express purpose of our choosing that eternal life "to come." But of all those that neglect the "great salvation" shall be cut off. "The wages of sin is death."

The law is not yet enforced, but the time is "appointed," in which "every work" will be brought into judgment, with every secret thing, whether it be good, or whether it be evil." Then they that "obtained mercy" through repentance toward God and faith in our Lord Jesus Christ, will have "life abundantly" bestowed upon them; while all of those that have rejected offers of mercy (from the time man secured his new probation to its close), will be utterly destroyed forever "from the presence of the Lord, and from the glory of his power."

Hence, he that believeth on the Son hath everlasting life (in prospect); and he that believeth not the Son shall not see (the everlasting) life, but will see a death of which none of them that keep Jesus' sayings will ever "taste;" which facts admit of "a resurrection of the dead, both of the just and the unjust."

South Casco, Maine.

Under the Wall Impending.

C. COLEGROVE.

STIRRING EVENTS.

Of much interest to the readers of the A. C. TIMES, are the stirring events of Europe, recent, current, and coming. To locate them prophetically and *exactly* and *positively*, I do not here propose; or rather, to define their course and complications and results. We are Pyramidally, under the Grand Gallery's south impending wall, and that is immensely significant. We were never there before. In this Turko-Russian outburst, we have a beginning of probably marked and rapid developments. *Seemingly*, it is like that wedge or shore knocked out from under a ship to be launched. Or rather, it is like the crumbling of a piece of the bank that is pushed by the water of an immense reservoir. It is not merely Russia and Turkey but it may be almost every other European power, in one way or another; not perhaps *just now*, all at once; but one after another in quick succession. The Revelator says, "To gather them together for the *war* of that great day of God Almighty"—properly, not a battle but a *war*. Hence, great eventualities seem likely to come out of what may prove in some sense, an opening of that war, though we can not foresee the precise turn of affairs, and wisdom teaches caution. I will give a few points. In the work of preparation for war, what vast energy and thoroughness. Little Connecticut is busy for the fighters; the Union Metallic Cartridge Company, of Bridgeport, is employed night and day filling orders. Colt's factory, at Hartford, is said to have received a large order from the Russian government for navy revolvers. Smith and Wesson have lately completed an order for 200,000 revolvers for the Turkish government. The Winchester Arms Company, of New Haven, has the contract for manufacturing cartridge shells, and about 1,200 hands are at work.

ROMISH ANXIETIES.

Says a writer in Rome,—"The anxieties excited are those which have the wider field of Europe. The Catholic or clerical party of Europe, is looking forward to a general uproar, hoping that in the universal fray, some advantage may come to the Pope's temporal cause. Cardinal Ledochowski is doing what is possible to complicate the relations between the governments of Germany and Italy, with the hope of bringing about a rupture."

FRENCH FEELINGS.

Another correspondent writes from Paris: Great excitement has reigned here since war was considered certain, and every one asks whether or not France is to be drawn into difficulty. Everything done by Germans is regarded with exaggerated distrust; the general belief is, that Germany intends to provoke another war with France. As a natural consequence of this excited state of the public mind, the wildest of rumors get into circulation. Rather remarkable in this connection is the late speech of General Von Moltke, before the German parliament, hinting in plain language at the enormous preparations of France for war, and expressing something like apprehension at the attitude of this warlike and "rich nation." Even the grim Von Moltke is not easy in his mind, and I suppose almost as certain as fate, is another, and soon coming grapple of those nations. In short, it seems as if Europe was on the eve of changes—pohtical, territorial, ecclesiastical; and little Herzegovina a year or two ago, seemed to strike a match (a *Lucifer* match possibly), that threatens a conflagration.

The *Examiner* (Baptist), which *never*, or *next* to never, alludes to current events as indicative of such an event as the impending Advent, thinks, that though the European out-break may at first benefit America a little in a material way, it will afterward prove an injury to us. No doubt of that, I dare presume.

ARMIES.

The effective armies of Europe are thus rated: Russia, about 1,790,000; Germany, about 1,250,000; France, 1,118,000; Austria, 964,000; Italy, 872,000; England, 656,000; Turkey, 630,000; other countries 476,500; Total about 7,755,000. Allowing only 30 pounds sterling per man, the annual cost of maintaining this mighty host is nearly 1200 millions of dollars per annum; while if we add the loss to the laboring interest we shall have about 25 hundred millions total expense. O, for the millennium to come! Meanwhile, Central Asia is said to be stirred in revolt by a fierce crusade, preached by the Mohamme-

dan priests against Russia. To this may be added the plague in western Asia, and the famine in Hindostan reaching now its worst point. What a fulfillment of our Lord's prophetic and photographic grouping of the calamities of latter day times; while to complete the picture, we have the "sea roaring;" for the Atlantic gales have been the severest and most destructive experienced in many years.

PIUS IX.

In a short time it will be 31 years since Pius IX. ascended the chair of St. Peter's, and he was then 54 years of age. At 85, he is the oldest of all the sovereigns in the world—and five years older than the Emperor of Germany. Between Pius IX. and Alphonso XII., there intervenes the enormous space of 67 years. The Queen of England has reigned about 40 years, the Emperor of Austria, 29 years, and the Emperor of Russia, 22 years. Victor Emmanuel became monarch of the little kingdom of Sardinia in 1849.

ANTIQUITY.

But to change the subject a little, much is said about *antiquity*. What ages since Abraham and Moses! But when we look at things in another light, it is only a moment since they and all the fathers and the prophets died, and all the godly of all ages. They all come up together at once at the judgment, allowing that at the resurrection of all the righteous, is one event and not a series. The real experimental and practical fact with the dead is, that they all rise as if from their death beds to meet the Son, from the *vacuity of all intervening years*, and intervening time. There is no time to the dead, else the living would seem to have some sense of ages, and ages past before they were born. But no! All the dead are in this view brought near us. Noah, Jacob, Abel—all died but yesterday; and some one very truly remarks that to our Son, Calvary must be but yesterday in the past. O, what a baptism of fire did he experience! Do we not often think inquiringly, How *could* he endure it? How could he bear the agony and torture of the cross? We puny creatures wonder; and well we may. The joy was set before him; the responsibility was upon him. The great campaign of the *great Champion* must be carried through. It was a grand undertaking of courage and loyalty, of love and submission, of lofty dignity and unequalled prowess. At Gethsemane, he stood on the brink of that gulf; he shrank from the dreadful ordeal, but still he moved forward; and mark it well, how he sweat great drops of blood, in *resisting the temptation to avoid the cross* This, I believe, was the secret of that great agony of the garden.

PATIENCE.

And now in viewing the grandeur and wonder of Christ's patience, how we *ought* to be patient, likewise! Hence, evil speaking and evil thinking, how unbecoming to us! Should we not beware of those things that are contrary to Christ, especially the spirit that is unlike his? Knowing our human weakness, we can at least sit at his feet. Often I do in heart, put my arms around a foot of Christ, and say—"Here, Lord, let me rest, sick, and poor, and wounded; here Lord, let me rest, for I cannot go, or let thee go." In view of the patience and gentleness of Christ, how should we avoid the language of ridicule and contempt of others, for thinking not altogether as we do; especially, if their opinions are formed after research and honest study. Ridicule is a sharp weapon, dangerous to handle. Peter would have off Malchus' ear, but the Lord bid him put up his sword. I believe, almost universally, ridicule is not Christ like, especially by one to another in the household of faith. It may cut where it strikes, but it is better not to strike. The tongue, or even the pen, may hurt worse than a blow with the hand. When shall we learn the gentleness of Christ; perfect gentleness, not easily provoked or overcome?

HERESY.

Our friend John Miller, of Princeton, New Jersey, has had his trial and condemnation for heresy, for denying the *immortality of the soul*. Well, how much does it lack of being part and parcel of those great and dark transactions of the middle ages (and earlier and later ages too), when good men were degraded and killed by churchmen! We sympathize with our suspended brother. The New Brunswick Presbytery, sat in council at Trenton. There were opening prayers, committees, charges, reports and so forth. The great offence, was Miller's book, "Questions Awakened by the Bible." He says that at the death of the body, the soul dies—becomes extinct, and so continues until the resurrection. Adam is still extinct; and when our Savior died, he was out of being till the day he rose again; and, brother who dies to-night, sinks into his original nothingness. Mr. Miller, the accused pastor, occupied a front pew, and was scarcely spoken to during the whole session. He maintained a dignified silence, except when a speaker made some misstrtement, or quoted wrongly from his book.

After the reading of the resolution "suspending Rev. John Miller from all communication with the presbytery of Mew Jersey, until such time as he make manifest his renunciation, etc., Mr. Miller rose slowly to his feet, and running his hand over his broad intellectual forehead, said he would never change his views. "God forbid that I should say I won't, but rest assured I will not." The Lord be with thee, and bless thee, suffering friend. Though councils condemn thee for holding fast the word of God, may Jesus sustain thee, and great be thy reward in heaven.

Sardinia, N. Y.

Victory.

C. W. RUSSELL.

We'll glory in the cross of Christ,
When all our earthly hopes are crossed,
For Jesus is our all;
His grace will help, his love prevail,
Though foes on every hand assail—
We'll triumph over all.

When all our youthful dreams have fled,
And oft through trying scenes we're led,
We'll trust in thee alone.
Though sorrows and afflictions come,
And we are sometimes left alone
He'll not forsake his own.

God grant we may at last be found,
When Jesus comes with trumpet sound,
Prepared to welcome him.
Then no more sorrow we shall know,
We'll bid farewell to pain and woe,
And never part again.

Our ravished souls exulting sing,
And shout the praise of Christ our King,
Who reigns on David's throne.
He ransomed us by his own blood,
And made us kings and priests to God,—
With him we're safe at home.

Chicago, Ill.

"One Baptism."

J. P. MARQUAND.

Paul inspired from God tells the truth, and we must believe it, though all other men may speak otherwise. The subject of our remarks is on baptism, and as there is but one, we remark that it is the power of the Holy Ghost here spoken of in this text. Water baptism came from John the Baptist, but the Holy Ghost baptism, comes from Jesus Christ. Of course John the Baptist must give way for his master, Jesus Christ. We do not need candle light when we have the sun; neither do we need a slow stage coach when the rail cars are ready to carry us 20 miles an hour.

No where in the Bible does it command us to bury people under the water, but it does speak of being buried into Jesus Christ; being baptized into one spirit, into one body; (Jesus Christ). It does speak of being buried by baptism into Christ's death—(Romans 6: 4; and Colossians 2: 12). The whole subject is simple and plain; an immersion into Jesus Christ, or, into the Holy Ghost, and any other baptism is weak and feeble. Indeed, salvation is predicated on the baptism of the Spirit: "If any man have not the Spirit of Christ, he is none of his." How should we ever have had the Book of Revelation if John had not been *in the Spirit* on the Lord's day? And we are commanded both to live and walk in the Spirit, and to be filled with it. "For if we walk after the flesh we shall die: but if through the Spirit we mortify the deeds of the body we shall live." And we are told that "the Spirit helpeth our infirmities, "For we know not how to pray as we ought" (Romans 8: 26).

It was not in vain that our Lord purchased this great blessing for us, and went to heaven to send it down (John 14th). Its office work is to comfort, console and strengthen, and show us things to come (John 16: 13). And then we are commanded not to "grieve the Holy Ghost whereby we are sealed unto the day of redemption;" and not to "quench the Spirit," for this is the last and best agent to our fallen world. It is still hovering over our earth trying to get the people to come to Christ and God, repent and forsake their sins, and become good christians; but oh, how few will listen to its teachings and monitions. Great God! Have mercy and compassion on poor lost humanity, and bless the means of grace that they may return to the Shepherd and bishop of their souls and be saved.

We are now living in perilous times, and in the hour of temptation (Rev. 3: 10); and who shall be able to stand? He only who hath clean hands and a pure heart. "Let us therefore cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7: 1); and remember, "No cross, no crown." If we suffer with Christ here, we shall reign with him at his "appearing and kingdom."

New York City.

REMARKS.

We admit the above to a place in our columns, simply that we may call attention to a point of error it contains, and which may prevail in the minds of some of our readers. The expression "one baptism," does not necessarily deny baptism in both water and Spirit, any more than the expression "one God" denies both Father and Son. The unity of baptism does not consist in the element, but rather a unity in the ordinance. There is a unity of agreement in the acts of baptism into water and into the Spirit, both of which are clearly taught in the New Testament; but our brother would divide them in two, and reject one of them.

In fact, there are three elements in complete baptism: "And there are three that bear witness in earth; the spirit, and the water, and the blood; and these three agree in one" (1 John 5: 8); that is, they have one testimony or witness, and that is the witness of the Spirit. The baptism of suffering is expressed by the term "blood." Jesus passed through this baptism, and "if we suffer with him" we shall also be glorified together. So the expression "one baptism" is no argument that there is only one element, but it asserts the agreement of all the elements in one work.

Jesus commissioned the apostles to baptize (Matt. 28: 19), and they must use the element of water to do it. Hence, on the day of Pentecost, there was the baptism of Christ and also of the apostles, one being in the Spirit, and the other in water. The same was enacted with Cornelius and his household. "Can any man forbid water

that these should not be baptized, which have received the Holy Ghost as well as we" (Acts 10: 47)? Peter here recognized the unity of water and spirit in baptism, and asked if any could dispute it. Brother Marquand would very likely have forbidden it if he had been there, and thus have divided that which Jesus had united. There may be two or three witnesses, but if they tell the same story their witness is one.

Paul thanked God that he baptized only two in Corinth; not that he opposed water baptism, for he speaks in Rom. 6: 4, of being "buried with him by baptism into death," which must refer to water, as spirit is an element of life and not death. Christ was buried in an element of death in Jordan, and they who follow him will do likewise. But Paul was not sent to baptize, doubtless because infirmities prevented him from doing it; yet he did baptize in a few instances. He generally had a minister with him to do this, as Barnabas and Mark accompanied him.

The witness of the Holy Spirit is the great testimony before God; but water and blood testify among men, and must not be rejected.

In this world we have both sun and candles, each in their place, but light is the same always; we have horses and rail cars, and both are essential in their place. So we have water and Spirit, but one baptism.—[EDITOR].

"Come Unto Me."

W. A. SHAW.

It is the voice of him who was acquainted with grief, who himself bore our sins in his own body on the tree. It is the voice of him who has conqured death and brought life and immortality to light, who has shown us the ways of life, to whom all power is given in heaven and earth, who is able to succor those that are tempted because he has been tempted in all points like as we are yet without sin.

"*Come unto me!*" Come where I am, away from self and the things of the flesh; away from uncleaness to purity; from sin and corruption to moral rectitude and eternal life. We hear the voice, but turn frequently a deaf ear to all his appeals. We are saying in our hearts, "To-morrow will be as this day and much more abundant." We repeat the words of him who, convinced of the truth said, "Go thy way for this time; when I have a convenient season I will call for thee.

"*Come Unto me!*" Weary and heavy laden one, come and let the Prince of life teach you of his ways; let the burdens of life fall from off your shoulders, and permit him to carry them for you. All he requires is your willingness to abide by his counsel and to follow him. Come! yes, *come!* It is a glorious thing to hear his voice saying, Come. He asks you to follow only. He has led the way; has met the adversaay and overcome; the way is fully prepared; the light of the word of God shines brightly on it. You cannot fail if you will but trust yourself fully to his guidance. Where he calls you to come is the only place where perfect manhood dwells, where purity of heart sits enshrined, where peace holds her court and crowns all who put their confidence in him.

"*Come unto me!*" Yes, come, you who have denied yourselves and become partakers of the good things which he offers; come nearer to the "light of life;" come close to the heart of love which beats warm and full for all of Adam's race, but especially for those who "keep his commandments." Oh, for a closer walk with God; for an entire consecration to his will; for a unity with Christ; for perfect love which casteth out fear. Then shall we know the blessedness which is designed for us in this life, and in the world to come possess the kingdom which has been prepared of the Father. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely."

Chicago, Ill.

An Admonition.

H. POLLARD.

"Take heed and beware of covetousness" (Luke 12: 15).
Thus spake the Master, ere from earth he went,—
Throughout the world, a witness unto all,
This gospel of the kingdom shall be sent;
And then the end shall come and thrones shall fall.

Prophet divine, we see thy word fulfilled.
The cry goes forth, Repent, the end is near!
In every land the living soil is tilled,
The good seed sown, yet scant the fruits appear.

Just as in days of yore: the bidden guest,
Indifferent, sought his farm or merchandise;
So now but few regard their Lord's behest,
And turn from earth to seek the heavenly prize.

The scoffer laughs at faith's simplicity,
And cries, 'Hear these fanatics prate of signs."
Forgetful that his blind audacity
Was long ago foretold of latter times.

Even among the people God has blest,
With light most precious from the page divine;
Alas! how very few abide the test,
And show their living union with the Vine?

If Sodom and Gomorrah, side by side
With blest Capernaum, may less guilty stand;
Shall they the coming of their Lord abide,
Who heard his blessings with a covetous hand?

Oh, ye who wait, with lighted lamps, the hour
Your Lord doth come! *hide not your treasures here;*
Prove faith by works, and with your utmost power,
Help speed the cry, The Bridegroom draweth near.

Then when the heavens like a scroll depart,
And earth reels to and fro, how sweet the thought,
Earth has no portion precious to my heart.
Come, "better country," which I long have sought.

Stewarts ille, Mo.

Pathetic Poetry versus The Truth.

C. P. DOW.

In our general reading, we oftimes meet with beautiful poetic effusions of the real poet—poetry of a high order of composition and inspiration; such, we call the following, written by Frances Lamartine, and it grieves us that the writer was in such a maze of doubt. But the cause exists, and is a primal—a common fact of incorrect exegesis of the Bible, the book of human destiny. We give the splendid poem in sections, interlarding it with some remarks, as may seem to be called for. Our object is to cause those who do not, to see "what is the hope of our calling," so that they will cease their endless queryings about the "departed" nor longer seek the *dead* among the *living*; those seen to die, yet believed to have escaped death.

The writer under the heading, "The Dead," begins thus: "We wonder in our spirits where they are—the ones now passed from out the mortal form!"

Here is the root of the difficulty; they have "passed from out the mortal form"—escaped from themselves and left their wondering friends, who are left to suppose almost anything, to accept any fancy sketch. The lament under notice seems to admit that the Bible does not solve the problem, nor help out of the difficulty. Christ came to Bethany, and wishing to restore Lazarus to his sorrow-stricken sisters, said in effect, "Where is he—where have you laid him?" They told him; and from thence was he raised. Oh, the resurrection.

Next, some known facts are well stated, with one exception—

"We know that they have lived, and now are gone;
But still the shadows of those mystic realms
Are voiceless, and the gulf, death, gives not
A single sound to call us where they are—
The ones that once walked o'er the earth in robes
Of flesh, and looked from out their mortal eyes
Far across the surging sea of time."

Does not the silence of grim death itself echo with "I hold them? they are my captives?" "We know there is a something deathless, that doth live beyond the little life of earth." Do not be too sure, unless the Bible plainly teaches it. The conscious, suffering Job prayed to be hidden in the grave; he said, "Man dies and where is he?" and then points unto the grave, and says, There he is, and will be until the resurrection (Job 14: 19).

"A something that is freed when death doth still
The mortal forms; a something that doth 'scape
The stifling confines of the grave, and that
Doth bid defiance to the viewless power
That binds the turf close o'er each grassy tomb."

An imaginary "something"—might as well imagine the rest, and tell definitely where it is gone. Assertion, however, is not worth much as proof.

"We know the marble door cannot shut in
The unclogged souls, although the massive gates
Are locked and barred by silence solemn and
Eternal! Aye! and this much we know, and yet
We often wonder to ourselves, and ask
Our reason and spirit where are they."

Can reason answer? Reason aided by observation and experience, agrees best with the Bible; so we think. The Bible says "the soul that sinneth shall die." "What man is he that liveth and shall not see death? Can he deliver his soul from the hand of the grave" (Ps. 89: 42)? Talk about "unclogged souls" that escape death!!

"We know they lived, and loved; and hated, too,
Perhaps We know they hurried 'round upon
The busy stage of life, and grasped each change
With eagar hearts, and with bewildering hope
And fear, stood wondering what the next would be.
We know they had their sorrows and their woes,
Their trials, their temptations, too. We know
They had their hours of joy, and drank from out
The cup of happiness sometimes, though far
More often from the cup of misery
And woe; for this the lot of morals is,
And this their doom on earth We know they played
The drama well, and then they passed away
They left to us hushed hearts, pale brows, dim eyes;
Cold fingers locked upon a pulseless breast,
Sealed lips; a casket of the rarest mold—
But flown the spirit is—we know not where."

Much of the last quotation is as true as beautiful. How many hearts, warm with affection, have been compelled to accept death's legacy as above stated. But the wonder is, Where has the spirit man gone. Solomon tells us that in death's disorganization "the spirit shall return to God who gave it" As a conscious being? If it was so before it came from him, perhaps. But to the poem again—

"This, then, it is, that puzzles us. We read
Their burning thoughts traced out in lines of fire
Upon the immortal page; we know their deeds;
We feel their hopes, their fears; we take their strong
Desires into our hearts, and pray their prayers!
With them we weep and laugh, with them we love
And hate; and ere we realize they're not
Beside us here, we look around to meet
The love glance from their watchful eyes; we reach
Our arms to clasp their shadowy, viewless forms;
We strive to press their phantom lips with lips
Of clay; we listen for their footsteps in
Our room; we listen for their voices in
Our solitary haunts, and in the still
And quiet places where we love to dream;
We wait to feel their spirit hands upon
Our brow; we linger for their fond caress
And tremble with a dream of unknown joy;
We feel a happiness too high, too pure,
For mortal to express; a joy too deep,
Too holy far for language to describe;
The vail that hides eternity from time
Is almost torn away; again we reach
Our arms to fold the gone ones to our hearts."

Those believing properly in Jesus and the resurrection, do not thus imagine, long, etc.; we yield them, until the morning call.

"The teardrops glisten in our eyes. We come
So near to those we cannot see. We fain
Would speak to them—our lips begin to move;
Our quick voice breaks the deathy stillness of

Our souls: we startle like a frightened bird,
And then the vision fades away fore'er.
Again we feel alone! again we ask
Our heart, if, when their forms grow cold, they launched
Their marble boats at Death's dark pier, and sailed
Away so far, across a sea so wide,
That they can ne'er return again to earth.
Again we wonder if they never hear
Us when we call; again we wonder if
They never know the mystic longings of
Our fettered souls; but all is mystery;
And never, until God sees fit to break
Earth's prison-bars that bind the spirit here,
Can we determine where immortals dwell."

Paul's mystery solved, "We shall all be changed"—the living and the dead, only two classes at the resurrection trump and time, tells the time and place, when and where immortals dwell. Until then, the dead "dwell in the dust" (Isa. 22: 19; 1 Cor. 15). etc. How much better to accept plain, agreeing Bible statements bearing upon this great question of man's nature and destiny—than which there is not a greater with which man has to do, and thus find solid ground, yea, rock upon which to stand calmly, securely. We should not be bigots, or ungentlemanly disputants, but holding the truths of the Bible in righteousness, we may "speak the truth in love." Sin has brought death into our world; Christ is the great Lifegiver—we have life in him, and by the final resurrection. "Sin has reigned" thus far, "unto death;" "grace will reign unto life by Jesus Christ."

Then, with such a faith we can look on the face of death, or the dead, and smile through our tears, as hope looks over and beyond the chill river of death, and the ruins of the grave, to the fair borders of our immortal inheritance, where the golden, the deathless city is, and the dream of "kissing phantom lips," if we ever had such a dream, is once and forever dissapated. It is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, through the agency of "holy men of old, who spoke as they were moved by the Holy Ghost, or Spirit." Let us cease from uninspired poetry, and cleave to the word of the Lord.

Magog, P. Q.

Virtue.

ELD. L. C. KERR.

"And besides this giving all diligence, add to your faith virtue" (2 Peter 15).

The word "virtue" in the text has the significance of *moral excellence, morality, uprightness*, according to Webster's third definition, and may be fully comprehended in the term "honesty" in its entirety. Everything that may be included in "virtue," may also be included in "honest."

To explain this more clearly: we may speak of a man who will not steal, nor cheat in his commercial dealings with men, and yet be very mean and deceitful in some other things, taking the advantage whenever he can get it—you cannot say that he is an *honest* man. Though he may owe nobody anything, but pay his honest debts to the last cent, and be strictly honest in a financial sense, yet at the same time he is a rogue in other matters, and he is not *honest* nor *virtuous*.

To be virtuous, a man must be honest in everything. This is the kind of honesty the text contains. And we see where it stands, immediately after *faith;* "Add to your faith, *virtue*." It would be possible then, for us to have a faith without virtue. But such a faith would be a *dead* faith; because it would be without works, and "faith without works is dead" (James 2: 26).

Virtue is the work of faith, and the fruit of faith. A faith void of good works is just such a faith as the demons possess (James 2: 19); for they believe that there is a God and a man, Christ Jesus, and what the Bible says about each, and still remain devils.

There are two kinds of faith; a *living* faith and a *dead* faith. And now that we do not have the latter, we are by the apostle commanded to add to it virtue, the only thing to characterize a living faith. A man may say, "Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Yes, prove if you can, that you have a living faith, without works. The individual does not need to tell that he has such a faith; for the works, the productions of faith, will speak louder than he can.

We do not need to trace from faith to works, but *from works to faith;* as we may find where a fire is by the light emanating from it. Fire is the cause of the light; so faith is the cause of works. And where a person claims to have faith, living faith, and does not produce good works, that person's faith is dead; and his light is obscurity.

How necessary it is then for us to have a fruitful faith. "Add to your faith, virtue." This comprehensive term, virtue, seems to be the all-important requisite. It means a good moral character and principle, without which the person is nothing in the estimation of both God and man. His having religion amounts to nothing. It is to *live* religion that will tell for us whether we be of God, or not.

This same apostle tells us in the third verse of this chapter, that God has called us unto glory and virtue, from which will issue godliness, peace, consolation, love, and every good thing. Praise God for the boon! It is to the one that has it, a crown of life. Gold and silver cannot be compared to it, nor all the pomp of earthly fame. It is a bright, glittering jewel, which never dims. It walks with us by day, it converses with us in hours of solitude. It cheers us on to victory in the midst of war, and persecution. When we lay down our weary heads for rest, it is with us and keeps us. Through it we keep our God in view; by it we hope for glory and rest and peace, in the kingdom of God. With it we have a clear conscience to go to Father in prayer, and make known our wants; and because of it, he answers us and give us all things bountifully. It is a garment of purity, unspotted by flesh and fleshly lusts of Satan, and sin. Virtue wears long, and never fades or wrinkles by usage. A garment that will fit with equal nicely both male and female. It favors all that is good, and is the *anti* of all that's bad.

Virtue never faileth. None but the virtuous need look for the Lord. It is the index of our faith and hope. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if their be any *virtue*, and if there be any praise, think on these things," "and the God of peace shall be with you." Amen.

Highland Creek, Ont.

Christ commanded Peter to feed the sheep—to feed the lambs; and in after years the apostle himself exhorts: "Feed the flock of God which is among you." The development of christian character after conversion is among the most important and difficult duties of the pastor, and where this is neglected the fruits of revivals are largely lost. It is for christians as well as for sinners that preaching is ordained. To them it is a needed means of grace, and it must be adapted in fit measure to build them up, to comfort and to instruct them.—*Ex.*

Christ never took away an outward blessing but he gave a spiritual one instead of it.

What is the distance from earth to heaven to the prayer of faith?

The Sermon.

The Resurrection of Christ.

A SERMON PREACHED BY D. L. MOODY IN THE TABERNACLE, BOSTON, ON EASTER SUNDAY.

We have for our subject this morning the resurrection of Christ. The resurrection is spoken of forty-two times in the New Testament. It is, you might say, one of the chief corner-stones of the religion of Jesus Christ. You might say that there are two principal truths taught all through the New Testanent, the death and resurrection of Jesus Christ. You touch one and you touch them both. In fact if you take that out of the New Testament, you take out the key to the whole gospel of Jesus Christ.

Let me call your attention to what Christ said about his own resurrection. Matthew 16: 21: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Then while he was talking with his disciples after the Transfiguration, we find in Matt. 17: 9 that he said to the disciples as they came down from the mountain: "Tell the vision to no man, until the Son of man be risen again from the dead." Then in Mark 9: 31: "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day."

Over and over again he told the disciples that he was going to rise, yet one very singular thing about the matter is that his enemies seemed to remember what he said about the resurrection, while the disciples seemed to have forgotten it, because after he was dead his enemies went to Pilate and asked him to make the sepulchre secure, because they said, "While this deceiver was alive he said he should rise again;" but we cannot find any place where the disciples remembered the words of the Lord Jesus that he should rise again. And when they laid him away Friday night, Joseph of Arimathea and Nicodemus, and those few women of Galilee who followed him to his last resting place, there is not one solitary passage of Scripture that tells us that they had any hope of his resurrection. It seemed to have passed from their minds, or else they never received it when Christ told them, for he told them plainly.

In the 12th of Matthew we read that the Pharisees wanted a sign: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee." But he answered and said unto them, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonah."

And then he went on and told them that that should be the sign of his death and resurrection. Now, what was the sign? I was very much interested some time ago in hearing a Welchman tell me that he was preaching once on that subject of Jonah being the sign, and he said that he could just imagine, when the news got to Nineveh about this man being sent from the Lord to Nineveh with this message, the excitement which prevailed, when the captain on whose vessel Jonah sailed, got ashore, and reported about this man being on board and at his own request being thrown overboard, stating that the ship's company saw the whale swallow Jonah. Of course, Nineveh was greatly stirred up at such news, the idea of a man being sent from the Lord to Nineveh with a message which he had refused to deliver, being, in consequence, swallowed up by a whale There was death.

But what must have been the stir in Nineveh

when this very resurrected man came through the streets of Nineveh preaching that they must repent or all perish. That was resurrection. And now Christ says that was the sign: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

There are a great many people even at this present time who do not believe Christ has risen; they say his spirit is still in the world, but his body never came up out of the grave. But then the word of God teaches nothing of the kind. Earth and hell did all they could to keep that body in the grave, but they could not do it. He laid there Friday night and all through the Jewish Sabbath, and his disciples were mourning and weeping. As I said before, they had given up all hope of ever seeing him again. You can see those hands that were cold in death Friday night, and see Death hovering over that sepulchre, laughing and saying, "I hold my victim in my own embrace; he has to pay tribute to me. He said he was the resurrection and the life, and yet he has not escaped me." But the hour had come for Christ to conquer death, for that was what he went into the grave for. Death did not take him into the grave. He followed Death into his own dominion and took the whole territory, and bound him hand and foot, and came up victorious, and brought up a few captives to show his mighty power.

Yes, my friends, Christ went down into the grave, not for himself, but for you and for me; and it seems to me that one of the most precious truths in the whole word of God is that our Christ is not dead, that he does not lay there in Joseph's sepulchre, but he is risen. Roman soldiers, bear in mind, guarded that sepulchre; they were going to make sure that his body should not come up, that he should not rise. The Jews had gone to Pilate and got him to put soldiers to watch the sepulchre, and they rolled a great stone over it, and put the Roman seal on it, and then they thought they had that body secure, perfectly safe. And early in the morning, we are told by the evangelists, these same women started to go to the sepulchre to anoint his body, and found out that he was risen. Why, do you think if they had thought he was going to rise that they would have left that sepulchre while he was in it? They would have lingered around it; it would have taken more than a hundred Roman soldiers to keep those disciples away from the sepulchre if they thought he was going to rise

Now early in the gray of the morning you could see these women going toward the sepulchre, with their spices all ready to anoint that body, but they were greatly troubled, because they did not know who was going to roll away the stone. You see them as they draw near to the sepulchre; the sun has just driven away the darkness of the night, and that beautiful morning is just bursting upon the earth, the best morning this world has ever seen, that blessed, glorious Easter morning, and one says to another, "Who shall roll away the stone?" But a messenger came from yon world of glory; he flew faster than the morning light, and arrived first. He rolled away the stone, and those men that had been sent there by Pilate to watch and guard that sepulchre began to tremble, and fell as dead men; they had not any power. One angel was enough to roll away that stone, not to let Christ out, but to let you and I look in to see that the sepulchre was empty, to let the morning light into that sepulchre to light it up that we might know that he had risen, "The first fruits of them that slept.' Yes, thank God, he has conquered death and the grave, and you can shout now, "O grave, where is thy victory!" He went down into the grave and came up out of death a conqueror, and now he says, Because I have been down into the grave and have risen and live again, ye shall live also.

The news spread; these women soon found out that the sepulchre was empty, and they ran back and told the disciples that the enemy had stolen the body of Christ, and then Peter and John rushed off to the sepulchre and found that the body was not there. They lingered around the sepulchre and then went home saying, "It is of no use, his enemies have got his body." All the Roman government and all the leading men of the Jewish nation were opposed to those few weak disciples and what could they do? Ah, there was one that loved him, Mary Magdalene, she could not leave that empty sepulchre; she wanted to stay around in the hope that she might get some news of what they had done with the body. She stood around there watching, and all at once she saw two angels, and they said, "Why seek ye the living among the dead? He is not here. He has risen. He has come up out of the sepulchre." And while these angels were talking to her there was a man behind her that spoke to her, and said, "Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Then he spoke to her with that old familiar voice, and said, "Mary,' and the moment he says that she recognizes him. She says unto him, "Rabboni," which signifies, Master. Oh, how her heart leaped for joy. He that was dead was alive; there was her Savior standing right before her; and he said, "Go back and tell my brethren that I have risen." He had got on resurrection ground, and he could call them "brethren," and put them on a level with himself.

What joyful news for her to take; what a blessed privilege to go and bear the tidings of the resurrection; the first one that got the blessed news. He, out of that very one had cast seven devils, and now she was to take the news back to Jerusalem that the Lord had risen; she had seen him with her own eyes; he had spoken to her; it was a living body; it was not his spirit, but his own body that had come out of that sepulchre, although the disciples would not believe it. And while she was telling the news, some others took it up to spread the story, and all at once Christ stood before them. That was his second appearing, and he told John to tell them to go back to Jerusalem and tell them that he had risen. I think that if you will look through your Bibles carefully you will find that ten different times he appeared to his disciples, not in the spirit, but in the body, in person. I want to get this fact established in all our minds that Christ has come out of the grave personally, that his body has gone up into heaven. The same body they crucified; the same body they laid in Joseph's sepulchre has come out of the jaws of death and out of the sepulchre, and he has passed through the heavens and gone back on high. We are told he had an interview with Peter, who is alluded to as Simon and as Cephas. There is nothing told us in Scripture as to what took place at that interview, but we can imagine what took place, and that Peter's old difficulty was settled. Peter denied him, but at that interview Christ forgave him. What a sabbath it must have been for Peter! What a miserable night he must have spent when they had laid his Savior in the sepulchre. I can imagine that he did not sleep, that he did not eat. What a blessed interview it must have been! What a blessed day for that poor backslider! And if there is some backslider here to-day who will have an interview with the Son of God, he will forgive you this Easter morning and blot out all your sins, if you will come back, and it will be a joyful day for you.

Well, late in the afternoon of that same day—for he has now appeared three different times—there were two men started back for Emmaus, about eight miles from Jerusalem, and as they were going from there, we are told that they communed together. Their words are just broken, and their faces are clouded with sorrow. You can see them as they talk together with their heads bowed down. We are told they are talking about the Lord Jesus, when a stranger, a third man starts up beside the two men, and he enters into conversation with them, and says, "What are you talking about? What is this conversation that makes you look so sad?" "Why" they say, "you must be a stranger. Have not you heard what has taken place?" And he says to them, "What things?" And they go on to tell him about the death of their Savior; about his trial; about his crucifixion; how the Jews, on Friday, had put him to death; how they put him in the tomb; how some of the women had come and told them that he had risen, and how they could not believe it. And then he began with Moses and all the prophets, and expounded unto them all in the psalms, all in the Scriptures the things concerning himself. What a blessed Sunday afternoon it must have been for those two men. And as he talked he just unfolded to them the word of the living God; as they got near to the little town he made as though he would leave them there at the gate. You can see those two men; perhaps one of them lived there. You can see them constraining him to go in, and as they constrain him he goes in; and I can imagine that one of them said to the stranger, after they had sat down to supper, "Will you ask a blessing?" And while he was just blessing the bread their eyes were opened, and they knew that the Lord God of glory had been walking and talking with them, and he vanished out of their sight, and one of them said, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

I can imagine that they did not stop to eat anything, but started right back. "We must go back again," they say; "We must walk eight miles more and tell them that he has risen; that we have seen him." And the two men started and went to Jerusalem, and found the eleven disciples together, and the first thing they said was, "He has risen!" And then they went on and told how he had made himself known to them; how he had talked with them by the way; how he had made himself known to them while he was breaking the bread. Different ones had come and told them. Mary had come in the morning, and the other disciples had told them, and Peter had also said so, and now these two men come and tell them. "We have met him. He walked with us and talked with us by the way, and he sat down at the table with us. He has risen."

And while they were talking Jesus appeared to them. You can see him. He says, "Do not be frightened; handle me; put your hands into my side; put your fingers into those woands that were made on Mount Calvary. It is I. It is not a spirit." He wanted to convince them that it was his body and not his spirit merely. "Have you anything here to eat?" He says, "A spirit does not eat; flesh and blood eat." And they gave him some fish and honeycomb to eat.

That makes five times he appeared to the disciples on that first Easter Sunday; blessed, glorious day! Now there was one man that doubted—Thomas. Of course the news went all through the city before the next day, and I have no doubt they did not sleep at all that night. Some one meets Thomas and says, "I have got good news." 'What is it?" "The Lord has risen." "Oh no; I heard that before through Mary Magdalene." He says, "I would believe you if you told me anything else, but I can not believe that." Peter says,

"It is a fact." "I would believe you," says Thomas, if I could put my finger into the print of the nails and thrust my hand into his side." He would not believe. By and by he goes down the streets of Jerusalem on a Monday morning, and the first thing he hears is, "Good news! The Lord is risen!" But he does not believe it. If Thomas had been to the prayer-meeting he would have met the Lord. He would not have been in doubt. I tell you that those people who stay away from prayer-meeting do not believe that the Lord is "resurrected." They keep away and doubt, and that is the way with these doubters and skeptics nowadays. While these disciples were rejoicing Thomas would not believe one word of it.

When the next Lord's day came and the eleven were assembled in that room, with the windows fastened and the doors bolted—for the Jews were greatly stirred up—I can imagine those scribes and Pharisees said to the guards, "Why did not you keep him in? Why did you let him rise?" Why, they might as well have tried to keep the sun from rising! My friends, they could not keep him in that sepulchre. Now, they come and say, "His disciples came and stole him away." Memorable night! Thomas was with them this time, and all at once the Lord stood right there with them again, and he spoke to Thomas: "Thomas, put your finger in the wound in my side. Thrust your hand into my side. Come, Thomas, now, you said you would not believe unless you did so." And Thomas cried out, "My Lord and my God!" He did not have to put his hand there, he knew Christ; he heard his voice, his infidelity and unbelief was scattered to the four winds, he believed then and there; and then the Lord said, "Blessed are they that have not seen and yet have believed." He pronounced a benediction which belongs to you and me if we only believe on him. "Blessed are they that have not seen and yet have believed."

The next time we hear of Christ he appears to John and James and Peter and Nathaniel and two other disciples while fishing. They were out all night and had caught nothing, and about daybreak there was a man seen on the shore, and he said, "Children, have you any meat?" "No, we have not got anything." He told them to cast the net on the right side, and they got a haul of one hundred and fifty-three large fishes, and the net did not break, and John said, "Peter, that is the Lord;" they knew him. Success is always with those the Lord is with. They cast that net at his word, they knew it was his power, and Peter was so anxious to get to him—ah, Peter loved the Lord if he did deny him once—that he leaped right into the water and swam ashore and got there first to meet him. And he had a fire made and they had some bread, and took a resurrection breakfast on that resurrection shore.

That is when the Lord said to Peter three times, "Peter, lovest thou me more than these? Do you love me more than John and Thomas and the rest of them?" And Peter could not say a word. He could not get any response from Peter. His self-confidence was all gone. And Christ sent him out to feed his sheep and his lambs. O, blessed interview at that breakfast! He had come and dined with them. O, may every one of us hear his blessed voice saying, "Come and dine with me," so that we may be filled ourselves, and then go out and feed others. O, may every christian get some of this food of life.

The next time that his appearance took place we do not know exactly. It is supposed to be off in the mountains of Galilee. He told them to go into Galilee and there they should see him. There were five hundred who saw him there at one time. He talked with his disciples there, and it might have been the time that he told them to go and preach the gospel to every creature. "I will leave you," he said. "It is expedient that I go away. If I go I will send the Holy Ghost, and greater works will be done than have yet been done." He was going away then. Some one says that a good many reformations die out with the reformer; but this reformer has gone up on high to carry out his own reformation, and, thank God he is not dead, and we are not dead to him, and his work is going on just the same.

By-the-by, we are told that he appeared to James. We have no glimpse of that interview. We are not told what took place. That is the ninth time. The last interview he had with them was in Jerusalem, and he took the little band of believers out of the city, down through the Eastern gate, down through the valley of Jehoshaphat, over the brook Kedron, past that garden where he sweated drops of blood, past Calvary, over the brow of the hill, and went out past Bethany, where Martha and Mary and Lazarus—the resurrected man—lived, and perhaps right there, under a cluster of little olive trees, he met his disciples for the last time to bid them farewell, and give them his parting message. Now he says: "I go home, I go back to the throne"—he had been out of the grave forty days—"now I ascend to God." And while he was blessing them—for you know he came blessing, the first thing he said on that memorable mountain when he preached that wonderful sermon, were nine blessings right out of his heart, he could not go on until he got them out: "Blessed are the poor. Blessed are the peacemakers." Blessed, blessed—nine different blessings—while he was blessing them he began to ascend, and he rose higher and higher, and his voice grew fainter and fainter, and at last it died away in the clouds, and the clouds received him out of their sight.

I can imagine up in the clouds there was a chariot from the throne to take him back home; his work was finished; he rides like Elijah in that golden chariot and sweeps away through the heavens to the throne. Look at him on his way to that world where all honor him and all love him! And as he went sweeping upon his way home he did not forget his little church; he could see them, but they could not see him; and I can see Peter and John looking up in hopes that there will be some break in the clouds so that they may see him once more; and while they stand there gazing up into heaven you can see the tears trickling down their cheeks, their hearts have gone almost out of their bodies, and he looks back and sees them; and he says to two of the angels who were conveying him home, "Go back and tell those men that I will come back again." I do not know but they were the two Mary saw in the sepulchre, and they said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Thank God he is coming back. It is only a question of time. And in such a day and hour as we think not he will rend the heavens and come back. Lift up your hearts, for the time of your redemption draweth near. We do not worship a dead Savior. He has passed through the heavens, gone up on high, led captivity captive and taken his seat at the right hand of God.

Paul saw him, and Stephen saw him standing at the right hand of God. He is there my friends. Thanks be to God he is not here. They laid him in Joseph's sepulchre, but he is risen and up yonder; and not only that, "If I go I will send the Holy Ghost." And after he had been gone ten days the Holy Ghost came and just fulfilled his word. Do you think this audience would have been here this morning if it had not been for the Holy Ghost? Do you believe preaching the gospel for eighteen hundred years would have kept the people if it had not been for the Holy Ghost's coming? Ah, my friends, it is the Holy Ghost he sent when he went into heaven.

And now, my friends, let me say in closing, if we will just preach more about the resurrected Savior, and if we think more about him and try and realize the power that we get in him and through him, we will accomplish more in one month of our labors than we have accomplished in all the rest of our lives.

Oh, may God help us to realize what a precious truth we have to preach, that we are not worshiping a dead Savior, that he is a resurrected Savior, and in such a day and hour as we think not he will return, and although we do not know when that will be, there is one thing we do know, and that is that he has promised to return. That day is not far distant; we have not but a little while to work. As Christian Evans says: "The songs of these bursting sepulchres when Christ shall come will be sweeter than the song of the morning stars." We shall come up from the grave by and by with a shout. "He is the first fruits," he has gone into the vale and will call us by and by. The voice of the Son of God shall wake up the slumbering dead. Jacob will leave his lameness and Paul his thorn in the flesh, and we shall come up resurrected bodies and be forever with the Lord. I pity those prople who know nothing about the resurrection of Christ; who think Christ does not live; that he was merely a man and perished in the grave of Joseph of Arimathea. What hope have they got?

Oh, what gloom and darkness settles down upon this world if it was not for the glorious day of resurrection, when those that have been sown in dishonor and corruption shall be raised in glory and honor. They shal l come up out of their graves, and we shall be forever with them. Oh, may this blessed truth take hold of all our hearts, and may we go out from this Tabernacle and spread the news that the Lord has risen, that he has gone up on high, and that he will bless the sons of men if they will receive a blessing from him.

Unsuccessful Workers.

Desponding christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths" win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith;" and having performed them they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in believing," and no room for the large hearted labor which such joy cannot fail to lead to.

Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all.

Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital, than for the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicans call atrophy, the more they eat the less they seem to be fed.—*Bonar.*

Advent Christian Times.

FRANK BURR, - - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JUNE 20, 1877.

PASS this paper around among your friends and get as many to subscribe for it as possible.

THE brethren in Mineral, Ill., are intending to build a chapel soon. May they prosper in their work.

THE campmeeting at Springfield, Mass., begins August 4. The one at Alton Bay, N. H., on August 18.

IF you wish to know what tobacco has done and is doing in the world, send ten cents or more to Eld. C. Mendenhall, Lexington, Mich., and get several copies of a lecture given by him recently in that place. You will be pretty well posted on the tobacco question when you have read it.

IF any of our subscribers wish to keep their papers on file, we can furnish them a good cover of the Emerson Patent Binder, sufficient to bind a year's issue, for $1.00. Each paper can be added as it is received. Full directions accompany the binder. We suggest that as our paper is in a form so easily preserved, our subscribers would find it a benefit to save them for future reading and reference.

A GREAT many of our subscribers will now begin to keep a file of the paper, owing to its convenient form for binding. Such would do well to have an extra copy sent to them for the purpose of showing to others, and for general reading while they keep one copy clean for their file. To such we will furnish two copies for $4.00 per year, while our regular price would be $4.40. Better commence at once, as we cannot agree to furnish back numbers.

DON'T let the time of your subscription expire without writing to us, and renewing if possible. Please look at the date by your name, if you are uncertain about it.

SOME time since a person inserted a clause in his will, bequeathing money to this Society, at his death. A few days ago an aged sister wrote to us to the same effect about her will. The receipt of the money would be a great benefit to this Society, yet much as we need it we would be glad if the donors would live until Jesus comes. These persons doubtless, need their money while they live, and so their bequests are gratefully acknowledged by us, but are there not some who could help the Society while they live, and so receive a blessing.

ATTENTION is called to the Board meeting of the Northern Ill. Conference, at Geneva, June 30th. Let the campmeeting interests be attended to. See notice.

HOW IT CAN BE DONE?

Brethren, we have started the present fiscal year with an enlarged paper, the contents of which we hope to make fully equal in worth to any in the land. We have faith to believe that the Lord will assist us in this effort. We also want your assistance. You all want this Society free from all indebtedness. How many times you have said you wished it. Now, if you will all make it a special object of prayer and work, and try to get us all the new subscribers that you can, we firmly believe at the end of the Society year, if it please the Lord to continue time, we will see this Society wholly freed from all incumbrances, and doing a work that shall tell for great good in the land. Can you not believe that God is with us and with you in this publishing work? The evidence of the past is conclusive on this point. Now then, let us all show our faith by our works, and this Society will be not only free from debt, but become a missionary Society, to send the glad tidings of the kingdom among the poor all abroad. Send in the subscribers; that is how it can be done.

BRO. MOODY'S WORK.

All sorts of criticisms from all sorts of standpoints, and some from no standpoint, have been made upon the work of Bro. Moody. As a general thing the so-called orthodox clergy have favored him, and professedly endorsed his course. He has been very shrewd, to say the least, in his counsels with them, to get them to sign their names to a paper inviting him to come to each city before he would go, and also to give them seats on the platform at his meetings, and ask them to pray and labor in the inquiry rooms. But at the same time he has so totally disregarded their church creeds as to cause them often to frown, and in many instances to secretly oppose that which they dare not openly speak against, in his work.

We have watched the papers closely to see what place the editors and ministers would assign him among the sects; and although for many months they were silent about it, yet at last many of them have spoken out and given him a sectarian position, although he has not the least connection with any sect, as we can learn. But he has been dubbed by a sectarian name chosen from the list among men, and what is it? Why, Second Adventist. This is the only church name that the press has applied to him, and this has been given to him several times already. Why is this? Simply because he believes in the near personal coming of the Lord Jesus, and lays Bible stress upon the doctrine. This is obnoxious to the orthodox believers. So they grasp it as a title to mark him in his work. The doctrine is obnoxious; the name is obnoxious; will it make Bro. Moody obnoxious? We shall see.

Prof. Porter, president of Yale college, feels called upon to speak out in words of warning and condemnation, upon the teachings of Bro. Moody. He admits his power and influence, his deep spirituality and faith in God, but this Second Adventism must not be countenanced. He says:

"I am not called upon to believe in his second coming of Christ. This belief tends to bring back the spirit of Judaism. I feel bound as a minister of Christ to pronounce this conception of the Kingdom of Christ to be most dishonorable to that Kingdom and injurious to its interests."

We do not see much tendency to Judaism in Bro. Moody's life; only perhaps to that which makes a man an "Israelite indeed."

The clergy are anxious to thrust out the doctrine of the second advent from brother Moody's work. Will they be able to do it? Not while brother Moody lives, or else we have mistaken the man. Can he stand it to be called a Second Adventist? If we see aright in this work, he will have need of grace to stand ever more than that ere he closes his career if he continues. When the reaction comes his faith in Jesus may be tested as it never was before.

WISCONSIN CAMPMEETING.

It was the editor's privilege to attend the Wisconsin campmeeting held in Lavalle, Sauk Co., June 3 to 10. We left Chicago on Thursday at 10 a. m., June 7, by way of the C. and N. W. R. R., passing through Madison, the "city of four lakes" and the state capital.

The city is located on high land surrounded by the lakes, and is very beautiful and attractive in its appearance and scenery. The view of city, lakes, and landscape from the dome of the capitol building is said to be very pleasing, and the beauty of the city's location together with its proverbial healthfulness, and its excellent schools, makes it a very desirable place for residence.

We had no time to tarry at Madison, but quickly passed on to the waters of the Wisconsin river, which we crossed at Merrimac station. The hills and bluffs along the river banks now sloping far away and anon boldly jutting forward hiding the view, covered with forests, and here and there dotted with farms and farm-houses, present a picture to the eye and mind of the beholder that causes the heart to expand with emotions of love and reverence for the Creator and his works. There is much in the scenery along the Wisconsin river to remind one of the condition of this country ere it was trodden by the white man; when in its wildness the broad flowing stream, the silent forest-clad hills, and the bold heights, alone reflected back the Creator's presence. And even now there is found here many a fit place for retirement and communion with nature and with God.

Beyond the Wisconsin, to the north we soon come among the bluffs and hills of the Baraboo river, with their narrow gorges and broken, rocky, and changeable scenery. Here is that clear sheet of water, about three miles long, called Devil's Lake, with no visible inlet or outlet,

closely surrounded by high rocky ridges rising some six hundred feet above the lake's surface, with immense masses of broken rocks reaching from the top of the cliffs down frequently to the water's edge. We entered the valley of this lake at a narrow opening near the south end, passed along close to the lake nearly its whole length, and emerged from it at the north extremity, to journey along the Baraboo amid its rough, wild scenery.

We met with Bro. Clark, from Monticello, Wis., and Eld. P. S. W. Deyo, of Iowa, on the train, both bound with us for Wisconsin camp and the kingdom of God. Bro. Deyo labored very effectually during the meeting, and was good help. Although the camp was not exactly the kingdom, yet the elements of the kingdom were well represented there. The meetings were all more or less pervaded with the power of God's Spirit, and at nearly every session some came out for Jesus. The attendance was not considered as large as usual, but the religious [illegible] was deep and powerful. Eld. Sheldon [illegible] there, bearing his affliction in the loss of his [illegible], with much of God's grace. Many other preaching brethren were present, and the unity of spirit and of feeling among the camp family was prominent and frequently remarked upon.

The people of Wisconsin have felt severely the loss of crops for a year or two past, which has had a depressing effect upon many of the churches and brethren in a financial way, but the prospect is brighter for the present year. Those present at this meeting seemed to take fresh courage from the tokens of good around them, and the general feeling was that of renewed activity in the cause of the Master. Some steps were taken to organize a missionary society for the state, and we expect to hear something about it soon in the paper, from the pen of Bro. P. Hitchcock, one of Wisconsin's most worthy and devoted preachers of Christ's coming kingdom. Some thirty or more penitent sinners manifested their determination to walk with Jesus, at this meeting, and the feeling among all at its close was that of encouragement and gladness.

NON-SECTARIANISM.

We were much interested in reading in the Chicago *Tribune*, some remarks made recently by Prof. O. L. Barber, of Hinsdale, Ill., on the above subject, before a Bible class in that place. We are evidently living in a day and age, when many people mean to know what is in the Bible, rather than what is in the church creed; to know what God has said rather than what man may say. Truth will come to light, or rather, men will come to the light of truth by such determinations. The true lover of Jesus has nothing to lose by coming to the light of God's word. It is only sectarian interests that tremble before a knowledge of the Bible. Perhaps many will object to going with Prof. Barber on the inspiration of the Bible, but it is safer to go with him, than to detract in any wise from its authority. The report of his speech is as follows:

"I enter upon this study with the profound conviction that the Word of God is absolutely divine, and holy in every syllable, written in a divine style, and is as much superior to a mere human composition as 'a living man is superior to marble image of a man.' 'The words I speak unto you,' said the Master, 'they are spirit and they are life.' The Divine itself is in the Word, —in its fullness, its sanctity, and its power. All may not value the Book as I do. That is your business, and not mine. Those who do not know the Book do not, of course, value it. And none can know the Book until it is seen from its purpose, its use, and its end.

"You cannot understand a watch until you regard it from the heavens. 'Astronomies are embodied in its wheels and springs.' To understand a thing is to know its secret and its use. Can you understand the earth and the heavens before you have learned their secret? Can you understand the mighty truth of a 'Thus saith the Lord,' when you regard it from without only —when you 'measure it by grammar and lexicon' solely? Eighteen centuries of study declare this is impossible.

"Religion is life. Religion is not ascribing to formulas of faith and joining the church. Religion is life, and the life of religion is to do good and shun evils as sins against God. Some understand this; some do not understand this, and others are averse to being disturbed in their repose of faith, even by the truth; and when, in the advancement of the age, they are bid to 'strike their tents of thought,' and pass to new and greater achievements, they are not ready to move. And sometimes whole societies draw lines around a little section of infinite truth and say, 'No truth exists beyond these lines. New facts may be discovered within them, but not beyond them.' But the time has come when men demand knowledge that they may have faith.

"Mere appearances are not satisfactory. We have learned by many things that appearances of truths are not truths. Before the time of Copernicus astronomers based their knowledge on appearances. The earth appeared to them the biggest thing in the universe, and the sun, and the moon, and the stars were no larger than they appear. But the demonstrations of Copernicus reversed every theory, and established the truth on firm foundations, which can never be moved. Worlds that appear to the senses smallest are proved to be the largest. Those that were thought to be at rest are all alive with motion, and vice versa. Perfectly analagous to this has been the progress in Bible knowledge —the progress from apparent to real truths, from the natural to the spiritual. Dark is that mind that rests alone upon the apparent, and external, sense of Scripture, and that does not see that it is full of spirit and full of life, and that it is from this that it has its inspiration.

"Every verse in every chapter, and every word in every verse, and all its contents, not excepting the smallest jot and title, contains spiritual truth, concerning faith and life, just suited to our needs. The time may come when I may have opportunity to speak to you of these things, but it is not now.

"One word more. I am asked by my fearful, trembling saints, 'Are you right sure that the Judge is orthodox?' And, 'What are you going to do if he gets off some new notions?' I am serious in what I say. What would you think of the behavior of a drowning seaman who refused to take the hand that was stretched to save him because the boatman did not think it wise to take the time then to expound to him the kind of timber out of which his craft was framed? 'Seize the rope I will drag you in.' What need I care what notions and 'crotchets' the Judge has if he keeps them in subordination and gives me the truth, and helps me to right living?

"'But what kind of a thing is a non-sectarian Bible class, I want to know?' I will tell you what I mean by the use of these terms. I mean the class shall be open for all earnest, honest students of the Bible of any faith and of no faith. All welcome, come! I mean it is not distinctly Baptist—although I accept all that is good and true under that name. I mean it is not distinctly Congregationalist, although I accept all that is good and [illegible] under that name, and so on to the end of the chapter. Two men, or three men, or a dozen men, may meet together, all of different faiths and some of no faith at all, and they may, if they are honest and love the truth, study the Book together with mutual profit. Inquiring, they may find the truth and be led by the Lord, and reach heaven at last. It will be the saddest sort of a comment on the weakness and foolishness of Hinsdale christians, if we cannot conduct such a class harmoniously and with proper spirit. When are we going to learn to have charity toward God and toward men if we do not begin here and begin soon?

> Moments seize,
> Heaven is on their wing.

"It takes two parties to make a fuss. If one of them is well-disposed there can be no trouble. Think of that.

"We shall differ in opinion and expression. We mean to agree to differ, and provoke only 'to love one another.' I enter this class in good and with honest purposes, and I have large hopes that good will come of it; and here's information and knowledge, that you may have faith. There is much to be said as supplemental to this lesson that I would like to say, but the day is done.

"If it ever should happen that we get to wrangling (but we shall not), and acting like simpletons, and not like men, let us remember the old Roman story about the shield.

"Two men approached it from opposite sides. One said that it was a gold shield; the other said it was a silver shield. And they fairly quarreled over the matter, and finally fell to battling each other till both parties were hurt, when lo, each chanced to catch a glance at the other side, when lo, they discovered that both had been right, and both had been wrong—the shield was gold on one side and silver on the other.

"The Word of God, as the world of God, has many sides. We come to look at it on all sides, to the end that we may know and see the truth."

Reports.

Kansas Conference Report.

The Annual Meeting of the Advent Christian Conference of Kansas was held with the church at Sarcoxieville, Kansas, commencing Friday, May 18th, 1877, and holding over the following Tuesday. Convened for business on Saturday at 3 o'clock p. m., the vice-president, Eld. Ezra Hubbell presiding. Opened by reading a selection from the Word; singing by the Conference, and prayer. All officers absent except vice-president; the writer was chosen secretary pro tem.

Minutes of last meeting read and accepted. On account of the heavy rains and swollen streams, many were deterred from starting, and others compelled to return home without reaching the Conference.

New members admitted were, Brn. U. M. Morgan, R. McArdle, J. W. Warring, E. M. Martin, J. M. Dunn, C. Dunn, H. M. Williams; and sisters P. W. Morgan and H. S. Lappin.

The directors elected for the ensuing year were W. W. Cate, A. Preston, H. M. Williams, S. S. Smith, Wm. H. Snyder, J. W. Hayworth, and M. McGuire.

The following officers for the ensuing year were chosen and installed; president, Levi S. Smith; vice-president, Wm. H. Snyder; secretary, M. McGuire; treasurer, H. M. Williams.

Brn. J. C. Smith, P. Rote, and M. McGuire were appointed a committee on license.

Letters were presented and read from many of the distant ministers and brethren; also reports of the churches at Nelson Center, Cloud Co., Kansas; Sherman Center, Washington Co., Kansas; Wellington, Summer Co., Kansas; Longton, Elk Co., Kansas; Centropolis, Kansas; Arvonia, Kansas; Tonganoxie, Kansas; Sarcoxieville, Kansas; Peach Creek, K[illegible]o, Kansas; Marmaton, Kansas; Oak Grove, Missouri; Washington school-house near Nevada, Missouri; Doyleston, St Clair Co., Missouri; Little Drywood, Vernon Co., Missouri; Montevallo, Vernon Co., Missouri. The letters and reports were cheering, giving evidence of increasing faith in

the soon-coming of our blessed Master and the deliverence of the little flock. Bro. J. C. Smith read the report of his labors as state Evangelist for the past year. [Which was published last week.—Ed.]

Report accepted. Adjourned to 10 o'clock Monday morning. Conference again convened pursuant to adjournment; president Bro. Levi S. Smith presiding, having arrived on Sunday morning with Bro. V. F. Hunt and others. Committee on License reports the following named brethren worthy of license to preach the gospel; W. S. McFarland, Aaron Preston, V. F. Hunt, Bro. J. C. and sister S. E. Smith, H. H. Klock, Jonathan Eubanks, David Webster, R. F. Peake, M. McGuire, P. W. Rote, Ezra Hubbell, J. S. Lawver, Wm. H. Snyder, T. R. Comstock, E. N. Bliss, Bro. W. H. and sister Shriner, James Page, Geo. P. Boutwell, H. M. Williams, Geo. McAtee, Joseph Thomson, G. G. Godfrey, W. W. Cate, Elihu Tyler, Wm. E. Moss, sister Knox, Bro. Mathews, Bro. Hoagland. Bro. J. C. and sister S. E. Smith appointed to go into the field as State Evangelists in charge of the misson tent; and Bro. H. M. Williams to go with them as assistant State Evangelist.

Voted, That Ozias Goodrich of Boston, Mass., be chosen as delegate to represent the Kansas State Conference at the next Annual meeting of the National Second Advent Christian Conference.

Voted, That a special session of the State Conference be held in September next; directors to fix the time.

Voted, That the elders of each church appoint a committee of one to solicit funds for missionary purposes.

A committee of three were appointed to solicit funds to purchase a traveling outfit for Bro. V. F. Hunt, to be used in the missionary work.

Voted, To hold a campmeeting in connection with special session of next Annual Conference. Conference adjourned subject to call of directors. The attendance from the three churches near by was good, and great interest manifested by the audience during the public services. And it was due that an earnest vote of thanks should have been given the church at Sarcoxieville, and friends of other denominations for their kindness and hospitality manifested during the meeting. Preaching brethren present, were Brn. J. C. Smith, V. F. Hunt, P. Rote, Wm. H. Snyder, Ezra Hubbell, M. Williams, and M. McGuire. The truth was presented in an able manner, and we feel that many who were in doubt, are now confirmed with regard to the great importance of the Advent message,and the speedy return of our blessed Savior to give a crown of life to all that love his appearing, and fill the whole earth with his glory.

One valiant soldier came out (a young man) and made the noble confession, and obeyed the Lord in baptism. Meeting closed on Tuesday night, was resumed again on Wednesday night by Bro. Hunt who gives a series of lectures on prophecy for eight evenings. We trust much good may be done. God bless his labors.

M. McGuire, Sec.

From Kansas Once More.

V. F. HUNT.

Time is ever on the move, waiting for none of us. Eighteen hundred and seventy-seven has dawned upon our world, and already five months of it has sped into the ocean of eternity. June 1 is here to-day, and we have a lovely day. Two weeks ago we were getting ready for our Annual Conference, but the heavy and continuous rain hindered us from having a general assemblage of our brethren and sisters scattered throughout our long and broad western state.

Two days before our Conference commenced our beloved Bro. Smith (better known as "Uncle Jonathan") closed his earthly pilgrimage. One year ago he was with us in our Annual Conference, and just one year from that time he was lowered into the silent and lone grave, to rest from all of his weary labors. We all cherished and loved the company of Father Smith, who was ever so earnest in the great cause of Christ. There was something peculiar in his life, which was, that he was a "wayside preacher." At home, abroad, in the field or lane, with believer or scoffer, professor or non-professor, he delighted to talk of the soon-coming of Jesus. He heard the tidings of the Advent away back in 1840, and ever cherished them to the last hours of life. We have lost a true and faithful soldier from the ranks of Kansas.

On Saturday in company with Bro. N. R. and L. S. Smith, we took the train and came to Lawrence on our way to conference. High water had delayed the cars, and so we did not get to the tent till Sunday forenoon. We had a good meeting at 10 o'clock and many testimonies from the brethren and sisters. At 11 o'clock, the committee, having selected me to address the congregation, I spoke to them from the book of James, concerning the poor of this world, who are rich in faith and heirs of the kingdom promised to them that love God.

Eld. J. C. Smith spoke in the afternoon and again in the evening, by request, from the case of the Rich Man and Lazarus. There was a good turnout of the people living near here. I remained with them over Tuesday night, and spoke each night on subjects that were selected, pertaining to the Thief on the Cross, Earthly House, and Paul's Desire to Depart. Many professed to see new light and harmony in God's book.

Wednesday morning I bid farewell to the tent and friends, and went fifteen miles northwest, where I commenced meeting the same night in the Eagle Schoolhouse. Here we had a good hearing. We continued over Sunday, and on Sunday we had one of the most pleasant grove meetings I have attended. Three souls were added to the church at that place, and we think permanent good done in the name of the Word of Life. The following Tuesday we came back to Sarcoxieville, and commenced a series of lectures on the prophecies of the Bible. We are having a good audience and good attention. Brn. Hubbel and Williams are with me and we expect permanent good to be accomplished here.

Sarcoxieville, Kan.

California Tent.

A. J. YOUNG.

Bro. Burr:—I thought you would like to know with what success the efforts with the tent was meeting. We are in Fairfield, Cal., working in the name of the blessed Jesus. He has been in our midst. We found this a hard place, but God is able to do great things when we trust wholly in him. Some of the hardest men here have become sober men, and given up to Christ. The whole place as well as the country round about, is stirred; and the peoplesay, "If the efforts of this people can do such men as Morton good, and persuade them to reform, I am with them."

Several have started out for Jesus, both old and young; and many backsliders have resolved again to live wholly for Christ. Sister Clark is a successful laborer, having the faculty and power to win souls to Christ. Her equal as a lady preacher, has never before visited our coast. The spirit and power of God is with her. Blessings attend her labors. Religious interest here is at low water mark. There is one church here (Methodist) but no meetings are sustained. We hope by the help of Jesus to build up a class that will exert an influence that will tell for Jesus.

We aim to remain here until the Conference convenes in San Francisco; then we expect to go there. We have found friends here whose hearts burn with good for the cause. We have been bountifully supplied with things needed by those interested. We feel assured that great good can be accomplished in running the tent, if properly managed. Earnest work is needed. It is hard to move the people; but by prayer and supplication some souls can be won to Christ. We still wait to hear from those who desire the tent to visit localities where the interests demand. Pray that all efforts may be blessed.

Correspondence.

From John Powell, West Blue Mounds, Wis.

Bro. Burr:—I owe my christian friends scattered abroad, more than I can render, for their merits, greetings, and instructions, while in this vale of tears:

"Here I drop the falling tear,
As, pilgrim-like, I roam,
An exile from my Father's house,
But soon he'll call me home."

I ought to speak a word for Jesus wherever I get the opportunity. There is nothing in this world nor in the world to come to be compared to christianity, the religion of Jesus Christ the Son of God, as delineated in the sacred Scriptures. Its peculiar and characteristic feature is, that it reveals the only way of salvation for sinful men, through the incarnation and atoning death of a divine Redeemer, in which the righteousness of God is manifest in harmony with his mercy, that he might be just and "the justifier of him that believeth in Jesus."

We rejoice to-day that we have such a dear loving Savior to trust in, although we feel our unworthiness. Let us watch and be sober, in view of the great fact that Jesus is soon to come again. We are of the light and of the day. God has given us his word.

"Os mwy yw r galur nag yw'r gan
Nawr mewn anial fyd
Fe fudd y canu y.ayman
Yn fwy nar gwun i gid.

"Rol cyradd caerau salem bur
Yr rhad fudd wedi troi
Ceir yno wynfud yn lle gwae
A galer wedi fol."

Whoever can read this verse of Welsh poetry, I wish would come out boldly against the errors we have been taught to believe, as a nation. When a person dies we have been taught to believe that he is more alive than ever. Let us come out manfully for the truth as it is in Jesus. We are dependent on the resurrection from the dead, through Jesus Christ, for future life. Let me hear a word of encouragement from you through the A. C. Times.

From E. K. Tibbets, Volga, Indiana.

Bro. Burr:—I have been a reader of the A. C. Times for more than eight years; and have now in the house quite a number of copies which are handy for reference; and very many have been given away, that the truth might be spread, and thereby good done to others. But for the last four weeks the paper has not visited us because the time was out, and I felt that I was under a very heavy pressure to renew again; but being deprived of it, only shows me how much I feel its loss. I thought I would wait a few weeks and see how I felt; but oh! how lonesome. It seems precisely as one feels when one of the family is gone. I could borrow mother's paper (as she is never without it) and have the advantage of it in that way, but it is not so convenient; and besides, I want to help the Society all I can so you may send me the paper for three months again; perhaps by that time, I will be more free from embarrassment, and be able to do more.

The church at Volga still holds its regular meetings. The Sunday-school has just com-

menced its summer work, and under very favorable circumstances. Bro. T. V. Porter, the superintendant, will carry on the work with good effect. Yours in the blessed hope.

From R. A. Miller, Mt. Zion, Iowa.

Bro. Burr:—When I read the letters from the brethren and sisters in our paper, it does my soul so much good to learn how many are added almost daily to the faith, who are waiting and watching for our dear Savior. Perilous times surely have began, nor do I think they will end until our dear and blessed Savior comes to set up his kingdom on earth—the new earth—when all of God's dear children will become heirs and joint-heirs with our dear Savior and King, who is the only rightful heir to the kingdom of the new earth.

How I wish some of our dear brethren, when they pass near here, would call and give us a few lectures. A good many would turn out to hear them for curiosity's sake, if no more. I would esteem it as a privilege to keep them under my roof and entertain them the best I could; and I think there would be something raised by collection to pay them for their trouble and expenses. I feel that it would be the means of doing much good here, giving light to those who will neither subscribe, read nor study on the subject, and who think these things are all imaginary.

I am trusting and waiting for the providence of God to bring around a revival here by some one, that it may start the people to searching the Scriptures without prejudice and superstition, but with perfect love and faith.

From Mrs. A. C. Saxton, Esofea, Wis.

Bro. Burr:—What is like the love of God when it is shed abroad in our hearts by the Holy Spirit? Yes, there is light around the cross, and there is hope above. Let us in our dark hours of trials and sorrows, ever look to Jesus who has said, "I will never leave nor forsake thee." Then let us look away to the cross, and fix our eye of faith on him who hung there for our transgressions.

I had lived in darknesss in regard to the great truths of life and immortality through Christ alone, supposing that man possessed inherent immortality, and that such were the teachings of the word of God, until I passed thirty-five years of my life; but thanks be to him who causeth light to shine out of darkness, that for the last year light has shone upon my pathway, which has given me a strong desire to know and do the will of God; and my prayer is that God by his Holy Spirit will move all true hearts that love the appearing of Jesus, to a strong united action; for if there ever was a holy, just, and righteous cause on earth that ought to be sustained, it is the cause of our soon-coming Lord, who shall banish sorrow and death from our land. It is but a short time ago since the grim monster death came to our home and took our darling babe from our arms, and as we laid him in his little grave, how comforting was the thought of the resurrection morn, when Jesus will come and restore all our broken family—fathers, mothers, brothers, sisters, husbands, wives, and children. Jesus, come quickly.

I have been a patron of the A. C. Times but a few months, and I think it is an excellent paper, and hope to be able to take it as long as I live. As I live some distance from the Advent church I cannot attend very regularly; but there is a United Brethren society near, and they have preaching every two weeks, and an excellent Sabbath-school, which I attend. It is good to meet with the people of God and praise his holy name. Yours, in hope of eternal life when Jesus come.

From Mrs. E. R. Pinkham, Hanover, Me.

Bro. Burr:—Another Sabbath day with all its sacred influences, with all its precious privileges, has gone. The sun is now setting. These words come to my mind: "A few more Sabbaths here, and in a little while I, with others, will have to give an account how we spend these Sabbaths and improve the privileges we have."

It is a blessed privilege to have good christian papers to peruse. The A. C. Times brings us encouragement weekly and helps us to pass many pleasant and profitable hours.

While reading an article in the A. C. Times, written by Philo and Ada Hitchcock on the death of their babe, I was much affected. Our little girl, eight years old, said, "Mamma, why don't you write to them and aunt Anna, and let them know that their little ones will live again when Jesus comes? Tell them that he is going to bring my little brother and sister with him when he comes back to earth again, and maybe he will come to-morrow."

I thought how many poor, weary, and heart-broken ones there are, sighing and saying, "Maybe he will come to morrow, and bring our loved ones to life again." Then I looked back up the stream of time years ago when death came into our home and robbed us of our first-born, our darling boy; thought of the weary days of watching, of the last and final struggle; and then when he was gone, how we prepared him for the grave, and he was buried from our sight. May the Lord give grace to all bereaved ones.

From Caroline C. Fosdick, Chenoa, Ill.

Bro. Burr:—The Lord is good and doeth all things well, although we can't always see it. I often think as the poet says,

"Behind a frowning providence,
He hides a smiling face."

The paper is a dear friend to me. I feel like a stranger in a strange land; no preaching near to attend on Sabbath, so I find comfort in reading the Times. Praise God! a few more days at most, then we shall reach fair Canaan's coast. Pleasing thought to dwell upon. Here we labor amid pain and sickness, with wearied limbs. But by and by, only a little in the future until we shall know no pain or sorrow, and where we can meet with loved friends that have fallen asleep in Jesus, and so ever be with the Lord. Pray for your unworthy sister.

From J. August Smith, Forreston, Ill.

Bro. Burr:—I had an excellent meeting with the brethren at Mineral, and Sheffield. The Lord was present in Spirit, and we all rejoiced in hope of eternal life soon to be enjoyed in the world to come. Dear Bro. Heath was with us; they were glad to meet with him. The brethren have decided to build a house of worship; and expect to have it ready for use by next fall. They have the willingness and the ability to perform it. They are a good band of brethren and sisters alive in the service of God, "looking for that blessed hope."

From Eld. G. W. Stetson, Olena, O.

Bro. Burr:—We had a most blessed time at our meeting in North Fairfield, June 2 and 3. We were most happily surprised in the full attendance and good spirit manifested. Five were planted in the likeness of Christ's death, and six received the right hand of fellowship. This church has only to hold up the light God has given them, and walk in that light according to Phil. 4:8, 9 and 1 John 4:7-21, in order to be blest and prospered of God.

The loud tones in which some people appeal to reason imply that reason is a great distance from them.

Young Folks.

The Little Bird.

A little bird, with feathers brown,
Sat singing on a tree;
The song was very soft and low,
But sweet as it could be.

And all the people passing by,
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest, dark brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

"So live, my child, through all your life,
That, be it short or long,
Though others may forget your looks,
They'll not forget your song."

—*Ed.*

Good Maxims.

Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in your blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortune excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Make no haste to be rich, if you would prosper.

Small and steady gains give competency with tranquility of mind.

Never play at any game of chance.

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it.

Owe no man anything.

Never borrow if you can possibly avoid it.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Never think that which you do for religion is time or money mispent.

Read some portion of the Bible every day.

Seek first the kingdom of God and his righteousness.—*Counsels for Life.*

Lowliness of mind is not a flower that grows in the field of nature.

"Lost Time."

This bit of a story must be for children of all ages:

"I am sorry, Miss Jennie," cried a little girl to her Sunday school teacher; "but I have lost a whole morning."

"Lost a whole morning!" repeated Miss Jennie, with a grave look upon her face; "how is that, Clara?"

"Why, mother was very busy, and she left Harry in my room; and really, Miss Jennie, the little fellow was so full of fun, that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love Clara," as he called it in his baby talk. He pressed his lips to her cheek, saying, "Me love'oo, Laura."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Palmer was seized with severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, and rocked him almost as well as mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not so kind and thoughtful a daughter, I fear she would not have recovered so soon—if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy. The blessed Jesus spent all his time when down on earth in doing for others.—*Sel.*

Henry Clay's Debt Paid.

This eminent American was at one time considerably embarrassed by a debt of $10,000 due to the Northern Bank of Kentucky, at Lexington. Some of his political friends in different parts of the Union heard of his condition, and quietly raised the money and paid off the debt without notifying him. In utter ignorance of what had been going on, he went to the bank one day, and, addressing the cashier said: "I have called to see you in reference to that debt of mine to the bank." "You don't owe us anything," replied the cashier. "Why! How am I to understand you?" "A number of your friends have contributed and paid off that debt, and you do not owe this bank one dollar." The tears rushed to Mr. Clay's eyes, and, unable to speak, he turned and walked out of the bank. This is a faint image of what Jesus has done for us. He has met our immense obligations to God's law. He has purchased eternal life for us. Dear Savior, we cannot express our sense of the greatness and the tenderness of thy love! Let our tears, and our sighs, our sobs—let our broken utterances and our self-reproaches—tell thee what our lips cannot speak. We are bought with a price; therefore may we glorify God with our bodies and our spirits which are his.—*Sel.*

Honesty.

"Honesty is the best policy," said Harry aloud; "and I mean always to be honest."

"What does 'best policy' mean?" asked his sister Ada, looking up from her work.

"Why this," replied the boy, "that if you are always honest, even though it may not seem the wisest thing for yourself at the time, you will get best off at the end.'"

"I don't think," replied his sister, "that is a good reason; because if you saw dishonest people getting on better for a long time, you would perhaps, get tired of waiting for the time to come when you would be 'best off' and begin to be dishonest, too."

"Ada is right," said her mamma, coming into the room; "be honest because it is right, my son; that is the only safe reason. Try to please God whether any gain comes from it or not. You will sometimes not be able to see how doing the right thing is profitable in a temporal point of view; but it will matter little, when you come to die, whether you have been 'best off' in this world or not."

"Thank you, mamma," said Harry. "In future I will endeavor to do right because it is right, and is pleasing to God, whether it seems to my advantage or not."

Christian Life.

To Every Man His Work.

Our Master has taken his journey
To a country far away,
And has left us a task to finish
Against his reckoning day.
There's a work for me, and a work for you,
Something for each of his servants to do.

Your task may be great and glorious,
And mine but a simple one:
It differs little. The question is,
Will his coming find it done?

Or, perhaps in his deeper knowledge
He has thought it wise and best,
That, while others toil in service,
Our part be to wait and rest.

It matters not, in this little while,
Whether we work, or watch, or wait;
So we fill the place he assigns us,
Be the service small or great.

There is one thing only concerns us,
To find the task that is ours,
And then having found it, to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with every one;
Shall we then count the toil or sorrow,
If his sentence be "Well done?"

—*Faith and Works.*

A Quickening Spirit.

All the spiritual life there is in the world is the creation of the Spirit of God. The Son of God hath life in himself, and power to give life; and he giveth spiritual life by the Holy Ghost. Where there is spiritual life it is maintained by him; it would die out if it were not perpetually feeding the sacred flame. And if we desire an increase of life, it must still come from the same Spirit. And the Spirit of God is the life of the church.

Well, now, you see a dead church can do nothing in the world. It is a strange spectacle to see a dead preacher reading a dead essay to dead sinners. What will come of it? To see a dead congregation planning for dead visitations of dead souls, speaking the truth in a dead manner, and perhaps scarcely the pure truth. What can come of it? "In vain we tune our formal songs." In vain we deliver our formal discourses. In vain we go through the formal routine of christian work. We must have life to make our work living, to make our testimony living. When we get into actual contact with sinners what can we do to make a soul dead in trespasses and sins rise from its grave? Nothing whatever, unless the Spirit of him that raised up Jesus Christ from the dead shall also dwell in us, and shall be with us in all the attempts we make to bring sinners to Christ. We want spiritual life diffused through the masses of London, and it cannot be done except through the living people of God. That is God's chosen instrumentality, and therefore we must, first of all, drink of the fountain of the water of life, and be ourselves filled. Then out of the midst of us there shall flow rivers of living water to others

If that were the only point in the work of the Holy Spirit, it would show our entire and absolute dependence on him. Yet, if I might have a life independent of him, I would throw it away for a life that must live upon him. If one could work for God with a strength independent of the Holy Spirit, one might court to be stripped of all his own strength, and derive it only from God, so that he may have all the praise.

The Spirit of God has a grand work in the church by way of enlightening.—*Spurgeon.*

Hypocrites.

There are men in the world who love to smile but that smile is more dangerous than the furrows of a contracted brow, or a storm upon the sea, for their purpose is only to deceive; they easily speak what they never mean; they heap up many arguments to pursuade that to others which themselves believe not; they praise that vehemently which they deride in their hearts; they declaim against a thing which themselves covet; they beg passionately for that which they value not, and run from an object which they would fain have to follow and overtake them; they excuse a person dexterously where the man is beloved, and watch to surprise him where he is unguarded; they praise that they may sell, and disgrace that they may keep.—*Sel.*

The Temptation of the Flesh.

See how the great besetting ill of mankind—the temptation of the flesh—is dealt with by Jesus. In him we find no asceticism; "he came eating and drinking;" countenancing marriage and raising its ideal to that of indissoluble union; joining in the feasts and all the innocent gayety of men. But against the evil desires of the flesh he set to work a mightier force than men had learned to use before. Instead of simple will-struggle against sensual temptation, he set men upon an enthusiasm so lofty and absorbing that the lower fires should be crowded out. Paul put it into one sentence, "Be not drunk with wine, but be filled with the Spirit." Be so full of active love for others, of joy in the sense of God's companionship, of all noble and generous activities, that you shall have no inclination to degrading pleasures.—"*A Living Faith*," *by George S. Merriam.*

Christ Our Example.

Christ is our example in praying and working. He prayed without ceasing, and he worked as constantly. He "went about doing good." His whole life was one of constant intercession and activity, for the good of others. Therefore, praying is essential. We can hardly pray too much But the religion of Christ is something more than prayers. An apostle of this religion was accustomed to say, "My Bible reads, 'Pure religion, and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, with a market basket of provisions for them, and keep myself unspotted from the world.'"—*Christian at Work.*

Farm and Home.

How to Preserve and Restore Flowers.

Flowers may be preserved in a fresh state for a considerable time by keeping them in a moist atmosphere. Those who love to see plenty of fresh flowers in their parlors or sitting rooms will be gratified by adopting the following plan: Pour water in a flat porcelain or glass dish. Set a vase of flowers in the dish, and over it place a bell glass, with its rim in the water. The air which surrounds the flowers being confined beneath the bell glass, is kept continually moist with the water which rose with it in the form of vapor. As fast as the water is condensed it runs down the side of the bell glass back into the dish; and if means were taken to enclose the water in the outside of the bell glass, so as to prevent its evaporating into the air of the sitting-room, the atmosphere around the flowers would remain continually damp.

Those who wish to "linger on the beauty" of a rare flower or bouquet will be repaid by this experiment. It can be tried on a small scale by inverting a tumbler over a rosebud in a saucer of water. Another method, by which some flowers may be preserved for months, is to carefully dip them, as soon as gathered, in perfectly limped gum water, and after allowing them to drain two or three minutes, to set them upright, or arrange them in the usual manner in an empty vase.

The gum gradually forms a transparent coating on the surface of the petals and stems, and preserves their figure and color long after they have become dry and crisp. Faded flowers may be generally more or less restored by immersing them half way up their stems in hot water, and allowing them to remain in it until it cools, or they have recovered. The cooled portion of the stems must be cut off, and the flowers placed in clear, cold water. In this way a great number of faded flowers may be restored; there are some of the more fugacious kinds on which it proves useless; but flowers may also be preserved and their tints deepened by adding to the water a little of the solution of carbonate of ammonia and a few drops of the phosphate of soda. The effect of this, in giving the flower a deeper color and a stronger appearance, is quite wonderful; and by cutting off every other day about one-half inch of the stems of the flowers with a sharp knife, they may be kept as long as their natural life would last.—*Lancaster Farmer.*

Plowing or Burning.

The *Journal of Agriculture* says: "The time was when it was thought that eveyrthing on the top of the ground should be plowed under and that a crop of weeds, grass, and dilapidated corn-stalks would materially benefit the soil. That they possess some value is an admitted fact, and if turned under in the fall season, so that they will rot by spring, are of some advantage to the soil; but should they remain until spring, they should be burned. The insect world is possessed with wonderful powers of multiplication, and we know of no method equal to good burning to destroy them. In the early settlement of the country, when the prairies were burned regularly every year, many insects now common and injurious were unknown. We think we can in a very great measure attribute their absence to these fires. Lands thus cleansed are more easily cultivated than those not so treated. Many noxious seeds are destroyed and farm implements do their work much more perfectly than when they are dragging through great masses of weeds and grass. These considerations induce us to advise the burning over of fields before plowing, and we believe all doing so, will be pleased with the experiment."

Watering of Horses after Feeding.

The *National Live Stock Journal* in giving directions for the care of horses, says: Another common fault in the alimentation of horses is the leading to water just after a full feed of grain. The first effect of this is to largely distend the stomach, and the result may be as serious as if the material were masticated grain and saliva. But, should this danger be avoided, matters are not necessarily left in a better state. The sudden and excessive influx of water is likely to wash much of the contents of the stomach into the intestines before the nitrogenous principles have digested, and fermentation, extrication of gases, over distension, colics, and inflammations result. Even this is not all. The application of an excess of cold water on the mucous membrane of the stomach and intestines causes vascular congestion and violent muscular contractions, so that all tend to digestive disorder of a dangerous nature. Copious draughts of iced water are hurtful alike to man and beast. If it must be taken it should be in small quantities only, and frequently. But a drink of water, of moderate temperature, just after a feed of grain, is full of peril. Thirst should be allayed before the feed is given; and if any is allowed after, it should be merely a mouthful, until the lapse of one or two hours' time has been had for gastric digestion. After a feed of hay there is comparatively little danger. From the excessive salivary addition to the hay, and the comparatively small amount of its albuminoids, these are rapidly dissolved out and digested, and the further addition of water is often rather favorable than otherwise in hastening its progress into the bowels, where the digestion of its starch, sugar, fat and other respiratory elements may be completed.—*Sel.*

Cookery.

Let there be a common-sense school of cookery. Let every woman who expects to be a wife and mistress of a household take lessons. Music lessons confer an excellent accomplishment, but lessons on the saucepan and gridiron make more pleasant faces in the family where these qualifications exist, than all the music would do without these homely accomplishments.

She should learn to make her table attractive and a real blessing; and her husband will eat fewer suppers at club-rooms and fashionable restaurants. Let her leave her cooking to ignorant servants, not knowing herself how to correct their errors and miserable cookery, and domestic unhappiness and the tendency to outside dissipation will continue to flourish rankly and ruinously.

We do not mean to say that the lady of the house should prepare the turkey, the joint of meat, or the steak; but she should know how to do it thoroughly well; then she can instruct her assistants greatly to their permanent benefit and to the comfort of the family. We pity the lady who is ashamed of knowing how to make her home comfortable by directing properly the preparation of the family's food.—*Phrenological Journal.*

Health.

Watch the Children's Feet.

The following advice from the N. Y. *Evening Post* is very important: "Life-long discomfort and sudden death often come to children through the inattention or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often led to a dangerous attack of croup, diptheria, or a fatal sore throat. Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawy weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire and rubbed with the hands till perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept where they are good and dry, so as to be ready for use on a minute's notice."—*Sel.*

Life Lengthened.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.

2. Eat regularly, not over thrice a day, and nothing between meals.

3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes, before noon.

4. Work always by the day and not by the job.

5. Stop working before you are very much tired—before you are "tagged out."

6. Cultivate a generous and accommodating temper.

7. Never cross a bridge before you come to it; this will save half the trouble of life.

8. Never eat when you are not hungry, nor drink when you are not thirsty.

9. Let your appetite always come uninvited.

10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness, and save millions of lives every year.

11. Never resist a call of nature for a single moment.

12. Never allow yourself to be chilled "through and through;" it is this which destroys so many every year, in a few days sickness, from pneumonia, called by some lung fever, or inflammation on the lungs.

13. Whoever drinks no liquids at meals will add years of pleasurable existence to his life. Of cold or warm drinks, the former are the most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment; and it is excess in eating which devastates the land with sickness, suffering and death.

14. After fifty years of age, if not a day-laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; for every organ without adequate rest will "give out" prematurely.

15. Begin early to live under the benign influence of the Christian religion, for it "has the promise of the life that now is, and of that which is to come."—*Hall's Journal.*

What Is Dandruff.

Is it a disease? Is it curable? No, no, no! It is an evidence of a healthy scalp, and as to its cure, you might as well attempt to stop your toe-nails from growing. It is simply nature's mode of renewing the scurf skin all over the body, and the reason why it is not shown on other parts is that the friction of clothing removes it as fast as it is loosened, while the hair of the head, if not often brushed and combed, or washed, prevents its escape. Now, if you have any doubts as to the truth of what I have asserted, rub the inside of your lower limbs smartly with a black cloth, and you will find that you have rubbed of a white powder which is of the same material as the dandruff on your scalp, only more finely pulverized. —*Sel.*

TALK of hair-cloth shirts, and scourging, and sleeping on ashes as means of saintship; there is no need of them in our country. Let a woman once look upon her domestic trials as her hair-cloth, her ashes, her scourges—accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them—and the convent can teach her no more: she is a victorious saint.—*Sel.*

General News.

A Ministerial crisis is at the present time existing in France, and disorder is the ruling element.

A vessel recently passed over a submarine volcano in eruption, which sent a stone through her hull, tearing away eight or ten feet near the stem of the vessel. No further particulars.

Three women near Marion, Ill., recently gave birth to ten children in the aggregate. One was the mother of four boys, another of three girls, and the other of two girls and one boy. All are doing well.

Prof. Taylor Lewis, of Chicago, Ill., accompanied by Lieut. Wood, U. S. A., with all the instruments for scientific explorations, recently left Victoria, B. C., for Sitka, to make a survey of the famous snow peak, Mount St. Elias, and ascertain its altitude. It is situated 150 miles north of Sitka, and has never yet been ascended. The result of the exploration will be reported to the department at Washington.

Mr. Fletcher Harper, the last surviving member of the original firm of Harper & Brothers, one of the largest publishing houses in the country, recently died in New York, at the age of 71 years. He was a man of great executive ability, and of superior business capacity. Such was the integrity and faith of the brothers in each other, that until about four or five years ago, no personal accounts were kept between them. They drew what funds were needed, each trusting the others would do what was right. He was a consistent member of the Methodist denomination.

Dr. Henry Parker Blackwell died in Troy, N. Y., recently, in his 108th year. He was born in Limerick, in 1770. Surprise being expressed that he and his father should live to such advanced ages, he replied: "We took care of ourselves, and did not go to balls and parties and get drunk. We took our rest. God's animals take their needed rest, and so should men. My grandfather lived to be 127 years of age, and was as good as any man until his last sickness."

Elder McGhee, of the Disciple denomination, has just been on trial at Dixon, Ill., for the murder of his wife by poison. The evidence, though very damaging, was not sufficient to convict him of murder. He was sentenced to 14 years at hard labor in the Penitentiary, with one week of solitary confinement in each year.

John Lothrop Motley, the eminent historian and statesman, died of paralysis, on May 29, at Kingston, Russell House, Dorsetshire, England. He was appointed secretary of Legation at St. Petersburg in 1840, but remained only a few months. He then devoted himself to literary labors, his principal work being the "Rise of the Dutch Republic." The history was very popular, being translated into several languages. He then began work on "The History of the United Netherlands." In 1861 he was appointed minister to Austria, which position he resigned in 1867. During this time he continued his literary work. In 1869 he was appointed minister to England, and was recalled the next year. Shortly afterwards he began work on a history of the Thirty Years' War, in which he had made considerable progress at the time of his death. Mr. Motley was confident that this history would rank as the most important of his works. His age was 63 years.

The *Connecticut Catholic* argues and advises that Roman Catholics should form an independent party in order to obtain offices on the basis of their religion rather than on mere partisanship. Such an attempt as that would consolidate Protestantism at the polls in an overwhelming majority. The Church must not meddle with temporal matters if it wishes to retain spiritual power.

A meteor was seen on the evening of the 16th of March, at the Cape of Good Hope, which traveled slowly across the heavens, and, when it burst, sent forth myriad streams of fire, accompanied with a sound like distant thunder. At one station where the meteor was observed, a glow of heat was felt as it passed and the illumination lasted for nearly a minute.

The correspondents with the Russian Army of the Danube begin to despair of ever being able to accurately forecast military movements in that quarter. So secret are the plans and intentions of the commanders, and so rigid the censorship over press dispatches sent forward from within the lines, that it would not be surprising if the attempt should be made and the crossing of the Danube effected a day or two before the newspapers found it out or were permitted to telegraph the facts. One thing seems to be entirely certain—that the Russians are all ready to cross the river, and the only thing left the correspondents is the privilege of wondering why they don't do it.

There is at present visiting in Mendota, Ill., with her descendants—the fifth generation—an old lady named Catherine Evans. She was born in Philadelphia, Jan. 1, 1770, and is consequently in her 107th year. In appearance she would seem under 80, not even evincing the feebleness that many do who arrive at that age. She walks to and from church Sundays. A few evenings since she attended a church festival, walking there and back, over two miles, without causing her any apparent fatigue. Her sight is good; she can read large print without the aid of glasses. Her memory is not bad, nor is her hearing, considering her great age.

Kars, or Kers, which comes into prominence in the war dispatches, is the citadel of the Turkish military power in Asia. It stands upon the river Kurs, in the northwestern portion of Armenia, midway between Mount Ararat and the Black Sea, and upon the road between Tiflis and Ezeroum, the capital of Armenia and the center of traffic between Turkey and Northern Persia. It is a very strong fortress, both naturally and artificially, and is mounted with hundred pound Krupp guns and otherwise protected against attack. It is the scene of the memorable defense of Sir Finwick Williams. Kars can hardly be taken except by siege, but its possession is necessary to the occupation of Armenia.

On the 24th ult., the last of what was so long known as Table Rock, at Niagara, broke off and fell into the river. The mass weighed nearly sixty tons, and, up to 1876, over 4000 names of visitors had been carved upon it. The part which fell on the 24th composed only half of the original rock, the rest having fallen in. On Saturday, Jan. 1, 1829, a surface of the rock supposed to be the size of half an acre, forming the bed of Maiden Walk, broke loose, and was precipitated into the immense chasm below. The crash was heard for a distance of five miles, and the effects in the immediate neighborhood resembled the shock of an earthquake. The water running under the bank is supposed to have caused the fall on the 24th, and the shock, when the rock struck the water, was distinctly felt three miles from the fall. Several of the trees which stood on the rock are now seen standing in the river as erect as when in their original places on the rock. Where the rock shelved off from the bank, at a distance of twenty feet from the top, can be seen the root of a tree estimated to be two feet in diameter. It attracts considerable attention.

The largest single contract ever taken in this country from a foreign nation is the $17,000,000 one given to the Providence Tool Company by the Turkish Government. The Tool Company were three years in preparing to begin the work upon the contract, and now employ 2500 men, who turn out 200,000 guns per year, or 600 finished guns in a day. These guns are the Martini-Henry rifle. One of the side businesses of magnitude which has grown principally out of this contract is that of the Excelsior Box Company of Providence, of which James A. L. Amoreux, of this city and South Hadley Falls, is treasurer. The Excelsior Box Company are now busy making 20,000 boxes for the Tool Company in which to ship their guns to Turkey. Each box is made to hold twenty of the guns, and with such accuracy are the groove pieces for the interior of the boxes made that they do not allow a play of even one two-hundredth part of an inch of the arms, when packed with the muzzle tip and shoulder-piece resting in the grooves. No other precaution is needed or used in packing the guns for shipment to Turkey. The machinery for the manufacture of these boxes was perfected in an invention for the purpose. The Company have still two years in which to complete the number of these boxes that they contracted to make; by which time, also, the Tool Company will have completed their immense contract with the Turkish Government.

The International Conference upon the question of resuming work on the St. Gothard tunnel announces that $8 000,000 are still required to complete the undertaking. Of this amount they propose that Germany contribute $2,000,000, Italy $2,000,000, Switzerland, $1,000,000, and the Company $2,400,000.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

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Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Quarterly Meeting.—The next Quarterly Meeting of the DeKalb District, will be held with the church at Genoa, beginning on Friday evening, June 29th, and holding over the Sabbath. A cordial invitation is extended to all the brethren and sisters in this region to attend this meeting. Come and share with us in its blessings.
E. H. BURRINGTON, Pres.
G. M. BUTTON, Sec.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.
J. S. THORP, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tents and in the church. Sr. Clark, who is now laboring successfully with the tent, will be present. A. J. YOUNG, Sec.

District Camp Meeting.—There will be a campmeeting at Malvina, Monroe county, Wis., twelve miles south of Sparta, on the Viroqua road, beginning Sunday morning, July 1, 1877, and continuing over the following Lord's day. Tents will be erected on the first Saturday. The District tent will be furnished in which to hold the services. Elds. Sheldon, Taurber, and others will be present to assist in the services. Let the friends from all parts of the district be there at the beginning of the meeting. Come from Sparta, Salem, Mindoro, Springville, and from all the region round about. Come to labor for the good of souls. Every effort will be made to add to the comfort of all present. The following brethren will act as committee: John Palmer, Sparta; James Lowry, Sparta; Geo. Leavitt, Sparta; H. F. Bolles, Salem; J. D. Mathewson, Mindoro; D. W. Favor and Seth Hamilton, Springville; Bros. Brandt and Rogers, Malvina.
C. A. SLOCUM,
PHILO. HITCHCOCK.

Board Meeting.—Notice is hereby given that there will be a meeting of the Board of the Advent Christian Conference of Northern Illinois, to be held Saturday, June 30, at Genoa, in connection with the Quarterly Conference. Hope all will be present. The object of the meeting is to fix the time and place of holding campmeeting. Let those who cannot be present express their views to the president or secretary by letter prior to that time.
N. W. SPENCER, Pres.
S. B. MABEY, Sec.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held in the chapel with the Carmel church [illegible] miles southeast of Leon, Decatur Iowa, commencing Friday even[illegible] 20 1877, at four o'clock p. m. We [illegible]e that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.
JOHN NEWLIN, Sec.

Conference Notice.—The next Conference session of A. C. Conference of Northern Pennsylvania, and Southern New York, will be held at the Worden Schoolhouse in Bingham, Potter Co., Pa., commencing Friday evening, June 22d, 1877, and hold over Sunday. Let every church send their delegates, and also contributions for the Conference fund. Come, all who can. Let us have a great rally. The signs are ominous. Those coming from a distance can call on Bro. Samuel Monroe, who lives near the schoolhouse.
A. H. BRIGGS, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Deiton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.
WM SHELDON, Sec.

Quarterly Conference.—The Fourth Session of the Northwestern Quarterly A. C. Conference of Kansas, will meet with the Valley A. C. church on the farm of Bro. Geo. S. Vilott, Limestone Township Jewell Co., Kan., about 7 miles west of Jewell Center, commencing on the 22d of June 1877. Come one, come all, and help present the word.
T. R. COMSTOCK, Sec.

Quarterly Meeting.—The next Quarterly Meeting in Edinboro, Pa., will be held on Saturday 2 p. m., June 30th, and Sunday morning and evening, July 1st. Baptism Saturday afternoon. Love feast Sunday 9 a. m. Preaching 11 a. m., and 7 p. m. Lord's table spread after morning service.
G. W. STETSON, Pastor.

Annual Meeting.—The sixteenth session of the Advent Christian Conference of Minnesota will be held in connection with the State Campmeeting, at Utica, Winona county, on Wednesday, June 20th, 1877, the first meeting to be called at 10 o'clock a. m. The Minnesota Advent Mission Society will also hold its first annual meeting in connection with the campmeeting. Brethren and sisters, this may be our last annual gathering in this dispensation. Let there be an extra effort to attend these meetings.
E. K. SMITH, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877. Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard.
J. M. SEYBOLD, Sec.

Quarterly Meeting.—The next quarterly meeting of the A. C. Conference will be held at Key West, Coffey county, Kan., commencing June 30, at 2 o'clock p. m., and hold over Sunday.
DANIEL WEBSTER, Clerk.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Greet Street Tabernacle, near the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings.
S. LAYTON, Supt.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago Avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.
T. S. THOMASSON.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forres on every Sunday evening.
J. AUGUST SMITH

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.
SILAS B. MABEE, JR.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.
P. VOS.

INDIANA.

Volga Church Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Union Mills, Feb. 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day a. 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Sabbath School at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice.
ANSON BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.
B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks.
L. H. COOK.

IOWA.

Greenfield, Adair county, Thursday, June 21.

Dexter, Sunday, June 24.

Anderson, S. H. south of Jefferson, Green county, Tuesday evening, June 26.

Scranton, Wednesday, June 27.

Sac City, Sac county, Saturday, June 30, and Sunday, July 1, as Bro. Emery may arrange.

Cherokee, July 8.

Clay, Clay county, (Huxley S. H.) July 15.
J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks.
P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday school every Sunday at 9 o'clock. Bro. Heron acts as superintendent.
JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.
C. W. PITSOR.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks.
PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.
W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45 p. m.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and seventh avenues. Preaching on Lo d's day at 10.30 a. m. and 7.30 p. m. Prayer meeting Wednesday at 7.30 p. m.

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Advent Time Movement.

JOHN LYLE.

That which Adventists call the 1843 movement was the universal excitement caused by the expectation of our Lord's second advent about that time, because the 2300 years of Daniel's prophecy, as understood and explained by Bro. Wm. Miller and his fellow teachers, were believed to end there. As the reckoning was based upon "Jewish time" it was supposed that a part of 1844 might be included. At the beginning of that year our leading brethren began to study the significance of the "tenth day of the seventh month," when the Israelites assembled and waited outside the Tabernacle for their high priest to reappear and bless them. It was believed that this typical ceremony pointed to the second advent of Christ, and indicated the very day of his coming (Lev. 15: 29; Heb. 11: 21, 28). Therefore the whole body of Adventists came up unwaveringly to the autumn of '44, but the Bridegroom tarried, and they were overwhelmed with disappointment.

Although greatly afflicted by the trial of faith, they believed that the Spirit of God had led them. The parable of the ten virgins was carefully studied, and it was plainly seen that the friends of Christ were to go forth in expectation of his advent, when the time drew nigh, and be once disappointed. This discovery was very encouraging as it proved we had a scriptural precedent for one universal disappointment. Never was there such an awakening, such a united and general movement on this subject before, nor since.

Another movement and quite an extensive one was made ten years afterward; for knowledge had increased on the word of prophecy according to Divine prediction, and a fuller light was obtained on the history of the Papacy and the events foretold in Matt. 24 and Luke 21. Faith was also much confirmed by the assurance that the parable of the virgins did not intimate another disappointment. But their time calculations of the "seventy weeks" proved a failure.

Then the great majority of the Advent people settled down on the position, which they still hold, that though the lines of prophetic numbers will end in harmony with the closing events of this world's history, as foretold by our Lord in Luke 21, and all who love and look for his appearing may know when the kingdom is at the door as certainly as we know that summer is nigh by a budding tree; yet, of that day and hour no man may know. Jesus said, after giving these indications, "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh" (Matt. 25; 12.)

Perhaps there have been a dozen of so-called time movements on a small scale since 1854, each theory claiming to have the "present truth," and the only sure prophetic light; and though some of these advocates have repeatedly failed, they have availed themselves of those very failures to figure out of them the second, third, or fourth watch (Mark 13: 35), and thus made the Lord responsible for their miscalculations. And the process by which some of those theories were invented are so illogical, so contrary to universal history, such unheard of applications of Old Testament types and utterances, and so absurd to intelligent readers, that to name them would seem more like drawing a caricature than truly describing the fancies which some of their writings contain.

There should be no objection, however, to honest and well-known brethren presenting a doctrine or interpretation of prophecy occasionally in our meetings, even if their views cannot be generally assented to, provided they are presented as the result of careful investigation, and not as an inspired message. But when an undue share of time is consumed in enforcing such views under the plausible terms of "present truth," "meat in due season," etc., which it is the hearer's duty to embrace as a divine revalation, then disunion is sure to follow, as past experience has taught us by the withering of many a promising meeting. Better for us, as Bible students, to concede that our dissenting brethren may have some information on an open question as well as ourselves; then we can keep the unity of the Spirit in the bond of peace.

Often have we heard some mistaken calculator justify his course by asserting that all his failures have Bible precedents. Three such examples are often given, viz.: Abraham was mistaken and disappointed in not being permitted to slay Isaac. Elijah was disappointed several times in the matter of his translation; and Moses was disappointed ten times before he was delivered from Egyptian bondage.

Let us candidly examine those histories to see if any one of them can be made to appear a fair precedent for the persistent renewal of a modern mistaken definite time movement.

1. Abraham. There is a man so perfectly passive under the Lord's dealing that he obeyed and followed, not knowing whither he went. His motto was, "Shall not the Judge of all the earth do right? "The father of the faithful staggered not at any divine announcement. His reply to his surprised son betrays no concern. "The Lord will provide." When his willing arm was stayed from killing his son and his eyes directed to a substitute, he took all Jehovah's dealings as a matter of course. If Isaac is slain by divine direction, he will quickly rise up from the ashes of the altar, for divine promises centre in Isaac as a living man. St. Paul shows the whole transaction to have been one of unquestioning faith which is never disappointed at the wisdom of God (Heb. 11: 17, 20). Not a symptom of disappointment in Abraham.

2. Elijah's translation (2 Kings 2). Elijah knew by the word of the Lord that his translation was within the limits of one literal day. So did Elisha; so did the sons of the prophets, and in the expectation they were not mistaken. If the several places where the prophet was sent to visit on that day, be exact tpyes or precedents of the frequent failures of various timeists, to which party they particularly apply, and which four out of a dozen failures are the true representatives of Bethel, Jericho, etc.? The prophet made several farewell visits, the last one his native district. Did he ever re-visit those places? No! there is no intimation of disappointment in Elijah's case.

3. The Israelites in Egypt. We have often heard it positively affirmed that the Lord purposely disappointed Moses ten (10) times before they were delivered. For proof these words of Moses are quoted: "For since I came to Pharoah to speak in thy name he hath done evil to this people; neither hast thou delivered them at all." Take notice that these words were spoken by Moses before the Lord began to do what he told him plainly he would do. Not one plague had yet been infected. Read the last five verses in the previous chapter (Ex. 3: 19, 22, 27). How could Moses be disappointed before one of "all the wonders" was shown to the stubborn Egyptian, of whom God informed his ser-

vant thus: "And I am sure that the king will not let you go?".... "And I will stretch out my hand and *after that* he will let you go." And as the plagues were inflicted did Moses express disappointment with the Lord's process in the intervals? Not at all, for he knew that judgments would be "multiplied" and that the people would only be delivered by "great judgments" (Ex. 7: 4). How could Moses then be disappointed ten times in "coming out of Egypt?"

It is sad to think of the misapplications of scripture testimony in support of human inventions of prophetic interpretations; but more painful it is to hear those theories, when they have exploded, charged upon the fore-ordination of the all-wise God. Often have we heard them vindicated by the high-sounding question: "Has our movement been from heaven, or of men?" The Advent cause in all its essential features is from heaven, but, like every divine movement since Aaron's sons offered strange fire upon the holy altar, down to the latest revival in our own day, man with his good intentions and mistaken zeal has mixed himself in, and hence the divine question—"What is the chaff to the wheat, saith the Lord" (Jer. 23: 28)?

Let us abide, brethren, by the unmistakable precedent of the Advent message, recorded in the 25th chapter of Matthew. There never will be another world-wide awakening like that of thirty-four years ago, until the slumberers will be aroused by a voice from heaven—"Behold the Bridegroom!" Suddenly, as the darkened sun and falling stars came over this land, will the Man of redemption steal upon us. We are in the watching time, for the fig-tree is budding with foretold events. We begin to see the gleaming of the rising Day-star. Hear the gentle voice of Jesus speaking above the waves of this tumultuous hour: "What I say unto you I say unto all, Watch!" "Hold on a few steps longer, dear, weary, burdened pilgrims; the kingdoms of this world are soon to become the kingdom of our Lord and of his Christ. That is your everlasting rest. Even so, come, Lord Jesus.

Newark, N. J.

Our Hope.

C. P. DOW.

"I will also shew mine opinion" (Job 32: 10).

We all, who think, hold our several opinions; some of them right and proper; some of them wrong, it may be; and so far as our fellow-men are concerned, we have a right to hold them, unless they cause us to contravene their rights, and do them an injury.

The Advent question is really a great question, just now especially. To those who lived in the days of the first advent or coming of Christ that was a great event; and that advent is still in high regard by the church, and properly, as the groundword of hope, as a fundamental fact, and thus far all true christians are Adventists, and the second, the last and most important advent, has, all along the past weary ages, been the goal of hope, the end or object of faith, and now, since it is evidently so near, and Christ, our Ransom, Teacher, and Guide, would have all his people like those who look for their Lord, like those watchful servants, all ready and waiting for his return, which would make them Adventists, why not call them so, and a periodical devoted to heralding his coming, an "Advent Herald," or ADVENT CHRISTIAN TIMES.

Let us not be ashamed of our hope, for a proper "hope maketh not ashamed." There is but "one" grand consummating "hope of" our "calling." Let us cling to that, and let it become the strong bond of our union. Don't let us divide on minor points, as has been done; but may our union become complete and indissoluble. Then, though comparatively few in number, we shall become a host, like Gideon's select army.

How pitiable the spectacle of ministers turning away from this people, and hope to gain a more popular standing with some sect, well knowing that Bible truth is with those they have left. Such examples have been afforded along the receding years of trial, now gone. Verily, "this gospel of the kingdom," the glad tidings of the coming and kingdom of Christ, or Adventism, "shall be preached in all the world for a *witness* unto all nations"—not as the means of converting "all nations," but to accomplish God's purpose and ancient prophecy—as a sign or evidence of the nearness of the end—"and then shall the end come"—the last advent take place.

Let this hope, then, be distinctly inscribed upon our banners, and boldly flung to the breeze, and thus wave defiantly, not to be overcome or made to trail in the dust dishonorably by sneers or cold and haughty contempt. Then let our weekly and monthly journals bear the insignia. And since given names are generally accepted, and indeed useful, let us accept one that will plainly identify us with the most important "present truths."

Thus, my "opinion" may be gathered, however it may compare with other people's. "Is there not a cause" for decision and plainness of speech here, when nominal christendom derides, and has not a Scriptural hope, but is "turned to fables?"

Magog, P. Q.

Hymn of Consecration.

JOHN T. REA.

Tune:—"What hast thou given for me."

I give myself to thee,
Thou precious Lamb of God,
From henceforth thine to be,
O wash me in thy blood.
I come, I come, dear Lord to thee,
For thou hast died for me.

I come, dear Lord, to thee,
Though weak, and poor, and blind.
Devoid of self I rise,
My all in thee to find.
I consecrate my life to thee,
Who gave thy life for me.

I give my all to thee,
My talents, time, and store,
O fill me with thy love,
And I shall want no more.
I give, I give, my all to thee,
Forever thine to be.

I give myself to thee,
Naught else have I to give,
And yet I'm not my own,
For by thy life I live.
I give, I give myself to thee,
For thou hast purchased me.

To do thy will, dear Lord,
From henceforth let me live;
A willing sacrifice,
My life for thee to give.
And thus shall I be lost in thee,
And thou my all shalt be.

Urbana, Ill.

Christ—Our Passover.

ELD. O. D. GIBSON.

Having received a request from Bro. S. M. Judson, to give what evidence I have for saying that Christ was crucified on "passover day" as stated in my "Report of Debate," and as there may be others who might be interested in the same, with your permission I will do it through our paper.

I suppose that nearly all Bible scholars are aware that according to the law of God as given through Moses, the passover lamb must be *slain* and *eaten* on the 14th day of the first month (Ex. 12: 3-18), which was always observed by the Jews. And I suppose that all are aware, also, that the New Testament writers show that Christ was the antitype of this passover lamb (1 Cor. 5: 7). To which also reference is had in Heb. 9th, especially at verses 23-26. Also John 1: 29-36; Rev. 5: 8-12; 6: 1; 7: 9, 10, 14-17, and many other places. This being a *fact* Christ of *necessity must be slain on the passover day*, else he could not be its antetype. Now when we go to the record of events at the time of the crucifixion, that when this *first day* of unleavened bread *came*, which was passover day (Luke 12: 7), and the passover lamb must be eaten, the disciples made ready in an upper room, where Christ and the twelve observed the type.

By turning to Matt. 26: 17-20, and Mark 14: 12-17, we see this was done in the evening, which was not with them as it is with us, the *last* of the day, but the *first*, as their days began at 6 o'clock, or sundown, instead of midnight as ordained by Rome, "who changed times and laws." (Dan. 7: 25). This was God's arrangement from creation. (Gen. 1: 5) "The evening and morning was the first day," and so of all the seven. And that this was so in the days of Christ, see Nevin's Biblical Antiquities, page 171, word "Day." Also Union Biblical Dictionary, page 201. Also Bible Dictionary, by American Tract Society, page 114.

The first act then in this drama of events was to kill and eat the passover lamb; the next was to take bread and wine (Mark 14: 22; Matt. 26: 26). He next arises and washes the disciples feet (Matt. 13: 4-16). He next sends Judas on his traitorous mission (John 13: 27). He then begins a lengthy discourse, the record of which begins in John 13: 31, and reaches to the end of chapter 17. He next arises with the eleven and goes out of the city to the garden of Gethsemane. There he prays three times, and an angel is sent to him to strengthen him (Mark 14: 35-41). And now comes Judas with a multitude to apprehend him, which, after some delay they accomplish, and take him back to the city, first to the house of Annas, father-in-law of the high priest, Caiaphas, and from there to Pilate's judgment hall (John 18: 13-32). And then Pilate sends him to another part of the city to Herod, and he, after mocking him, arrayed him gorgeously and sent him back to Pilate again (Luke 23: 6-12). Pilate then delivers him to be crucified. This was about the sixth hour (John 19: 14) which would be midnight, or soon after, for it was "the preparation of the passover" which must be the forepart of the passover day, which was the *night* part.

I would here state that the Jews had two kind of days. One was twenty-four hour day, which began and ended at 6 o'clock, or sundown. The other was twelve hours long, including the light part only, from six in the morning to six in the evening. The hours mentioned in connection with the crucifixion is of this 12 hour day, which is the last half of the twenty-four day. Now after he was delivered to be crucified the morning wore on, and they led him to Calvary where he was put on a cross between two thieves. This was at the *third* hour of the day, or nine o'clock. And from the sixth hour until the ninth hour, 3 p. m., there was darkness, at which time Christ dies. Now three more hours finish the day at six o'clock; here the evening, or another day begins. Mark 15: 42, says: "And now when the *even* was come, because it was the *preparation, that is*, the day before the Sabbath," Joseph craves the body of Jesus. (See also Matt 27: 57).

Thus we have traced the events of the passover day through, and find that not only was the typical lamb slain in it, but also Christ the antetypical one was slain and died after only six hours on the cross, which was a matter so unusual that Pilate was *surprised* and at the end of nine hours would not take Joseph's word for it, and had to call the centurion to get it confirmed, but the law of type and antitype could not be fulfilled unless he did die on passover day. We see also that the *evening following* his death was

not of the same day, but was the day before the Sabbath which lay in between passover day and Sabbath day. I think I have discovered something new in this matter which I will give in another article.

Palmer, Ill.

The Two Babylons.

L. C. KERR.

In the Old and New Testament Scriptures are described two corresponding female characters, bearing the name "Babylon," which signifies, *confusion*, from the building of the tower of Babel, when God confounded the language of its erectors, causing *confusion* of speech. The term has not yet lost its etymology. In the Old Testament it is presented under the figure of a lewd woman, and is typical of the feminine Babylon of the New Testament. The following shows their corresponding charaterstics in their rise, glory, fall, and destruction.

1. "And thou (Babylon) saidst, I shall be a lady forever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures; that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children" (Isa. 47: 7, 8). "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow," (Rev. 18: 7).

2. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad" (Jer. 51: 7). "For all the nations have drank of the wine of wrath of her fornication" (Rev. 18: 3; see also Rev. 17: 2).

3. "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." "Howl for her; take balm for her pain" (Jer. 50: 46 and 51: 8). "And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning" (Rev. 18: 9).

4. "And then shalt say, Thus shall Babylon sink, and shall not rise from the evil that I shall bring upon her; and they shall be weary" (Jer. 51: 64). "And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon, be thrown down; and shall be found no more at all" (Rev. 18: 21).

5. "And behold, here cometh a chariot of men with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground" (Isa. 29: 1). "And there followed another angel saying, Babylon is fallen, is fallen, that great city" (Rev. 14: 8).

6. "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence" (Jer. 51: 6). "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues" (Rev. 18: 4).

7. "For her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. 51: 9). "For her sins have reached unto heaven and God hath remembered her iniquities" (Rev. 18: 5).

The description of both are identical in every particular, and answer to all the predictions. They have both been haughty and blasphemous, and have persecuted God's people, Israel. Ancient Babylon persecuted and oppressed ancient Israel, in the type; and modern and mystical Babylon, Rome, has persecuted and oppressed God's modern Israel, in the antitype; and he has temporally judged and punished them in turn for it. And they now await the remaining instalment of his wrath, which will be *eternal* in its consequences.

Highland Creek, Ont.

Jesus Careth for Us.

MISS R. P. ELDRIDGE.

Yes, Jesus careth for his children. How soul-cheering the thought! We all like to have earthly friends that both love and care for us. Friends that are interested in whatever interests us; friends that not only rejoice with us when we rejoice, but those that weep with us when we weep—that stand by us when our surroundings look dark, when adversity's storms are beating upon us; friends in whom we can safely confide, such as are willing to make sacrifices for us if need be. Dear precious friends, how highly we prize them.

Now if our earthly friends are so dear to us, and we prize them so highly, how doubly dear to us should be Jesus, our blessed Savior, who has done and is constantly doing for us more than our best earthly friends have done, or ever can do—for our earthly friends are but weak, finite mortals at best. But our adorable Redeemer is the Infinite One. Yes, he has all power in heaven and earth, and it is this dear Savior that careth for us—that tells us to "cast our care upon him, for he careth for us."

Blessed Jesus! Infinite One! We will praise thee for such sweet and precious promises. Such blessed assurances! "Thy word is truth." How we love that word!

"What a friend we have in Jesus,
All our griefs and woes to bear;
What a privilege to carry,
Everything to God in prayer."

Yes, glory be to his dear name! He not only listens to our tales of grief and woes, but has promised to carry our burdens for us. "He was a man of sorrows and acquainted with grief." He knew that we should have trials sore, and afflictions great. But "in all of our afflictions he is afflicted," and "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Do we hunger for the bread of life? He can give us that "Living Bread that cometh down from heaven." Are we thirsty? He tells us to "Come unto him and drink." When we contemplate the great love of God for his children, we are lost in wonder, love, and praise. Oh, the love, the wonderful love, that caused the Son of God to leave his throne in heaven, and come to this earth to suffer, bleed, and die that sinners might live with him in his coming kingdom.

Blessed Savior, thou didst take our guilt, that we might take thy righteousness. Thou didst wear a crown of thorns, that we might wear a crown of unfading glory. Truly, we can never love thee half enough. Divine Sacrifice, O Holy One, when, oh, when shall we behold thee? We love to gaze out upon the blue heavens, and think that Jesus—our blessed Jesus that went away—is soon coming again. Yes, coming in power and great glory. Coming to take us home to dwell with him on the new earth in Paradise restored—when the curse has been removed, and all evil forever banished. Oh, blessed thought. Then these frail mortal bodies will be changed and "fashioned like unto Christ's glorious body," to know no more suffering, pain, or death.

It is not strange that good old Paul, under inspiration, found earth's language too limited to describe the joys that await God's faithful children. Oh, what a glorious hope is ours; what consolation it affords, and how blessed to feel that we have this hope, which is like an anchor to the soul, both sure and steadfast; that it reaches within the vail. This is the hope that we shall need in the last great day, when all other hopes sink into nothingness.

"This is a hope, a blessed hope;
More glorious and bright
Than all the hopes this earth can give—
This hope is my delight."

May both reader and writer enjoy this blessed hope while here, and then when the Bridegroom returns to claim his lawful bride, may we enjoy the full fruition of our hope, by being permitted to enter into the banqueting-house, and partake of the "marriage supper of the Lamb."

Weary and toil-worn watchman, you who have borne the heat and burden of the day, fight on a little longer; sound the glorious cry, "Behold, he cometh with clouds;" warn the people of impending danger, till point them to the "Lamb of God which taketh away the sin of the world." Then when Jesus comes to make up his jewels may you meet in the kingdom those whom you have been instrumental in plucking as brands from the burning, and with them unite in singing the song of Moses and the Lamb.

Chatham, Mass.

"Out-Pouring of the Spirit."—No. 1.

N. FIELD, M. D.

In the reports of revival meetings we hear much of the out-pouring of the Holy Spirit, awakening and convicting sinners, shewing clearly that our brethren have never examined the question—What is the office and work of the Holy Spirit in the salvation of men?

Before presenting what the Bible says on this subject, I submit the following questions to our preachers and editors who believe in the out-pouring of the Holy Spirit in our modern revivals, and for the purposes aforesaid:

1. If preachers are specially called and sent, as some of them say, by the Holy Spirit, how does it happen that they preach contradictory doctrines? On the supposition that they tell the truth respecting their call to the ministry, how do we account for the fact that a good many of them preach the horrible doctrines of John Calvin, and another class preach the doctrines of Arminius, precisely the reverse of those of Calvin?

2. Why is it that some of the specially called positively assert that nothing but immersion is baptism, and still a larger number are equally certain that sprinkling will do?

3. Why should one be a Methodist, another a Presbyterian, and another an Episcopalian, and another a Baptist?

4. What is the reason they do not all belong to one church with the proper scriptural name, and preach the same things? They pretend to say that they are called of God as was Aaron and the Apostles, yet they preach all sorts of absurd and unscriptural tenets, and generally unite with the most popular churches, and get into the large cities where they pay high salaries; and wont preach unless they are well paid for it?

5. Then, again, if the Spirit is poured out on sinners to convict and convert them, why is it that they are not all converted to the truth? Why does the Spirit make a Methodist of one, a Presbyterian of another, and a Baptist of another? Why does the Spirit tell one to be immersed and another to be sprinkled?

We have a perfect confusion of tongues in this age of the world; lo here and lo there, lies and blasphemies, scoffing at the doctrine of the Lord's Second Advent, and all under the influence of the clergy, claiming to have been specially called, commissioned, and qualified by the Holy Spirit.

Jeffersonville, Ind.

Earthly judgments are forerunners and images of the last judgment.

Sowing and Reaping.

MARY A. PARKER.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting Gal. 6: 7, 8)

Reasoning from analogy, we should conclude that Paul understood very well his theme when he wrote those words.

If a farmer enters his field, after having prepared his ground for a crop, and sows it with wheat, he does so with the assurance that his ground will yield to him a crop of wheat. If, perchance, to oats, he, with as much confidence, awaits the time of its growth and maturing, expecting to receive for his sowing a crop of oats to harvest; but if he was to sow instead of wheat, or oats, his ground with the seeds of a bramble, would he not, with as much certainty, expect to receive a crop of briar-bushes? Most assuredly he would.

It is a fact in nature, fully demonstrated and established, that whatever is implanted in the earth, will spring forth and bear fruit of its kind, and not of another; and the clearness with which these things in nature is demonstrated to our minds and understandings, is undoubtedly Paul's reason for analogizing in this way, in order to bring out facts with reference to spiritual things, with the same clearness of apprehension. Therefore he has told us that we are not to be deceived; if one sows to his flesh he shall of the flesh reap corruption.

All know that in the present state, we are corruptible and perishable. There is in our own natures, no germ of a future life or being; therefore we at once see the folly of trusting in the flesh, or seeking, above everything else, to gratify its desires and tastes. This, we understand, to be what is meant by sowing to the flesh. Now, as flesh is corruptible, all our efforts and labor spent in "ministering to the things of the flesh," and in seeking to gratify its carnal appetites and passions to the neglect of a higher and nobler work, even that of the Spiritual sowing, spoken of in the above quotation, will only be labor lost, as we are informed that we shall just as surely receive and reap corruption, as we are to engage in this kind of sowing.

Now in view of the certainty of the harvest that we shall receive if we persist in this sowing to the flesh, and in view of the fact that God is not mocked, but understands well all our doings, and acts, would it not be well that we give heed to our ways and cease laboring to secure so unsatisfying a harvest at the end of the world (as it is declared in God's word that then is the time of the harvest), as mere corruption? It is folly in the extreme to be thus securing to ourselves such an end, when, by laboring in the right direction, and seeking to obey Christ and be led by him in following the dictations and leadings of the Spirit, we can obtain life everlasting.

The fruits of the Spirit, as portrayed in the life of the true christian, or as one who is "sowing to the Spirit," evince to the world that they are indeed thus sowing; and all can see, that such a life has a tendency to fit its possessor for a still more noble and enduring life, beyond the present; and it is by, or through, this Spirit which the christian imbibes that they receive the germ of an everlasting and immortal life; and without it, all must perish or come to nought.

The works of the flesh, and also the fruits of the Spirit are clearly set forth in the chapter from which we have quoted, and it becomes all, both professor and non-professor, to examine themselves by the light of God's word and be assured of the result they are laboring for, by comparing those works which are the fruits of the fleshly sowing, or the partial fruits, and also those virtues which are the fruits of the Spirit, and see which they are exemplifying in their lives, and carrying out in their dealings with one another; in this way they can clearly see to what end they are laboring, and what will be their final harvest as a result of their sowing in this life, as the reward of all labors will be surely meted out according as we have labored.

Laclede, Mo.

An Open Letter to J. H. N.

M. M'OMBER.

DEAR UNCLE:—Although you have not asked of me a "reason for the hope that is in me," I am persuaded that what I write you will read, and what you read you will believe if it is made plain to your comprehension as founded upon the Scriptures of eternal truth. I hope I am not dogmatic. I know I do not write these things to advance my own glory, neither to condemn any one who thinks not with me. I do not ask you to think; as I think, I only ask you to read my statement and then think for yourself. I write what I firmly believe to be the truth, leaving you to judge of error, and may God's wisdom guide you in your judgment.

I was brought up, as you well know, in the faith commonly called "orthodox," prominent among the doctrines of which are "man's natural immortality" and the "eternal conscious suffering" of the unsaved. I did not stop to prove these points by Scripture; I accepted them from my spiritual guides and for several years never doubted their truth. I believed them as I believe the word of any man whom I consider honest and worthy of confidence. Some time after that I heard a strange doctrine—as I then considered it. A man preached on the entire mortality of man (both body and soul), and the final destruction, or non-existence, of the wicked; he not only proclaimed these things fearlessly but he also quoted Scripture in abundance to maintain his position. He not only did this, but he also urged his hearers to open their Bibles and read for themselves whether the things were so written. The preacher was an entire stranger to me, but the Scripture was not, and I finally searched them thoroughly, not to find arguments to controvert him, but to find out whether he spoke the truth. The results of my search, with the conflicts through which I have since passed, I here give you, earnestly begging that you will not pre-judge me, but hear me out and then pass your judgment.

I had been taught to believe that man possessed an immortal soul. Careful search throughout the entire Scriptures with the aid of both Brown's and Cruden's Concordance failed to find such an expression as "immortal soul." Neither could I find the term "immortality" connected either with man's soul or body. I *did* find, in Job. 4: 17, the expression "mortal man," but was told that referred to man's body—that man was created with a mortal body and an immortal soul, and that where he was spoken of as dying, the body was always meant. I turned to the account of the creation, and there certainly found that "man became a living soul." This set me in doubt for awhile, but I finally found the term, "living soul," applied also to the beasts and fowls (Gen. 1: 30); that is, in the text it was called "life," but referred to the margin where it read "a living soul." This was the same expression used to describe Adam—"a living soul;" so it forced me to conclude that if it meant immortal soul in the first instance it could do no less in the last.

But I found something else. I found a passage where "living souls" were said to die: (Rev. 16: 3): "Every living soul died in the sea." Although I could not comprehend what this might mean, it made me think that "living souls" were after all subject to death. Thinking that perhaps this was the case only when the lower animals were intended, I looked further to see if the soul was ever spoken of as dying when man was the subject meant.

I found something in Ezek. 18: 4, that seemed to indicate that even the soul of man was subject to death. The expression is repeated in the 20th verse: "The soul that sinneth it shall die." I immediately thought of Paul's saying: "The wages of sin is death," and remarked the harmony. But I was afterward told that this meant "spiritual death." I took up my Concordance and looked first under the word "spiritual" and then under the word "death," but could get no clue; I never could find such an expression as "spiritual death" in the Bible. What is spiritual death? I was told that it was sin. That when a man was in his sins he was spiritually dead, and Paul's expression "dead in trespasses and sins," was quoted in proof. I doubted whether this death was the one meant as the "wages of sin" for it seemed to me the wages must be something different from the work and that the wages were not due until the work was finished. This opinion was strengthened by Jas. 1: 15: "Then lust when it is conceived, bringeth forth sin: and sin *when it is finished* bringeth forth death." I thought that if "sin when it is finished bringeth forth death," then sin and death cannot mean the same thing unless the apostle committed the absurdity of saying, sin when it is finished bringeth forth sin, which would involve a direct contradiction of terms, for in that case sin never would be finished, and consequently never could bring forth anything.

But leaving this veiw of the question I studied it from another direction. I had heard it claimed that the soul was the conscious, thinking part of man; consequently I proceeded to examine what the Bible said of man in a state of death, for it had been claimed that as soon as a man died, his soul or consciousness went direct to heaven or hell. This inference was sustained by the parable of the rich man and Lazarus. Viewing this as a parable, I thought if the things therein set forth were facts they would be supported by other Scripture testimony; while if not facts, and not in harmony with other Scripture they must be received as figures of speech, used as a vehicle for conveying actual truths.

With this in view I proceeded to the work of overhauling the testimony of all who had written concerning man's death, his state in death, and his future prospects. I found something about man's giving up the ghost, his soul departing, etc., but that would give no satisfaction unless I could find that his consciousness resided in the ghost or soul spoken of. I could find nothing said of this soul or ghost entering heaven at death, neither could I find that any part of man went there. Job 14: 10, says, "Man dieth and wasteth away; yea, man giveth up the ghost and where is he? .... Man lieth down and raiseth not: till the heavens be no more they shall not arise or be waked out of sleep." Further on he says: "His sons come to honor and he knoweth it not: they are brought low but he perceiveth it not of them." This seemed to indicate that man in death was in a state of sleep. I thought that if this were the case other Scripture must agree with the idea, and by the Concordance I found that death was very frequently called "sleep." This I was told meant the sleep of the body—the soul never sleeps but goes on praising God and enjoying him forever. I thought that if this be true, Scripture would be in harmony with it. But while I never could find a text to show that the dead were praising the Lord, I found, "The dead praise not the Lord, neither any that go down into silence" (Ps. 115: 17). This also was said to refer to the body; and I thought surely that

somewhere there must be proof satisfactory that the dead either were or were not conscious.

These things seemed to be satisfactorily proven by the following texts. 1st. Eccl. 9: 5, 6: "For the living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten: also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything under the sun." 2nd. Eccl 9: 10: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, in the grave, whither thou goest." 3rd. Ps. 146: 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

In apparent contradiction to these statements stands the parable of the rich man. What could I conclude? that the plain statements were all figurative and that this figure was literal? No! that would not be reasonable. There are scores of texts representing death as a state of unconsciousness. Further than that, I find by careful examination that the parable was not given to teach the state of the dead, but to show that the children of Abraham, the Jews, if they believed not Moses and the prophets would not be persuaded though one rose from the dead. I thought it would be hardly fair to take the medium through which a truth was conveyed to settle a doctrinal point, and that too in the face of so much to the contrary. For Christ himself taught that death was a sleep. "Our friend Lazarus sleepeth; I go *that I may awake him out of sleep.* * * Then said Jesus unto them plainly, Lazarus is dead" (John 11: 11-14).

Having concluded that "the wages of sin is death," and that "the dead know not anything," it remained for me to determine whether those passages speaking of the punishment of the wicked would be in harmony or conflict with this position. Should they prove in harmony, they must present the same terms as those used to set forth natural death—with this difference however, that the language should be stronger, inasmuch as the first death is temporal—reaching to the resurrection, while the second death is eternal—having no resurrection.

I had been taught that the damned in hell, in untold anguish, continued to grow worse and worse, blaspheming, and sinning, and suffering forever. I could find no Scripture which seemed to teach such a thing. I did find this: "These shall go away into everlasting punishment," but it was unsatisfactory because it did not state the nature of the punishment. Another passage was more plain: "Shall be punished with everlasting destruction;" but I was told that this meant simply the destruction of happiness. Another passage made it plain I thought. I think it is Paul who says: "These, as natural brute beasts made to be taken and destroyed, shall utterly perish in their own corruption." Unless we consider the "natural brute beasts" here spoken of as immortal, this must mean extinction of being; for Paul says not only they "shall utterly perish," but he tells how, viz: "As natural brute beasts made to be taken and destroyed." On searching the Scripture I found this to be the general tenor of their teaching. Jer. 51: 67, says, speaking of Babylon: "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men, *and they shall sleep a perpetual sleep and not wake*, saith the King, whose name is the Lord of Hosts." Obadiah 16, says: "They shall drink, they shall swallow down, and *they shall be as though they had not been.*" This he speaks of "all the heathen:" Malachi says, "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Job. 27: 19, says: "The rich man shall lie down but he shall not be gathered; he openeth his eyes and he is not."

These expressions I considered much too strong to be received as figurative; for indeed, they are as strong as any promise of future life to the righteous; and if the former be a mere figure of speech so may the latter, and the saints be thus robbed of their promised inheritance after all. For, once establish that these statements do not mean cessation of conscious being, as they plainly express, and by the same rule, all the promises of the future continuance of conscious being cease to mean what they affirm. This, of course, cannot be admitted. If life mean life, death must mean death. If life meant happiness all living beings would be happy. If the term death meant unhappiness, all that die would be unhappy.

Finally, then, the conclusion which I reached, was that man is mortal (Job. 4: 17); that "the dead know not anything" (Eccl. 9: 5); that "the hour is coming in which all that are in the graves shall hear his voice and shall come forth" (John 5: 25-29); that "the meek shall inherit the earth" (Ps. 37: 11); and that "the gift of God is eternal life through Jesus Christ, our Lord" (Rom. 6: 23.) This is the way it looks to me; I can form no other conclusion on these points. Whether the foregoing is the truth, or whether it is anti-Scriptural, I, of course, leave you to judge. I might offer much more but space forbids. There is yet abundance of Scriptural testimony, while that of primitive christian faith and the rational argument have been wholly untouched. A future letter may examine into these. Your affectionate nephew.

Grand Detour, Ill.

Hurrah! The "Times."

VIRGIL F. HUNT.

What do you think? On coming home last evening I found the old and reliable A. C. TIMES on the table, but there was nothing strange about that, for we see it almost every Thursday evening. And yet there was something strange, and it was this; our good paper had gone and changed its dress and form so materially that at first I could not realize it to be the same household visitor. But after giving it a thorough looking through and through, I found it none other than the paper I have so long loved. I began when but young to be interested in the Bible, and that was at the time of the birth of this paper under the name of "*Voice of the West.*" Well since that time (fifteen years ago) my love and thirst for Bible truth has been strong.

There are many good advocates of the faith but I like the A. C. TIMES above all of them. And here let me say that all of our brethren and sisters west of the "Father of waters" ought to take the A. C. TIMES. I am glad indeed it lives and improves and increases in favor. There is one thing however, of late years about its columns that I for one, do not like, I mean those *advertisements.* But then I remember that I am not like everybody else. Some relish what others do not. I am so well pleased with our new style of paper that I must try and get some new subscribers for it. And while the paper continues to advocate the blessed truths of this age (due to this age), I will work and pray and do all I can in harmony for the advancement of the cause.

Brother Burr, will you give us a column or two of what your exchanges say of the new appearance of our paper? Your brother and friend in the cause of truth.

Arvonia, Kansas.

The eye of faith seeth the things which are hidden from the natural eye, and faith is the invisible chain that binds us to God.

Reports.

Iowa Conference Report.

The third Quarterly Conference of the Southeastern Iowa A. C. Conference convened at Brooklyn, Iowa, on June 9, 1877. Conference called to order by the President; prayer by Eld. Pitsor.

Ministers present: M. Chandler, W. R. Chandler, R. L. Grimes, R. L. Clark, C. W. Pitsor, and sister M. J. Janes.

Delegates present: Bros. J. Clyde and Burroughs from Ladora; Bro. R. M. Gibbs from Belle Plaine; Bros. Thrasher and Mills from Brooklyn. Report of the last Quarterly Meeting read and approved.

As the churches were not all represented at this session, it was thought best not to follow out the general order of business. The question of uniting the Conference of the Church of God and this Conference was introduced. Some two hours was spent in the discussion of this question. Some of the brethren thought that it was not best to have so many different opinions presented at the same time and by the same organization. One brother remarked that it was impossible to unite water and oil; but Eld. Pitsor thought he had discovered a process whereby they could be united, and that was, to unite in Christ, leaving out our hobbies and extreme views and work to save those that are perishing around us.

All felt willing to unite with the West Irving church, and, if this was all that there was, it could easily be effected; but the Conference of the Church of God embraces the entire state of Iowa. The object of this union was stated by the president; which was, that we may be able to sustain an Evangelist. To this, all felt willing; or at least, no grievous objections was stated. On motion the Conference adjourned to 9 a. m., June 10th.

Concurrent to adjournment the Conference was again called to order at 9 a. m., June 10th. Delegates from the West Irving church was now present, and also Eld. Myers. On motion, Conference received Bros. Seffy, Mope, and March, as delegates from the West Irving church.

Motion made by Eld. Pitsor, that this Conference request each church to send a committee at the rate of one to every ten members to assist as police at the Union State Campmeeting.

Next came the report of the president, which was good and spirited. In the examination of ministers, no charges were preferred against any, but they were exhorted to make short sermons.

Report of ministers. Eld. Pitsor says he would make the same old report; nothing discouraging to offer; has been constantly in the field of labor, doing what he could.

Bro. Grimes says he has been preaching since the last Quarterly Meeting; has one regular appointment. Has seen the seed sown, spring up in good and honest hearts. Has reason to rejoice. Asks the prayers of the brethren.

Eld. Myers said the meetings at Belle Plaine have not been as regular as he would have liked to have had them, has been permitted to preach five or six discourses for them at West Irving, and 22 or 23 have embraced the truth. Some ten have been baptized and the church is in good working order.

Eld. M. Chandler said he spent half his time in Ladora, and half at Brooklyn. Reports the cause at Brooklyn prospering and steadily increasing. Says there is not the interest manifested at Ladora as he would love to see and closed by saying he is trying to break the bread of life as best he can. Has fully made up his mind to go on to the end.

By motion, the president appointed the following delegates to attend the New Hartford Campmeeting and Conference: Eld. C. W. Pitsor,

Eld. M. Chandler, Bro. C. H. Huson, Bro. John Clyde, and Bro. Thrasher.

By motion, the Secretary was instructed to have the minutes of this meeting published in the A. C. TIMES and the *Restitution*. Conference then adjourned to hold the next session in connection with the Union State Campmeeting.

J. HARVEY MILLS, Secretary.

Iowa Conference Report.

The Quarterly Meeting held at the Advent Christian chapel, Clayton county, Iowa, June 15, 1877, was truly encouraging. Bro. P. W. Hough presided and Bro. P. S. Buck and the writer were present to assist in the meeting.

Bro. Hough presented the following report of labors. Dearly Beloved Brethren and Sisters:—I am happy to meet you in the house of God, in Conference assembled, where we can share each other's sorrows and trials, and double our joys.

It is expected of me at this our last Quarterly Meeting of this Conference year, to give a brief report of my labors and the state of the cause. This I cheerfully comply with, at the same time reminding you that it will be imperfect. When the Conference called me by its united vote to serve its interests, and the cause of the Master, in taking the charge of the Quarterly Meetings, the Conference was divided into three quarterly districts; but it was thought best to form them into one, giving nine Quartely Meetings.

During the year, four of these have been held with isolated brethren in new places. The attendance has been good, but no special revival has followed. However, at Iron Hill, and the Stone schoolhouse an interest has been worked up, so that in both these places they have procured stated preaching by Brn. Buck and Said; and I learn that the attendance is good and the interest increasing.

The Quarterly Meeting at Manchester, was sweet and refreshing to the household; no special revival, but was a great help. The one at Cherokee and Sac City was attended with some conversions during the time of their continuance and a goodly number afterwards, by the blessing of God and the labors of Bro. Emery, and others near Sac city, and Brn. Ridley, Houghawout, and Olmstead, and others at Cherokee. The church has been multiplied and its influence greatly increased.

We attended a meeting at Solon, Johnson Co., by request of Bro. Wm. Hazzard, he being the only believer there. I labored alone until five were converted, then the M. E. minister came in and assisted and carried on the meeting some time after I left. It eventuated in the hopeful conversion of eighty-five; sixty-five have united with them, twenty-four have been buried with Christ by baptism, six by our office and ministry, and eighteen by the M. E. minister. We say with all our heart, Let God have the glory.

There has been an ingathering at Edgewood, and Elkport, and at the chapel under the labors of Brn. Marsh and Buck. Take this Conference field as a whole, we think it is gaining ground. It may be slowly, but we think it is surely. Amen. With sincere thanks to our heavenly Father for his guidance and grace, and also for the co-operation, and prompt and kind assistance of our brethren and sisters, and kind friends.

Bro. Buck gave a good report. Is preaching some, and feels the need of more grace.

Bro. Marsh reports as having given 116 discourses during the year, and is doing what he can, and will continue to work.

Bro. Raab reports the Iron Hill church as scattered; but the sympathy of the community is with them; thinks they need more of the grace of God, and more system in their work.

Bro. J. R. Beddow reported the Elk Valley church. It seems impossible to keep up prayer meetings. Feel encouraged; have good meetings here and at Elkport.

Bro. McEvarts reported the Gatesville church. Have meetings every Sabbath, but little preaching. Have had some additions.

Bro. Goodwin reported the church near him as firm in the faith. They number 23 members.

Sister Calkins, of Monticello, desires our prosperity, and prays in our behalf; may her prayers be signally answered. More faith and earnest work is needed in these last trying times.

The meetings were well attended, and close attention paid to the preaching. On Sabbath afternoon two precious souls put on Christ by baptism, Bro. P. S. Buck administering the rite. After the evening meeting twenty of the brethren and sisters commemorated the Lord's supper.

E. A. MARSH, Sec.

Health.

When Disinfectants Should be Used.

A correspondent of the *English Mechanic and World of Science*, writes:—But for the sake of saving things which it would be a pity to burn, you had better turn your eyes another way—towards sweeteners, not stinks. As fast as you can, use yourself and your family to as much clean air as possible. Let the rule be to let in all the fresh air you can afford, not only so much as you think you must. If you live in a district soddened with foulness, shift. Shoe leather is cheaper than physic, and it will be better to get up at five to go to work, than to get up at two to lay somebody out; besides, you will have better heart for everything. Read Ruskin's "Athens," if you can; and bear in mind that when you bar out the goddess Athena, Queen of the Air, you bar in a serpent whose subtle poison will shorten the number of your days, lessen your strength, and undermine all the glory which should bless them. Have water that looks clean, tastes clean, and whenever you lift the lid from a kettle or saucepan, smells clean. If in doubt, catch some rain water and filter it. Use the smallest quantity of stimulants—beer, tea, pepper, etc.—that you can live happily on. Let your food be sound. If you prefer some fresh, have it fresh. Better it be tough than decayed. Avoid dishes made up of a lot of things; aim at simplicity, which will not hinder you from having the necessary pleasant variety from day to day. Nourish well without overfeeding. Let your children have a warm wash every night, and see that it is so done that it shall not be a miserable sloppy mess. When strong enough—say in spring—let them have a cold bath every morning, followed by a good rubbing, and, above all, let them do at least two hours' useful muscular work each day. If denied useful work, then walking, rowing, etc. If you will use disinfectants, and chlorine is not strong enough, try nitrous acid, made with copper turnings and aquafortis. Rooms should be empty. Use chloralum or aluminic chloride in washing linen.

Cleanliness and Light.

Cleanliness is not at all to be feared for the sick mother, but is greatly to be desired. There are at this day old-fashioned nurses, who keep a baby's mother's sick-room so foul with bad air, from lack of cleanliness about the patient, that few can bear to enter it. They refuse to change the bedding or the patient's clothes for at least a week—most barbarous treatment of mother and babe, and all the friends. There is no danger from changes of clothes, if the fresh clothing be well aired, and put on without chilling or fatiguing the patient. And washing of the whole body is not at all perilous, if the water used be of comfortable temperature, and the air of the room be quite warm. Thousands of women every year have sitz baths before their babes are a week old, and recommend the practice; but though I know by experience that it is safe and comfortable rightly administered, I will not recommend it to any one who has not a nurse or physician accustomed to such baths, and ready to superintend them. Very serious disease sometimes results from lack of proper washing in sickness of this kind, in hot weather. Every sick-room should be kept as light as the patient's comfort will allow—not darkened at all, unless the light hurts her eyes. All reasonable efforts must be made to keep the air pure without chilliness or draughts.—*Am. Agriculturist.*

Health Proverbs.

A happy heart makes a blooming visage.

A good life keeps off wrinkles.

A pennyworth of mirth is worth a pound of sorrow.

A merry heart doeth good like a medicine.—*Solomon.*

If we subdue not our passions, they will subdue us.

Passion is a fever that leaves us weaker than it finds us.

Where reason rules, appetite obeys.

He that wants health, wants everything.

Sickness is felt, but health not at all.

Diseases are the interest paid for pleasure.

The follies of youth are food for repentance in old age.

Eat little at dinner, and less at supper.

After dinner sit a while; after supper walk a mile.

He that riseth early may walk; but he that riseth late must trot all day.

The *Lancet* suggests a simple and effective method for keeping a little ice in a sick room. It is to cover a tumbler loosely with a piece of flannel, and on the sack formed by the depression of the flannel, pieces of the ice will be preserved for hours, especially if they are covered also with a flannel cap. The flannel, if too thick to vent the melted fluid, must have a small perforation at the bottom of the sack. This is a practical suggestion, and one of both convenience and economy.

A remarkable waterproof has been invented in Paris. It is of silk, and may be folded almost as small as a pocket handkerchief. When unfolded it offers an ingenious series of pockets of different shapes, made to hold the fan and other essentials of feminine toilets. The hood can be raised over the head by means of a spring so constructed as to prevent the hood from resting on the hat and mussing the flowers or other ornaments.

Preaching, if it win souls to Christ, fulfills its office. If it fail in this, it fails in everything, and might as well not be.

The Sermon.

Immortality.

ELD. S. K. GIBSON.

There is much said in this "progressive age" about immortal soul and immortal spirits, which we regard as unscriptural. Let us look into the subject a little, briefly. The term "immortal" signifies, "A quality of being that is undying."

To possess immortality, then, is to possess the "power of an endless life" in our being or in our person. But so far as we can see of the composition and nature of man, he is wholly mortal and dying. There is nothing that human ken is able to discover in the physiology, anatomy, or make up of man to which we can apply the term "immortal."

This is very evident to all. So we are told that this term does not apply to the external man, but to a man that is "internal," to one that we do not perceive with our bodily senses. Then it is very evident that neither of the five senses is capable of conveying to our minds one particle of information respecting this superior indweller, or that such a personage has an existence. For is it not a fact that what is not communicated to us by or through one of the five senses we know nothing about? How, then, do we know about this inside man? He does not think for us, or feel for us, or act for us! We ourselves must do the thinking, seeing, talking, feeling, hearing and acting! Of what account, then, can he be to us? Paralyze the organs of the mind, of speech, of hearing and of action, and we know him not by any aid or help in any direction. *We do not know of his existence in this our time of need.* If he keeps on thinking, talking or acting, he has it all to himself, and so far as we are affected, he might just as well be inside a Hotentot or an orang-outang in Africa, as in us.

But this supposition of a man *immortal* and *undying*, like God! inside of us. We must believe, they tell us, without this evidence, upon the principle of faith. Then let us try it upon this principle. The Bible is our text-book. "Faith cometh by hearing, and hearing by the word of God." Then we are not required to believe without hearing.

"But," says one, "that the soul of man is immortal and undying, you have heard from a child; for it has been taught by our most learned men from Plato down; therefore we ought to believe it."

Very likely. Plato and others taught it; and undoubtedly it was taught before Plato, by one called "The old serpent, the devil," which deceiveth the world. He said, "Ye shall not surely die." He is of marked ability, and he taught it, but we are not required to receive his testimony or to believe upon such evidence.

The Oracle says, "Faith cometh by hearing, and hearing *by the word of God*." Not the word of Plato, Cicero or Satan, but the word of God. This is faith.

Faith does not require of us to believe the words of man's wisdom, neither upon the testimony of the serpent—the devil. Christ said "That there was no truth in him; that he was a liar and the father of it." (John 8:44.) He said "Ye shall not surely die, ye shall be as gods." This was the lie. By this lie he deceived and murdered Adam and Eve, and brought death to the race.

God said, "Ye shall surely die," etc. This is the testimony. Which shall we believe? Paul says, "The word of God." Amen! Then we are to exclude the testimony of Satan. Why? Because it is in direct opposition to God. It gives God the lie. Whatever is in harmony with God is true, and whatever is in harmony with Satan is false.

Here then, rests our faith, and here stands our hope, upon the immutability of God's word. Now God says to the man, "Thou shalt surely die." Adam, the man, lived nine hundred and thirty years and *he died* (Gen. 5: 5). The Lord says the *man* died. He does not exclude, exempt or withhold any part that goes to make up the man. He speaks to the living, conscious, intelligent man; and that living, conscious, intelligent man must die, cease to live, and return to dust again.

To save the man—inner or outer—from the penalty of that law, would prove the devil true, and God and his Son liars!

The whole united testimony of the Bible is in harmony upon this point. Paul says, "By one man sin entered into the world and *death* by sin, and so death passed upon all men for that all have sinned" (Rom. 5: 12).

"It is appointed unto men once to die" (Heb. 9: 27).

"David is dead and buried" (Acts 2: 29),

Abraham gave up the ghost and died, and was buried in the cave of Machpēlah (Gen. 25: 89).

"Isaac gave up the ghost and *died*....Jacob *buried him*" (Gen. 35: 29).

"So Joseph *died*....and they *embalmed him*, and *he* was put in a coffin in Egypt" (Gen. 50: 26).

"Lazarus is dead" (John 10: 14).

These scriptures which are a sample of many that might be adduced, prove that *man dies*. Not simply the body, but what the Lord calls "man." It will not do to say the Lord meant to say the body died and that the soul escaped death. It is a fearful charge to make. Read this: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22: 18). Then we had better be careful about attaching the significant word "immortal" to the words "soul" and "spirit;" when God has never done it in one single instance in the whole Bible.

The serpent simply added the little word "not" to the word of the Lord: and see the mischief done! Now add the qualifying word "immortal" to man or any part of man, and it will promise life eternal where God has never promised it. It will thereby "strengthen the hand of the wicked that he should not return from his wicked way, by promising him life" (Ezek. 13: 22). God has not in one single instance promised eternal life to the finally impenitent, either to soul, spirit, or body. Neither are said to be immortal or undying.

Some sixteen hundred times the words soul and spirit are used in the scriptures, and yet never in one instance are the words "immortal," "undying," or "deathless," or any other qualifying term used to denote their immortality. Why is this, if God designed to teach the soul's immortality? This is the place to find it if anywhere in the Bible, but here we do not find it. Then have we not the best of reason for doubting? Are we required to believe without evidence? Not upon the principle of faith, certainly.

But then we do find terms used to denote the soul's mortality. The Lord does say, "The soul that sinneth *it shall die*" (Ezek. 18: 20). And many times he speaks of souls perishing, and of being cut off, etc. That which can die or perish or be cut off from life, is not immortal.

These qualifying terms used as they are, prove beyond a doubt that the soul *is not* immortal. If God has given no positive declarations as to the soul's immortality, has he *inferred* such a thing? Some say he has. But inferences should be in perfect harmony with positive declarations. An inference of the soul's immortality would be diametrically opposed to the fact that "the soul that sinneth it shall die." God has here given us a grand and glorious yet solemn truth—a fact; and this truth, this fact, must agree exactly with every other fact in the scriptures. Then there are no other inferences of the soul's immortality in the Bible; there can be none, except that of Satan, "Ye shall not surely die," which we have a right to rule out. It is false—not a fact.

Again. The term "immortal" is used once only in scripture and is applied to God: "The King eternal, immortal, invisible, the only wise God" (1 Tim. 1: 17). Now see Job 4: 17: "Shall mortal man be more just than God?" Also, 14: 10: "Man dieth and wasteth away."

And the Lord said unto Adam: "Dust thou art and unto dust shalt thou return" (Gen. 3: 19).

"Like sheep they are laid in the grave" (Ps. 49: 41).

"All flesh is grass....surely the people are grass....the inhabitants of the earth are as grasshoppers" (Ps. 40: 6, 7, 22).

Reader, see the contrast! Does the Bible represent man as God? Man! poor, frail, mortal perishing, dust, man like God? How false! No wonder Christ said that the devil was a liar. Yet man still presumes to teach it, and, "Professing themselves to be wise, they become fools; and changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1: 22, 23).

Another fact. We are told by Paul that "God only hath immortality" (1 Tim. 6: 16). It is inherent in God only; not in man, but comes to men as a *gift of God through Christ* (Rom. 6: 22). Not by or through an immortal soul, but by Christ. How do we get it? "By patient continuance in well-doing, *seek* for glory and honor and *immortality, eternal life*" (Rom. 2: 7). But we do not seek for what we already possess; then we do not possess immortality, for we must seek for it to obtain it. Where do we learn this? From Jesus Christ "who hath abolished death and brought life and immortality to light through the gospel" (2 Tim. 1: 10). Life and immortality is brought to light by the gospel of Christ, and not through our souls by Plato. A very important difference. This honors Christ as the Son of God, our Redeemer.

Another fact we learn, that this gift of God—eternal life, comes not when we are born into the world, for we are to seek for it after we are born; neither is it when we are converted, for we are to continue in well-doing, still seeking. Then it comes at the end of a well-begun and perfected race. It comes at the time of rewards and not before. Rewards are given at the second coming of Christ. "Behold I come quickly; and my reward is with me to give every man according as his work shall be" (Rev. 22: 12). This is not at at death, nor in death, nor by death, but at the sounding of the trump of God. "When the dead in Christ shall rise first" (1 Thess. 4: 16). And when the dead, small and great, shall rise and stand before God" (Rev. 20: 12). "And the time of the dead that they should be judged, and that thou should'est give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that corrupt the earth" (Rev. 11: 18).

The prophets are not rewarded, the saints are not rewarded, and none are rewarded until the seventh angel sounds, or the trump of God sounds, which is at the personal return of Christ and the resurrection of the dead, and the judgment of the great day. Then the gift of God is granted (to the righteous). Eternal life is given. Immortality is put on, and Paul's mystery is fulfilled (1 Cor 15: 51, 54). This is the time and the only time given in the Bible when we receive immortality. It is not a little immaterial man put inside of us, but it is we ourselves who are made immortal and undying. It gives us our identity and our individuality again. We shall then be real, tangible, material, but glorified beings made like Christ's glorious body (Phil. 3: 19). Christ teaches it on this wise: "They who shall be accounted worthy to obtain that world and the resurrection from the dead....*neither can they die any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20: 35, 36.)

This is Bible immortality It does away with the dogma of immortal soul-ism. That is unscriptural. We have no use for it. We have something better—far better. It is Christ our Saviour, and life through him.

Wilton Junction, Iowa.

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JUNE 27, 1877.

BRO. J. T. SARGENT writes from Carlinville, Ill., that they are having good meetings, with preaching by Eld David Seymour, formerly a Methodist.

IF you miss your paper next week, you may know it is because your time is out, and you have not written to us. Read our rules at the top of this column.

ELD. PITSOR writes us of an excellent Quarterly Meeting at Brooklyn, Iowa, lately, in which the power of God was present from the beginning. Two were immersed, and five united with the church.

WE are informed that the clergy of Chicago who invited Bro. Moody here last winter, have invited him to return and conduct another series of meetings in this city. We do not know what Mr. Moody's mind is upon the subject.

WE are much pleased with the commendations of the new form of the paper, which we are constantly receiving from our numerous correspondents. But we are still more pleased with the numerous promises from them, of aid in increasing its circulation. We will do our best to make the paper worthy of the confidence of its friends.

We also sincerely thank the editors of our exchanges who have so kindly given a notice of our improved condition. The various sects have shown their good will toward us very graciously in their editorial notices. May the good Lord give them and us grace to merit his approbation in all our works.

WE have made a reduction in the price of the "Jubilee Harp" and "Jubilee Hymns." See Book List.

THE interest to hear gospel preaching is so good in Belvidere, Ill., that we have consented to visit that city once in two weeks regularly; for a while at least. We had a good hearing there on the 17th. We go there again to preach July 1. Pray that good may result from our meetings.

PLEASE remember that the prosperity of this paper depends greatly on *your efforts in its behalf*. It is not enough to say, "It is a good paper," and do no more. We have improved the paper with the firm faith that our subscribers, *and especially the ministers*, will work to increase its circulation. If our friends will take hold of this matter with the faith we have in it, they will soon see the Society prosperous and entirely free from debt.

YOU have wondered for years past if this paper could live. No one need be anxious about that matter, but rather be anxious to assist it to accomplish a great and good work for the Lord Jesus. "We hope the paper will live," used to be often written to this office. Now we want the tune changed. Write to us like this: "We mean that it shall become a power for good," and then help us to make it thus. Let our faith comprehend something more than mere living. Are we not in spirit "kings and priests"? Let us then wear the crown.

MORE THAN CONQUERORS.

The world is a battle field. Even where there may be no swords nor guns, yet there is war. There is death and subjugation; there is conquering and delivering. The shout of captains may not be heard, yet there is fierce contention. The marshaling of armies, the fierce attack, the deadly onset, may be all unseen, yet there is war and death, there is conquest and victory, through all the earth.

The strife is not that of mortals fighting mortals. It is not muscle opposed to muscle, nor a strife for blood. These are terrible in their contests, and fearful in their results, but the silent, unseen warfare is more terribly fearful in its results for good or evil than earth can imagine. Its strife is that of spirit against spirit, of life against life; a struggle and warfare in which he who engages becomes a victim of suffering and woe, ending in eternal shame and death; or he becomes a conqueror, triumphing over Satanic spirits and agencies, trampling over the foes that beset his pathway, and glorying in that strength which gives him the victory.

The contrast between the conditions of the parties engaged in this strife is very apparent if we closely discern their state. There are those who fight against sin, and those who fight against God. Some are contending against the world for the sake of worldly honor; others are seeking to overcome trouble by means of will power and resolution. Some fight against certain sins while they indulge in others equally as heinous. A great many seek to put a vail over their hearts to hide what is secreted there, and then pretend that they have driven away from them that which is evil.

Some of the warriors in this strife of the world are banded together to fight in concert; some are contending singlehanded and alone. Some have peace with the Lord of glory and are warring triumphantly against sin and temptation; some have trouble from Satan and still fight against the Lord.

There are so many different phases of condition on this field of strife that we can hardly describe them all. But there is one class that is worthy of special notice because victory is always inscribed upon their banners, and they know no defeat. They triumph always, whether on land or sea, amid myriads of foes and threatened with immediate destruction beneath clouds that are fearfully dark. Amid temptation however strong and numerous, and all things apparently conspiring to overthrow them and no help to be seen, yet like Gideon's band of old they shout, the light blazes out in the darkness, and the foe flies from their presence. Victory is always theirs. And not only victory, but also glory; a glory that is enhanced by the presence of angelic visitors, giving joy to the heart and godliness to the soul. These are more than conquerors.

Who are these that are always so victorious? What is the secret of their success? Are they the ones who are fortunate in their career where some of their comrades were unfortunate? Do they triumph in human strength, and is their victory the result of human effort? No, indeed! They are sons of the Almighty God, and armed with a panoply from heaven. As God is all triumphant—as the angels of heaven are victorious—as the Son of the Highest sits enthroned over all—so do these partake of this victory which is in God, and in his Son Jesus Christ.

They are in the midst of afflictions, and are partakers of them, yet they conquor. Peril and distress are their lot, but in these they triumph. They are always conquerors; yes, even beyond that, they are "more than conquerors." They not only conquer the evils that beset them, but they enslave them. They force their enemies to work in their behalf. They lead captive all the afflictions, and distresses, and losses, and crosses, and cause these sufferings to work out a "far more exceeding and eternal weight of glory."

More than conquerors. Yes, they are kings, to lead captive all the elements of affliction, and to cause that which would be to their hurt to become a blessing. So it is that "all things work together for good to them that love God." They work together, the good and the bad, as helpers together "for good," and thus are servants to the saints. Persecutions and perils work side by side with the experience of joy and gladness, to produce benefits to the conquering kings in the army of the Lord.

More than conquerors. They not only subdue and enslave evils, but they exterminate sin, in their experience. They meet the enemy and drive him from his territory. They do not merely subdue Satan, and exact a tribute from him, letting him still abide in the heart, but they drive him from his throne, his place, and his territory. They are peacemakers in their own hearts and spirits, not by merely conquering the foe, but by also driving him thence. Yes, they "let not sin reign" in their "mortal bodies" but separate it from them, causing it to become an alien continually.

Thus they turn weakness to strength, they glory in tribulation, they cause the desert to blossom as the garden of the Lord, and "lead captivity captive," all because they are the sons of God. Why stop short of such a result? Let us all join the company, and become "more than conquerors through him that loved us."

THE IMMORTALITY QUESTION.

The doctrine of the immortality of man seems to be stirring the minds of the ministry of Chicago to some extent. Sufficiently, at least, to cause it to become the theme of discourse in three of the west side churches on Sunday, June 17. Dr. Fallows, Bishop in the Reformed Episcopal church, discoursed upon it morning and evening; also Dr. Kittredge, of the Presbyterian church, and a stranger, in the Union Park Congregationalist church, spoke upon it. We are informed that their arguments and thoughts were only the reassertion of oft repeated statements, such as man in the image of God, man's desire for immortality, the general belief in an immortal soul, etc.

We have before us as we write, some notes of Dr. Fallows' sermons taken by one who was present to hear him, and we find the gist of the whole matter as far as Bishop Fallows is concerned, in a sentence uttered by him near the beginning of his discourse. He said: "If I err in believing the soul to be immortal, I am willing to err, for I do not wish to disbelieve it." Is that the mind of an honest man? We would not blame any man for merely saying that he *wished* to believe a doctrine; but when any one, and more especially a public preacher, boldly declares that he is "willing to err," then we say plainly that it is unsafe to accept the teachings of such in anything. Such men plainly declare themselves to be unfit to lead the people.

As a natural result of the bold assertions, and willingness to err, Dr. Fallows, farther on in his discourse, and near the close, said: "I do not believe my Lord is coming yet. It will be myriads of ages ere he comes. This world is but in its infancy." We presume that this assertion was a comfort to many in his audience. It would greatly disturb the worldly plans and projects of millions of people if the Lord should come now; and if people can be assured that his coming is myriads of ages away, it quiets their unrest and fears, and prevents excitement and fanaticism. But such quietness is death to the soul; it is like the ease from pain when mortification has commenced.

The doctrine of immortality is linked with that of the coming of the Lord. If man is immortal, and the common theory be true, then the Lord's coming is of but little or no importance. If men go into his presence at the time of their death and get their reward, then his second advent is an event almost entirely foreign to their interests. But, on the contrary, if man really dies, as the Scriptures affirm, and remains dead until Jesus comes, as the Scriptures also affirm, and if the Bible doctrine of immortality only to be received by the righteous from Christ at his appearing be true, then every minister of the gospel is under obligation to preach it, and the second coming of the Lord becomes an event of vast moment to every believer in him.

Note this one thing as a fact everywhere, viz: that every man who preaches against the near coming of Jesus, or who only mentions it occasionally, with long intervals separating his allusions to it, is a firm believer in the natural immortality of the soul; also a counter fact just astsure to be found, viz.: every man who preaches the non immortality of man in his present condition, also preaches frequently and continually upon the second advent of Jesus Christ. About as difficult an undertaking as can be engaged in is that of striving to harmonize the present immortality of man and the near coming of Jesus. The one nullifies the other to a greater or less extent. But the world is being stirred more or less by these questions, and the discussion of either one introduces the other also. We would be glad if those who attempt to discuss them in public would all be willing to follow the truth, instead of saying they are "willing to err."

MICHAEL.

The strange idea is propounded by some at the present day that the Michael of Dan. 12: 1, is the brother of the Czar of Russia, the grand duke, Michael, now commander of the Russian forces in Asia. The idea is spreading somewhat, and is made to appear plausible by the fact that the Russian forces are ostensibly fighting in behalf of the Greek church, who are called christians in that country, and thus it is said they may be styled "the children of thy people." Also it is added that "thy people shall be delivered, every one that shall be found written in the book," and this is said not to include *all* the "children of thy people," and perhaps none of them, as "thy people" and "children of thy people" may be two entirely different classes of persons.

We fully believe that the "time of trouble" is just before us, and that Michael will stand up, and deliverance will be given to the people of God; but that the Michael here mentioned is the grand duke, is a great mistake. The reader will readily see this we think if the tenth chapter of Daniel is consulted upon the subject. Michael is mentioned twice in that chapter. In the thirteenth verse he is called "one of the chief princes," and in verse twenty-one he is called "your prince." In Dan. 12: 1 he is called "the great prince," thus showing him to be identical with the one in chapter tenth. This prince existed in Daniel's day, and was a co-worker with Gabriel, an angel of God. Angels are princes. Satan is called the "prince of this world." Jesus is a Prince and a Saviour. Gabriel and Michael were princes. They were sent in Daniel's behalf. They contended with other angelic princes. See Dan. 10: 13,20. Michael, at one time, contended with the devil, as recorded in Jude 9. This is the Michael of Dan. 12: 1, and not the grand duke of Russia. He is very likely the archangel of 1 Thess. 4: 16, the leader of the heavenly host, under our Lord Jesus, the Messiah. Do not leave Bible definitions for a strange theory.

THE LAST MAN.

The editor of the *Scientific American* has been investigating the various theories of the continuation of the human race, in order to discover if possible what will be the fate of the last man who may live upon earth, and has found already nine different modes by which he will come to an end, according to the different theories of philosophizing savants. They are summed up as follows:

1. "If the last man does not starve to death, he will probably be drowned."
2. "The last man will certainly be drowned."
3. "If the last man is not suffocated by cometary gas, he will be blown up."
4. "The last man will be sunstruck."
5. "The last man will be suffocated."
6. "The last man will be burned up."
7. "He will be frozen to death."
8. "He will be crushed in some subterranean cavern."
9. "The last man will be killed by the crash of orbs."

These are followed by another conclusion drawn from the theory of evolution, that there will be no last man at all. One writer has burlesqued these by attempting to surmise the fate of the last woman, declaring that she would find the last man and pour upon him all the accumulated wrongs of her sex as centered in herself, which would crush him out, and thus she would have the last word, and die satisfied.

But the conclusions of the *Scientific American* are no burlesque, any more than the theories of the philosophers are burlesque. If any one of their theories is correct, then the above conclusion attached to it is correct. It is rather amusing to see how they differ, but men are finite, and always did differ. Prof. Winchell's theory is that of freezing, unless he has changed his views since we heard him lecture upon it some four years ago.

The Scriptures do not tell us about the fate of the last man, or mention that there will be such an one; but we do read of the "last Adam." This is in contrast with the first Adam, who was "of the earth, earthy." The last or second (and there is never to be a third) is "the Lord from heaven." The first Adam has gone to the grave. The last Adam is gone to the skies. The progeny of the race who are only begotten of the first Adam are to be totally destroyed. The progeny of the race who are begotten of the last Adam are to be forever saved.

All the race is summed up in these two. And the time will come when all that are left will be summed up in the one who came from heaven. To those no destruction can ever come. They cannot be burned, frozen, blown up, starved, or otherwise affected by changes. They are eternal. And as for the last woman, we are told that in Christ there is neither male or female, so the last ones will be neither men or women, but children of God.

Correspondence.

From C. W. Low, Fredonia, N. Y.

BRO. BURR:—Last Sunday closed the sitting of our N. Y. State Annual Conference for 1877, and it was one of the best, if not the best, that our people have enjoyed for many years. Over one hundred and fifty dollars were raised by collection and subscription, for evangelical and missionary work. The Lord was with us.

From Eld. P. Holler, Nashville, Mich.

BRO. BURR:—The good work keeps moving along. I immersed two more in Round Lake, in the town of Vermontville, June 10th, and five more united with the new church at the Lake school-house. The plain, common sense gospel, is what the people want in that place. I would to God those who claim to be Adventists, and are engaged in what they call the "new light, age-to-come," etc., would engage their talents and zeal to get souls ready for the eternal age to come. It matters but little to me whether the new Jerusalem is the church, or the church is the new Jerusalem; if I and my loved ones and all others, are Christ's at his coming. I am giving all my time to the ministry at present, and especially to destitute places. Blessed are the poor, for they have the gospel preached to them.

From C. H. Ward, Ottawa, Ill.

BRO. BURR:—I write these few lines to give my views in short on John 1: 29; the last clause which reads, "Behold the Lamb of God which taketh away the sin of the world."

It seems to me that this passage is understood wrong, because it is so often read wrong. Most people read it "sins" instead of "sin." Now it

seems to me that it means only the sin of Adam, and has no reference to the sins committed by the rest of the human family; for he came to redeem man from the curse of a broken law, and place him back on probationary ground. He does not take away the sins of the finally impenitent. He gave his life to atone for the sin of Adam, or in other words, to purchase this world which Adam had sold to the devil by yielding to the temptation; then the devil offered it to Christ if he would fall down and worship him, but he had found one now that would not yield to his flattery.

As in the parable of the treasure hid in the field, which, when the man had found he went and sold all that he had and bought the field, so the Savior gave all that he had, his life, for this world; for he must have it, for it is to be his everlasting kingdom, and the inheritance of his saints. I cannot see that all this great sacrifice will benefit those that are finally lost, or that one of their sins have been atoned for.

From S. P. Hayward, Stevenson, Ala.

BRO. BURR:—I am glad to acknowledge many rich blessings from the hand of God in the past, and expect he will fulfill all his promises relating to the future. Therefore, I am face Zionward tonight, feeling confident we all shall soon know what lies at the end of the christian's race. Am preaching more or less every week, with regular appointments on Sundays at different churches. God blesses! Signs thicken! Time flies! The kingdom hastens! Eternal salvation is close at hand! O to be pure, without spot and blameless, is the desire of your brother in the blessed hope.

From L. P. Hodges, Moretz Mills, N. C.

BRO. BURR:—I am contending for the faith which was once delivered to the saints of old. I am a member of the Baptist church, and I have to bear a good deal of persecution on the account of the Advent faith and doctrine. But thank God that we daily receive strength to earnestly contend for the faith. I would say to you, dear brother, scatter the truth wherever you can.

I am taking the *Crisis;* it is an able defender of the truth, and it is a welcome visitor to my house and family. I would like also to see and take the ADVENT CHRISTIAN TIMES. I am determined to stand for the truth in this world of scoffing and mocking. I desire to help scatter the truth in my part of this country.

From Miss L. B. Weaver, North Dana, Mass.

DEAR BRETHREN AND SISTERS:—In reading the ADVENT CHRISTIAN TIMES from week to week I feel deeply interested in the things of God and his cause, and especially in the coming of the dear Lord and Master; and it cheers my heart to know that so many are interested in the coming of Jesus. What a blessed thought it is that in a very little time all our trials and sorrows, our griefs and afflictions will be over forever. Amen! Then there will be no more trying scenes to pass through. As I lie here suffering the most terrible distress and pain every moment, the thought of Jesus' soon coming is my only comfort. If ever I praised and thanked the Lord for anything, it is that he ever called me by his Spirit to give up all for him, and be a whole-hearted child of his. I am earnestly looking forward to that fair morning when earth's dark night of weeping and mourning shall end, and we shall be safe in the new earth, with Jesus in our midst, when Abraham, Isaac, and Jacob, and all the holy prophets will unite to praise him forever. Cheer up, dear saints, our Deliverer will soon come. No more days of distress and pain, followed by sleepless nights; no more weariness nor sadness when that happy morn shall burst forth in its mighty splendor to give us afflicted ones rest, and the sleeping saints a home. Pray for me, brethren and sisters; I need your prayers daily.

I am suffering extremely every moment of the time, and it makes me long for Jesus more and more. I hope the dear ones will write to me words of cheer. Time seems long. May the Lord bless you, one and all.

From M. E. Abbott, Newcastle, Cal.

BRO. BURR:—I should be lonely indeed without the ADVENT CHRISTIAN TIMES, for I depend on it for my instruction in the study of the Bible. I live in a small village on the mountains, or rather near the foothill. The climate is lovely, and I enjoy my home much, yet I long for christian society. There are but few here who take any interest in religious matters, and none of our faith. There is no church here. I wish some good Adventist minister could come here and hold a protracted meeting.

I expect to make this my home until death, or until the King of glory appears, and would love much to have a church built up here. I have never united with the Adventists, but have been in sympathy with them for over ten years, and only wait an opportunity to join in church fellowship. If any Advent preacher should wish to labor in this harvest field they would be welcomed at our house, and entertained as long as they remain.

From B. J. Goodwin, Nashua, Iowa.

BRO. BURR:—In these last days of probation how much do we appreciate a visit from a brother or sister whose heart is so full of the love of God that the things pertaining to his kingdom is their favorite theme. To meet with such a one cheers the heart and strengthens the hands for the work of the hour, which needs great carefulness and energy, for our common enemy is doing all he can to draw us from our godly purpose, that we may be taken by surprise when the Master comes, and finally perish with those who know not God. But should a brother or sister call on us and insist on occupying another room, so we could not see their face, although they might be very free to talk with us, and able also to edify us with their words, would we enjoy the visit, or be as much benefited by it, as if they had acted more familiar, and not shown by their actions a disposition to shun our company? As a visitor would lose much of his influence by hiding his face, so writers lose much of theirs by hiding their name. When I take up a paper (and I believe I speak the sentiment of a large number of the readers of the A. C. TIMES) before reading a piece I look to see who wrote it, and if no name is given a feeling of indifference come over me, and I look for another.

The editor's writing is, of course, an exception to this rule, and perhaps he will excuse me for saying that his writing is always read with great interest. I was pleased with his practical thoughts on "Looking" for the Lord's return in the paper of May 2.

The coming of the Lord is a subject in which I feel great interest. I am tired of sin and death, and long to enter a state of perfect holiness where eternal life will be enjoyed, which I cannot do until our blessed Saviour returns again.

For [illegible] years past I have thought that the [illegible]mbers have justified us in believing that the Savior's second advent was nigh, and in fact I have thought for four or five years that each year might be the last. But now we have passing events in addition to the prophetic periods, which confirm me in the faith that very soon with the natural eye we will see the same Jesus who was taken up into heaven, returning with power and great glory, to redeem his children from sin and its consequence, and to give to each waiting and watching one, a crown of righteousness which will not fade away.

Yes, the end is nearing. Soon, "He that shall come will come, and will not tarry." Let us watch unto prayer, and watch unto holy living, as well as watch the signs which establish the fact that he is near, even at the door.

From J. S. Burkhardt, Lahai, Mo.

BRO. BURR:—We should remember that the great doctrine of the gospel, concerning the propitious mercy of God through Christ Jesus, to all penitents, greatly contributes to the consolation of christians. Let it be granted that the hope of pardon is essential to the religion of fallen creatures, and one of its first principles, yet considering the doubts and suspicions which are apt to arise in a mind conscious of guilt, it is undoubtedly a great and inestimable favor to be relieved in this respect by a messenger from Omnipotence himself. This is our happiness. Here the gospel triumphs. With these assurances it abounds. Upon this head the declaration of our blessed Savior and his apostles are so express and full that every one who believes them, and knows himself to be a true penitent, must banish every doubt and fear, and rejoice with joy unspeakable. "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12:31). "The blood of Jesus cleanseth from all sin" (1 John 1:7).

What favor this is! Now our way is plain before us, and the burden we are to bear is made easy. Our sins are pardonable if repented of and forsaken. Let the wicked, therefore, "forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

Another particular is its leading us to a perfect, eternal life. It cannot be denied but that the christian may draw from the light of divine revelation strong presumptions of a future state. The doctrine of a future state of rewards and punishments, in some form, enters into the religious creed of all civilized nations, ancient and modern. It has ever acted upon the hopes and fears of mankind; but in the rejection or absence of divine revelation, it has been so corrupted by fables, by priestcraft, poetry, or the false philosophy of metempsychosis, as to have lost almost all its salutary effect in the conscience and the life. Modern spiritism [misc.] [illegible] spiritualism] is but a revival of ancient heathen necromancy, and is corrupting the whole doctrine of the future life in the minds of its mystified and credulous disciples. That some men of high station and culture embrace it, only proves how pride can fall before the poor image of its own creation. I do not refer to the national creeds or popular beliefs of the heathen world in the time of Christ, but to the speculations of the philosophers of Greece and Rome for five hundred years before his advent.

While conscience still asserted the judgment of God in a future life, reason recoiled from the fabulous forms in which it was generally taught, and sought for substantial evidence of its nature and reality from every quarter, as by Socrates, Plato, Cicero, Seneca, Plutarch, and others; while many, like Epicurus and Polybius, doubted or denied the evidence altogether. Among the Jews this latter class was represented by the Sadducees.

"Then seeing all things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the Son of God."

From Eld. P. S. Buck, Ozark, Iowa.

DEAR READER:—Faith and hope fail with time, but love never fails. Hope is as an anchor to the soul, and without faith it is impossible to please God. But, reader, the fruit of the Spirit is love, joy, and peace in the Holy Ghost. Devils believe and tremble, but there is no love for God in their hearts, for love is kind. It thinks no evil. Devils know a great deal but they lack grace. They may transform themselves into angels of light, but it is like the whited sepulchre—nothing pure within.

Brethren, in these last days we do need much grace. How flippantly we may talk about dates and figures, of the times and seasons that the Father has put in his own power, but no evidence of the Spirit of God bearing witness with our spirit that we are his children—joint heirs with Jesus. This Spirit unites in one all that love God with a pure heart. Brethren, if we undertake to do what God must do for us, like the potter's clay, it is marred on the wheel. Let the Lord do the work, and the vessel is unto honor, fit for the Master's use.

Brethren of Iowa, can we not get more of God's Spirit in all our hearts, and come together as one man, blended in one like drops of water? Let us appoint our Annual Campmeeting with this motto: "Come all that love the Lord and let us work at Jesus' feet for the salvation of souls." The clash of arms in the East speak in thunder tones, that the Lord delayeth not his coming; and he is raising up men in these last hours of time, led by his Spirit moving the hearts of the children of men as never before since the apostle's days. They are preaching that this same Jesus, the personal Jesus, our dear Saviour, is soon coming back again. Then why should we, a little handful of corn in the earth, contend about words to no profit? May we keep our eyes on Bethlehem's star, asking the Lord to uphold us by his free Spirit, that transgressors may know his ways, and sinners be converted unto him.

Intellectually, we may be a Paul, or an Apollos, or a Cephas, but the little child that Jesus set in the midst is the true sample of christian virtue. All else is fraud. And so, at his feet we bow, humbling our hearts as the little child, for "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us" (2 Cor. 4: 6, 7).

And so, we ask that the love of God that passeth all understanding may richly dwell in us, that the body, the church of the living God, harmonious with the great head, Christ Jesus, may labor in love and peace, that when he comes to make up his jewels it may be said to us, "Well done."

From Eld. E. McCulloch, Nevada, Ohio.

BRO. BURR:—In reviewing our recent meeting at Chicago, in the interests of the Publishing Society, also our visit to Union Mills, Indiana, I can but recognize the guiding hand of him who "watcheth over Israel." In our business transactions I could but feel that *God's own hand* was leading and controlling the interests of the Society, holding in check those influences which would subvert and pull down (could they succeed), the very work which, under God, we are endeavoring to carry forward, thereby spreading the good news of a coming King and kingdom, to the waiting and weary church. But the Lord was with us, and his blessing upon us; heaven smiled propitiously, and discordant elements were hushed into silence by the Spirit of him who gives harmony and unanimity to his children.

The A. C. TIMES lives; more than this, it looks healthier, fresher, and far better, than ever before. The terrible load imposed upon it by other hands, who had means enough placed at their disposal to free it from debt, is gradually wearing away, and of the five thousand dollars or more upon it when received by the present Society, only about one thousand remains unpaid. Surely the Lord has blest the honest efforts of his people in this direction.

The appearance of the A. C. TIMES in its present form, compares well with leading religious journals of the country, and its commercial standing is *first class*; and now if our brethren who have so nobly stood by it in its past few years of struggling life, together with other friends, will take hold of the matter with renewed efforts, (and we believe they will), we shall very soon have a paper free from debt, with a greatly increased circulation, and an augmented power for doing good. And now permit me to make a single suggestion, viz., let every subscriber obtain one or more within the next three months, and thus benefit the paper and the subscriber. I feel that the Lord would greatly bless such an action. Come, brethren, let us try it for once.

Our visit at Union Mills, on Friday, June 1st, and over Sabbath, was one of much enjoyment, and we trust, of profit. The church here, under the pastoral care of Bro. Burr, is a living sample of what all other churches should be, in living, working, gospel order. We formed many new, and very pleasant acquaintances with christian friends of this and other places, who came to the meeting. Old and young seemed to be all interested in the work of the Lord, and rarely have we found a church so willing to take up every cross. The singing was truly inspiring, and we thought of the time when the swelling anthem of the redeemed would be like the voice of "many waters and mighty thunderings." May God bless and keep the church at Union Mills till Jesus comes.

From Eld. Stephen E. Mabey, Victoria, Ill.

BRO. BURR:—I write to say that I like the TIMES in its new dress first rate, and can and will offer it to friends for their patronage, with great good will. Glad of the harmonious decision of the business meeting, and may love and peace prevail and continue among us, and renewed efforts be made to save our fellow-men from the swift impending doom of the ungodly. The love of God and his creatures calls us to be faithful to him and those around us. The certainty is, that probationary time is fast drawing to a close, but a short time to labor, when we shall be called to an account of our stewardship, to our reward if faithful now. Let us see to it, then, my beloved brethren and sisters in Christ, that our work is done, and well done, if we would hear those words from the Judge and King fall upon our ears in reference to ourselves when he comes in the clouds with power and great glory. No time now, to "sit idle and dumb," with arms folded "in lazy lock," light under a bushel, "waiting for reapers more to come," or to do some great thing, or for some one else to help, or to do things on a large scale, *en masse*. Let each feel an individual, personal responsibility, and discharge it in love to God and man. Let the light of present truth shine around us by precept and example, and those in darkness will be led into the light and liberty of the sons of God, and to wait for his Son from heaven. Let us endure to the end; such shall be saved. It is near—the kingdom, the crown, and the glory. The prophetic calendar is almost full—nations gathering for strife, vine of the earth almost ripe. Are we among the wheat? If so, soon the gathering time will come. Amen.

I am out visiting and preaching at Henderson, Mineral, and Victoria. Some are growing stronger in the faith. Some to be baptized soon.

From Clarissa Wood, Lake City, Iowa.

BRO. BURR:—I expect I am a stranger to most of the believers of the soon coming of Christ, but I can truly say you all seem very near to me. I have been taking the A. C. TIMES for three or four years and have taken great satisfaction in reading it. It appears to me that I can hardly do without it, for it is all the preaching I hear that I can call the true gospel, though there are but few who take any interest in reading it. O, when will people begin to be wise, and search the Scriptures for themselves? They will sooner read some old periodical, or a story paper, or even an old almanac than to read the Bible: and why is it? I think it condemns them, as they choose darkness rather than light.

There have been several kinds of gospel preached here in Lake City but they have not preached the gospel that Paul told them to preach; for they say nothing about receiving eternal life by the resurrection of the dead, but that they will go right to heaven when they die and be forever happy; which certainly is not true if we understand the Bible; and it expressly says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." I think this is a hard saying to those who are preaching false doctrine. I should be so glad if we had some good preacher that would tell them the truth as it is in Christ Jesus, our Lord; I think there are some here that would take some interest in hearing some one of our belief; but I can only speak for myself, and I am alone here in my belief, and our means are somewhat limited; but I must wait in hope. We are acquainted with Bro. Philo Hitchcock and his wife. I, and one of my daughters were members of the church of which he was pastor, in Mills settlement, near Wingville, Wisconsin, where Alvirus N. Hitchcock, his brother, is now pastor. I have never applied for a letter, and as there is no church here, perhaps I had better remain as I am for the present. Three score and six years have gone over my head. Pray for me, brothers and sisters, that I may at last enter into that rest that remains for the people of God. O, what a blessed hope!

The Torpedo.

The following interesting item we clip from the San Francisco *Chronicle*:

"In the war which has just begun, and the end of which no mortal wisdom can foresee, new engines of death and destruction which have heretofore been unknown to maritime warfare, will probably play an important part. The great ironclads, carrying 81-ton guns and throwing projectiles of the weight of four or five hundred pounds, will be called upon to meet new and mysterious forms of danger. The Turkish waters are said to be full of torpedoes, constructed by English skill, which are capable of destroying in an instant the most powerful war vessels that were ever launched.

"It is reported that the British Admiralty have been making experiments with a terrible engine of destruction known as a 'rocket float,' which can be driven by the propelling power of a prodigious rocket, the distance of three or four miles in less than half a minute. In the bow of the float a quantity of gun-cotton is arranged with a percussion cap in such a manner that a powerful explosion ensues the instant that it comes into collision with any obstacle. If the float is accurately directed toward a ship, and started on its devastating errand at the distance of several miles, it will reach the objective point before any change in its position can be made.

"Another torpedo which moves beneath the surface at the rate of twenty miles per hour, has been invented. The French naval authorities have tested still another submarine torpedo, moving at about the same rate, and pronounced it a success. The probability is, a new era in naval warfare will take its date from the present European struggle."

Christian Life.

Experience.

I saw upon the table spread
  The emblems of the Savior's death!
I heard the invitation read
  To all who could partake in faith.

"All ye who love the Lord draw nigh;"
  Alas, I looked within in vain;
No more that glowing love had I,
  No right with christians to remain.

I rose and joined the number, then,
  Of those who did not wish to stay;
But as I went, a voice within
  Said, "Will ye also go away?"

O gentle words of kind reproof!
  O words so sad, and yet so sweet
They whispered of a Savior's love,
  They brought me to my Savior's feet.

Again I saw the sacred board
  Spread with the emblems of his death;
With joy the invitation heard,
  Drew near and ate in humble faith.

—*Sel.*

Honest Christian Experience.

The recital of the personal experience of those who have known the grace of God in truth, often proves a great advantage to those who are seeking the way of righteousness. It is this fact, perhaps, which has made Bunyan's "Pilgrim's Progress"—a book that embodied the experience of the author, and of those with whom he was most intimately acquainted—such a universal favorite among serious minded persons. There is, however, a danger that men learning the experience of others should depart from the right way, in an endeavor to follow their patterns in all the mistakes and blunders which they have made in their blind seekings after the path of life and light.

A man who, hearing another tell of his journey to a distant city, should, in setting out to go thither, determine that he must be mired in every slough, and overturned at every dangerous point where his predecessor had found trouble, would certainly abuse the information which he had obtained. Hence the Scripture very properly teaches us that in measuring ourselves by ourselves, and comparing ourselves among ourselves, we are not wise; and forbids us to thus take any person's experience as a standard by which to shape and govern our own lives.

The great defect in most of the statements of personal experience is the lack of honest completeness. We tell our experience of sunshine, but omit the story of storms and clouds. We tell of our joys, but omit to record our sorrows. Like the sun-dial, we mark only the hours that shine. We proclaim our triumphs on the mountain tops, but fail to tell of our conflicts and defeats in the valley of the shadow beneath. Hence the religious experiences which we hear and read are no more like the actual lives of those who narrate them, than a plateful of plums is like a plum pudding. No doubt we might pick from the pudding a plateful of plums, but the man who came after us would fill his plate with something very different. No statement of christian experience can be of real value unless it gives a fair average of the christian life. Anything short of this is prone to mislead. We need the downs as well as the ups, the bitter as well as the sweet, the sorrow as well as the joy.

We recollect hearing a christian lady, who in her circle, was regarded as somewhat eminent for piety, relate how at one time when she had arrived at a very complacent state of spiritual satisfaction, suddenly by some untoward occurrence she became angry, and at once upset the fabric of her piety. We shall not soon forget the consolation that this honest avowal ministered to a meek little wife of a minister, who in her struggles and conflicts had perhaps been almost driven to despair by similar misfortunes, but who was greatly delighted to find that her much esteemed and honored sister had been, to say the least, at some time in her experience, a woman of like passions with herself. And if, instead of the high level of enjoyment and triumph which we occasionally hear from the lips of persons who after all are not exempt from the temptations and frailties of common humanity, they would tell us how they have been overcome, how sometimes they have been impatient, and angry, and unreasonable; how they have scolded their wives, and fretted at their children, and done things of which they have been or should have been thoroughly ashamed; if instead of these religious ecstacies couched in the form of glittering generalities, they could come down to the hard and unpleasant facts of buying, and selling, and bargaining, and cheating, and getting cheated; to the experiences of business vexation, and impatience, and discontent; if we could learn of all these things, and then of the grace which conquers, and the blessing which subdues and triumphs over all through Christ, then the experiences, thus narrated, might afford more encouragement, and cause less bewilderment than do some of those it is our fortune to hear.

Religious experience is ever varied. The paths by which Peter, and Paul, and Matthew, and Nathaniel, were led to Christ were not at all similar; but yet they found peace, and blessing, and rest in him to whom they came. And we are not so much concerned as to the manner in which we come, as we are in the great fact that he calls us, invites us, waits to welcome us, and will not cast us out. If we will take his promises without a doubt, and believe his word with all our hearts, and obey his voice, it will be our ample warrant for coming to his feet; and whatever mistakes others may have made in seeking and finding the Lord, we shall come to him by the new and living way, and coming, shall find rest, and peace, and life, and salvation.—*The Christian.*

Divine Meekness.

I believe that among the severest sufferings of the Man of sorrows, were the hours when to common observation he seemed most at ease: not called on for any miraculous interference, any exercise of conscious power, or any act of peculiar submission; but simply standing as one among the multitude, while all around him breathed a language that his heart disowned; experiencing the intense solitude of one "holy, harmless, undefiled, separate from sinners;" alone in the busy throng that crushed upon him and pressed him. And how meekly this was borne! He did not therefore hide himself from his own flesh, or stand apart as one that had no fellow feeling; nay, though there was none to feel with him, he felt for all, and the overflowing of his sympathy ever found for itself a channel; to sorrow and suffering he was always akin; however earth-born their character, however defiled their source, the essence of sorrow and suffering found a kindred feeling in his pure bosom. "He hid not himself from shame;" there was no retreat from the rough and unseemly multitude into the secret place of conscious superiority; in all his pain and all his solitude there was no sense of disgust at his surroundings; nothing that recoils from that which his touch might heal. As his holy hand came in contact with the leper from whom his brethren shrank in loathing, so did his pure spirit touch the sullied spirits around him, entering into the subjects that interested them, and using their common occupations and concerns as the medium of his instruction. In his human character we read the distinction between dignity and pride, between refinement and fastidiousness.—*Sel.*

Young Folks.

Just a Few Words.

Just a few words, but they blinded
  The brightness all out of a day;
Just a few words, but they lifted
  The shadows and cast them away.

Only a frown, but it dampen'd
  The cheer of a dear little heart;
Only a smile, but its sweetness
  Checked tears that were ready to start.

Oh! that the rules of our living
  More like to the golden would be!
Much, oh! so much more of sunshine
  Would go out from you and from me

—*Georgiana Nourse.*

What a Fall.

A minister of the gospel told me one of the most thrilling incidents I have ever heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the door-step, clapping his hands and exclaiming, "Papa has come home." He seized that boy by the shoulder, swung him around, staggered and fell in the hall. That minister said to me (I could give his name if necessary), "I spent the night in that house. I went out, bared my brow so the night air might fall upon it and cool it. I walked out, and down the hill. There was his child dead; there was his wife in strong convulsions, and he asleep. A man but thirty years of age asleep, with a dead child in the house, with a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him round, and a wife upon the brink of the grave! "Mr. Gough," said my friend, "I cursed the drink." He told me I must remain till he awoke, and I did. When he awoke he passed his hand over his face, and exclaimed, 'What is the matter? where am I? where is my boy? 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned the sheet and showed him the corpse, he uttered a wild shriek, 'Ah, my child!'" That minister said further to me, "One year after that he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral." The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now tell what rum will do. It will debase, degrade, imbrute and damn everything that is noble, bright, glorious, and Godlike in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking or hellish. We, are we not, to fight till the day of our death?—*J. B. Gough.*

Origin of Plants.

Perhaps our little readers would like to know where some of the plants and fruits we cultivate were first found.

It may be some of you never give it a thought, and would be surprised to know that so many countries are represented in our gardens and fields.

Oats came originally from North Africa.

Rye is a native of Siberia.

Barley was first found in the mountains of Himalaya.

Buckwheat came from Siberia and Tartary.

The potato is a native of Peru and Mexico.

Hemp originated in Persia and the East Indies

Cucumbers, also, came from the East Indies.

Cabbages grow wild in Sicily and Naples.

Currants and gooseberries came from the south of Europe.

Parsnips are supposed to have come from Arabia.

Peas originated in Egypt.

Garden beans came from the East Indies.

Citrons came from Greece.

Onions originated in Egypt.

Celery came from Germany.

Parsley was first known in Sardinia.

Radishes are a native of China and Japan.

The quince came from the island of Crete.

Horse radish came from the south of Europe.

The sunflower came from Peru.

The mulberry tree came from Persia.

The pear and apple came from Europe.

The chestnut came from Italy.

The walnut and peach came from Persia.

The horse-chestnut originated at Thibet.

The pine is a well-known native of the East. —*Sel.*

Aunt Doleful's Visit.

"How do you do, Cornelia? I heard you were ill, and I stepped in to cheer you up a little. My friends oftensay: It's such a comfort to see you, Aunt Doleful. You have such a flow of conversation, and are so lively!' Besides, I said to myself, as I came up stairs: perhaps it's the last time I shall ever see Cornelia Jane alive.

"You don't mean to die yet, eh? Well, now, how do you know? You can't tell. You think you are getting better, but there was poor Mrs Jones sitting up, and every one saying how much better she was, and all of a sudden she was taken ill with spasms in the heart, and went off like a flash. Jemima is young to bring up the baby by hand. But you must be careful and not get anxious and excited. Keep quite calm, and don't fret about anything. Of course, things can't go just as if you're down stairs; and I wondered whether you knew your little Billy was sailing about in a tub on the mill-pond, and that your little Sammy was letting your little Jimmy down from the balcony in a clothes-basket.

"Gracious goodness, what's the matter! I dare say providence'll take care of him. Don't look so. You thought Bridget was watching them? Well, no, she isn't. I saw her talking to a man at the gate. He looked to me like a burglar. No doubt she'll let him take the impression of the door-key in wax, and then he'll get in and murder you all. There was a family at Bobble Hill all killed last week for a few dollars. Now don't fidget so; it will be bad for the baby.

"Poor little dear! How singular it is, to be sure that you can't tell whether a child is blind, or deaf and dumb, or a cripple at that age! It might be all, and you'd never know it.

"Most of them that have their senses make bad use of them, though; that ought to be your comfort, if it does turn out to have anything dreadful the matter with it. And many don't live a year. I saw a baby's funeral down the street as I came along.

"Scarlet fever has broken out in the town, Cornelia. Little Isaac Peter has it, and I saw your little Jimmy playing with him last Saturday.

"Well I must be going now. I've got another sick friend, and I shan't think my duty done unless I cheer her up a little before I sleep. Goodby. How pale you look, Cornelia! I don't believe you have a good doctor. Do send him away and try some one else. You don't look so well as you did when I came in. But if anything happens, send for me at once. If I can't do anything else, I can cheer you up a little."—*Examiner and Chronicle.*

Farm and Home.

Fitness in Dress.

All acknowledge the propriety of putting on clothing suitable for the work in hand. Has every woman some work to do in this world? If not, why is she here? What right has she to food, and clothes, and education, if she renders no service in return? Many imagine that they do the world sufficient service simply by wearing and exhibiting fine costumes—walking pictures, as it were; pretty ornaments for the landscape or the parlor. What do you think of the head and the heart of a woman that chooses that business as her work in the world? Did you read the article on "Daily Beauty," which appeared in the "Atlantic Monthly" many years ago? It was not written for "working women," but for those who could spend most of their time in carriages and in parlors. The idea was broached that the working women of America should be willing to wear a costume distinguishing them as working women—a sort of peasant's dress. Our leaven of democracy renders that impossible, in the way that the author meant. And yet I hope that we shall soon have a genuine working woman's dress, or a costume really suitable for a woman to work in; one that allows freedom of motion, easily made, and easily kept clean; and I am sure that when the "working women" adopt such a costume, no one will long be willing to belong to the other class, and continue the use of a costume more suitable for an Eastern harem than for christian wives, mothers, and sisters.

How far shall we follow the fashion? Ruskin has been speaking to girls on the subject, in his oracular way, and he says they must make their new dresses in the prevailing style, and then wear them unaltered until they are worn out. But he says they must not use cloth to make great unnecessary bows, and bunches, and loopings, nor scatter bows and buttons about where they have no use and meaning. I don't remember whether he speaks of bustles, but I am sure sensible persons disapprove of them. But how in the world is a woman to make a dress in the prevailing style of some years past, and avoid all these outrages of taste? She must look sharp, or she will get some garment which demands a bustle to make it fit, and she will be a fortunate woman if she can dress like "other folks," and avoid meaningless loopings and trimmings. Oddity is unpleasant to the person who indulges in it—at least to a modest and affectionate person—and somewhat painful to such spectators as do not like to meet a person not modest and willing to conform to the public taste. When we see a person oddly dressed, we want to know the motive for such action, and feel relieved to learn that religious principles of some kind, prompts the deviation from the prevailing taste. But though social conformity, within reasonable limits, is right, let us never forget that Fashion so far is a mere pretender in office, having no just right to rule us; and she never will have a just right until she gives in her allegiance to principles of health and fitness, and neighborly love.

Social position has something to do with deciding what we shall wear. It is a common rule that each must dress according to her station, and this very doctrine, perhaps, leads most people to dress beyond their means, in order thus to impress others with their social consequence. The hired girl does not desire to tell every one she meets, by her dress, that she is a "servant;" neither do the poor wish to publish the fact of their poverty. So those who rank as the "lower classes," have many a lecture read to them about their wicked extravagance, and their folly in trying to dress like those above them. But the leaven of christianity works on in the great lump of humanity, and class distinctions crumble away inevitably, and more and more do we draw near each other as members of one great family. It is not uncommon now, for the rich to help to bear the burdens of the poor, by wearing plain and inexpensive fabrics themselves, thus making persons of smaller means feel comfortable at church and in general society. This is the law of love.

I have heard of a woman, now placed in the highest social position of any lady in the land, in a society where extravagance in dress is the bane of women and the ruin of men—a woman of such true womanly worth and strength of character as to resist the strong allurements of fashion in her circle, and dress with uncommon fitness as a modest christian woman and the wife of the President of a Republic, where all are supposed to be free and equal. I wish she could know how heartily many an obscure woman throughout the land thanks God for her good sense and courage.—*American Agriculturist.*

Getting Rid of House and Garden Pests.

A correspondent of the *Scientific American* says:

I have not seen a bedbug or a flea in my house for many years. If an army of them were to be brought in, mercury would speedily exterminate them; but I think cleanliness the best and perhaps the only preventive. The common house fly I do not molest, believing that it more than compensates for its trouble by clearing the atmosphere of effluvia and the animalcules which always arise from the putrefaction of decaying substances during warm weather.

So also with the birds, which are quite numerous here during the summer. Instead of shooting them or setting up scarecrows to frighten them away, I throw out every possible inducement for them to build their nests in my fruit trees. The birds capture a large share of the insects in the larva state, and thus the millers are prevented from depositing eggs for future worms. As to the loss of fruit by the birds, the latter are always sure to be on hand in force in the season of ripe fruit, whether they come early to take the worm or not.

For the residue of insects which infest my garden, I find that the laboratory of the chemist furnishes material fatal to them all, among which white hellebore and Cayenne pepper are of the most utility. The bug or worm which cannot find vegetation unflavored with these articles will seek its breakfast elsewhere and leave a garden unmolested.

A few drops of carbolic acid in a pint of water will clean house plants from lice in a very short time. If mosquitoes or other blood suckers infest our sleeping rooms at night, we uncork a bottle of pennyroyal, and these insects leave in great haste, nor will they return so long as the air in the room is loaded with the fume of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes, or mixed with meal and scattered in their runways, never fails to drive them away.

Cayenne pepper will keep the buttery and storeroom free from ants and cockroaches. If a mouse makes an entrance into any part of your dwelling, saturate a rag with Cayenne in solution and stuff it into a hole which can be repaired with either wood or mortar. No rat or mouse will eat that rag for the purpose of opening communication with the depot of supplies.

General News.

The gifts of the Pope during the Jubilee are said to amount to $1,300,000

At a consistory held at the Vatican in Rome the Pope raised Mgr. Miholovitz, Archbishop of Agram, Mgr. Kutschter, Archbishop of Vienna, and Mgr. Harocchi, Archbishop of Bologna, to the dignity of Cardinals.

Ten men were hung in Pennsylvania on Thursday, June 21, for murder. They were members of an organization called the Molly Maguire's, whose outrages have been a terror in the coal regions of Pennsylvania for a long time past. There has as yet been no disturbance on account of the executions.

The Indians in Idaho have commenced a general massacre of the whites in the settlements in the vicinity of the Salmon river and its tributaries, and Camas Prairie. These settlements are sixty-five miles from Lewiston, Idaho. The stockade fort at State creek is surrounded by the Indians, and is without adequate means of defense. The Indians declare they will take the fort and murder the inmates. Volunteers are on their way to help them, from various parts of the state.

The first battle of the war in the open field, between the Russians and Turks, occurred on June 16, at Zeidikun, twelve miles southwest of Toprak Kaleh, near Delibaba Pass. The Turkish force was 8000 and the Russian 10,000. The Turks were utterly defeated and driven from the field.

The English government, it is reported, has ordered 15,000 troops to sail for Egypt. This is not a declaration of war, but is ostensibly to protect the Suez canal, which is the great passage way between England and her Indian possessions. It is also thought possible that England may endeavor to annex Egypt, or at least to establish a protectorate over it. This is deemed a necessity in order to protect English interests in Asia, to do which, they must have possession of the Suez canal.

On June 20, the city of St. John, N. B., was almost annihilated by a destructive fire. About two hundred acres were burned over, which included all the business and most of the best residence portion of the city. The buildings being mostly of wood went down as if swept by a hurricane. Thirty dead bodies have been recovered, and as many more are missing. The loss is at least $15,000,000, and the insurance is but about one-third of that amount. Fifteen thousand people are dependent upon charity. Aid, in the form of provisions and money, is being forwarded from many parts of the country to relieve the needs of the sufferers.

The church indebtedness of New York city, as taken from the books of the County Registrar, is $2,368,000, divided as follows: Presbyterians, $706 000; Reformed, $644,000; Protestent Episcopal, $453,000; Roman Catholic, $229,000; Baptist, $212,000; Methodist, 79,000; Lutheran, 44,000. Some of the debts of single churches are very heavy. That of the church of the Heavenly Rest, is $137,000; of the Memorial Presbyterian, $130,000. These debts were incurred in the erection of new edifices, and show the costliness of church building.

The Rev. C. Chiniquy, the converted Catholic priest, who is working under the auspices of the Presbyterian church of Canada for the evangelization of the French-Canadian Catholics, reports that he is having great success, already numbering his converts by the thousand. "Since the opening of the new French Canadian church in Montreal recently," says Mr. Chiniquy, "not less than 3,000 Roman Catholics have come to hear the Word of God, of whom 700 have publicly given up the errors of Popery."

Mrs. A. T. Stewart's gift to Garden City, the new city founded by her late husband, will be a cathedral, to cost about $700,000. The total expenditures for the building and the permanent endowment of it will be in the neighborhood of a million and a half of dollars.

Of the "Gospel Hymn and Sacred Songs", used by Messrs. Moody and Sankey, in conducting their religious services, 3,400,000 copies have been sold.

Since January 1, 1877, New York has exported 70,000,000 gallons of petroleum, and other ports 25,000,000 more.

Circassians in the Russian army, numbering six calvary regiments, having refused to operate against their Mohammedan brethren, have been sent back from the main column, toward Bayazid.

The annual income of the Church of England is $36,000,000. The church has 16,000 religious edifices, including thirty cathedrals, 10,000 glebe-houses, thirty-one episcopal palaces, and 1,000,000 acres of land, much of it in good condition for tillage

A Christian Work Assembly will be held for eight days, commencing July 5, at Geneva Lake, Wis., seventy-five miles northwest of Chicago. The camp-ground where the convention will meet contains sixteen acres of beautiful woodland. The sessions of instruction and christian work will be two hours in the fore and two hours in the afternoon, affording ample time for boating, bathing, fishing, rowing, and general recreation.

There is perhaps no state where the Roman Catholic Church is making more rapid progress than in California. New churches, schools, hospitals, etc., are springing up everywhere. A magnificent brick church has lately been built at Vallejo, where the Rev. Father Daniel, O. P., and Father McGovern are pastors. Not far distant is a large convent, a new building also, which, with the church and pastoral residence, occupies a whole square. The situation is on a hill overlooking the town and bay. The population is about 6,000, mostly Irish Catholics.

On Saturday, June 16, the Montenegrins with a force of 3,000 defeated the Turks with a force of 10,000, at Plawa. The slaughter was fearful. The Turks were on their way to relieve Nicsics.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

W M C Rankin	J B Seiss
Geo Knell	M G Traugh
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John W Godwin	Abby J Roberts
Anson Brown	S E Sabey
Perry Osborn	L J Davis
J T Sargent	E Hanes
C W Ownby	A B Huntingdon
Wm H Mann	M A Tibbets
L E Raymond	M D Peavy
Clarissa Wood	P Hitchcock
S W Thurber	E S Robbins
R Merrill	Jas K McLean
H Pollard	A Armour
C W Pitsor	O D Gibson
S B Mabey	Thos Greenstreet
M Heyman	J S Lawver
M M'Omber	M Wellcome
Jas E Wells	Rosa Payn
V F Hunt	C Mendenhall
M T Hutson	C C Bennett
E S Levi	S S May
T P Richards	John Harvey
B N Meigs	J E Clark
S E Lamphere	E A Marsh
M E Abbott	M G Traugh
A J Baker	Sarah McKnight
E M Aldrich	M Williams
S A Chaplin	J H Mills
J M Weageant	C H Williams
C J Robinson	O Goodrich
C Pike	C Colegrove
S R Bentley	W M Palmer
Mrs L Loring	W Fancher
S C Birkett	

BOOKS AND TRACTS SENT.

C W Low	C J Robinson
Sarah Osmer	Mrs L Loring
Perry Osborn	E Hanes
John W Godwin	M A Tibbets
M T Hutson	James M Darnall
E S Levi	Thos Greenstreet
Alonzo Masson	C C Bennett
T P Richards	M G Traugh
A J Baker	W M Palmer

ARTICLES RECEIVED.

S R Bentley	A Armour
M A Tibbets	C Mendenhall
M P Peavy	J E Clark
P Hitchcock	Rosa Payn

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C W Travelut	James M Darnall
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Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meeting.—The Wayne county, N. Y., Mission Tent will be pitched in Sterling Center, Cayuga county, N. Y., June 28th, 1877, for the purpose of holding a protracted Meeting will continue over three Sabbaths, or longer if duty requires. Preaching may be expected by Elds Jas. E. Wells, C. H. Williams, and others. We hope to see friends adjacent to this place at the meeting; specially on the Sabbath. Bring your lunch with you, so that you can stay at the evening meeting.

JAS. E. WELLS.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH.

District Camp Meeting.—There will be a campmeeting at Malvina, Monroe county, Wis., twelve miles south of Sparta, on the Viroqua road, beginning Sunday morning, July 1, 1877, and continuing over the following Lord's day. Tents will be erected on the first Saturday. The District tent will be furnished in which to hold the services. Elds Sheldon, Thurber, and others will be present to assist in the services. Let the friends from all parts of the district be there at the beginning of the meeting. Come from Sparta, Salem, Mindoro, Springville, and from all the region round about. Come to labor for the good of souls. Every effort will be made to add to the comfort of all present. The following brethren will act as committee: John Palmer, Sparta; James Lowry, Sparta; Geo. Leavitt, Sparta; H. F. Bolles, Salem; J. D. Mathewson, Mindoro; D. W. Favor and Seth Hamilton, Springville; Bros. Brandt and Rogers, Malvina.

C. A. SLOCUM,
PHILO. HITCHCOCK.

Notices.

Quarterly Meeting.—The next quarterly meeting of the A. C. Conference will be held at Key West, Coffey county, Kan., commencing June 30, at 2 o'clock p. m., and hold over Sunday.

DANIEL WEBSTER, Clerk.

Quarterly Meeting.—The first Quarterly Meeting, of the Eastern District of Wisconsin, will be held with the Cassell's Prairie church, Sauk county, commencing on June 30. At 2:30 p. m., meet for conference and prayer, and to attend to church business. Preaching at 8 o'clock in the evening. The meeting will continue over the Sabbath. Let all come together at the beginning of the meeting, and come with the spirit of labor for the Master.

B. N. MEIGS.

Quarterly Meeting.—The next Quarterly Meeting of the DeKalb District, will be held with the church at Genoa, beginning on Friday evening, June 29th, and holding over the Sabbath. A cordial invitation is extended to all the brethren and sisters in this region to attend this meeting. Come and share with us in its blessings.

E. H. BURNORON, Pres.
G. M. BUTTON, Sec.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.

J. S. THORP, Sec.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 30, 1877, at four o'clock p. m. We should say that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.
JOHN NEWLIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.
WM. SHELDON, Sec.

Quarterly Meeting.—The next Quarterly Meeting in Edinboro, Pa., will be held on Saturday 2 p. m., June 30th, and Sunday morning and evening, July 1st. Baptism Saturday afternoon. Love feast Sunday 9 a. m. Preaching 11 a. m., and 7 p. m. Lord's table spread after morning service.
G. W. STETSON, Pastor.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877. Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard.
J. M. SEYBOLD, Sec.

Board Meeting.—Notice is hereby given that there will be a meeting of the Board of the Advent Christian Conference of Northern Illinois, to be held Saturday, June 30, at Genoa, in connection with the Quarterly Conference. Hope all will be present. The object of the meeting is to fix the time and place of holding camp-meeting. Let those who cannot be present express their views to the president or secretary by letter prior to that time.
N. W. SPENCER, Pres.
S. B. MABEY, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tent and in the church. Sr. Clark, who is now laboring successfully with the tent, will be present.
A. J. YOUNG, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings.
S. LATTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.
T. S. THOMASSON.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath Sabbath school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.
S. E. MABEY.

Belvidere, Sunday, July 1, and every alternate Sabbath until further notice.
FRANK BURR.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.
J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.
SILAS B. MABEY, Jr.

MICHIGAN

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.
P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record, T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Union Mills, Feb. 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.
B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks.
L. H. COOK.

IOWA.

Greenfield, Iowa, once in two weeks at 11 o'clock, May 13, and onward.

Stringtown, same day at 3 o'clock p. m.
HATTIE A. PLANK.

Sac City, Sac county, Saturday, June 30, and Sunday, July 1, as Bro. Emery may arrange.

Cherokee, July 8.

Clay, Clay county, (Huxley S. H.) July 15.
J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSON.

MINNESOTA.

Elliotts, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks.
PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.
W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7:45 p. m.

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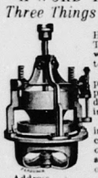

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A Rich Promise.

MRS. E. E. FISHER.

"He that overcometh, the same shall be clothed in white raiment. I will confess his name before my Father and his angels." To him that overcometh the promise is made, so full of rich meaning and value. Do we fully realize what a great and important promise this is? and how near we are of its being fulfilled?

To them that overcome shall be given a robe of spotless purity, and they shall be acknowledged by the blessed Savior. Therefore, let us take the whole armor of God, that we may be able to withstand all the troubles and persecutions that the people of God have to contend with in these last days, that we fail not to be overcomers when the day of restitution of all things shall come.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 5: 7). Here we have food and raiment promised to the children of the Most High, and have it in a paradise state, and in a new Eden home. What a glorious promise to those that will accept it.

"He that overcometh will not be hurt of the second death" (Rev. 2: 11). Why? Because death cannot have any more dominion over them, for they have conquered that great enemy.

"He that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God" (Rev. 3: 12). What a great reward is offered here to those that continue faithful unto the end; that are always looking unto Jesus, who is the author and finisher of our faith.

"He that overcometh shall inherit all things, and I will be his God" (Rev. 21: 7). Is not this a great inducement to inherit all things? What more can be offered to the children of men? What greater inducements can be held out before the world? It is a life that will never end, and a great inheritance with it, and King Immanuel to reign over them.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sit down with my Father in his throne" (Rev. 3: 21). Dear reader, don't you think these great and important promises have too much value in them to be lost? It is for you, and all that will accept of them. If you once lose this great reward you can never regain it again. How important it is that we should continually look above for light, for wisdom, and for strength, that at last we may be received by the great Father, as overcomers, and may receive the promise and great reward.

Rives, Mich.

Awake, Christian!

THOMAS PORTER.

"Therefore, let us not sleep as do others, but let us watch and be sober" (1 Thess 5: 6).

Behold those men in yonder icy clime! Colder, colder grows the atmosphere! How more and more sensibly they feel its effects. Oh, see! all but one have been overcome. They fall! Alas! what must be done? The thoughtful, decisive, and persevering one who allows his judgment to rule him instead of his feelings, immediately commences to beat and pound his fellows, and thus he keeps his own self alive and also his fellows.

Just so with us, dear brethren. We are in the polar regions of sin, and colder, colder grows the moral atmosphere. Here and there all over the world are brethren being overcome by the cares of this world, and by the deceitfulness of riches, and the pleasures which are but momentary, and by the ten thousand wiles of Satan. They fall, denounce the faith, and depart from it. Others will fall in our midst and around us.

In the name of Jesus and in his mighty power let us *awake* and *bestir* ourselves, and keep alive our own soul and the soul of our perishing brother; not by beating and pounding him, but by earnest and constant appeals, exhortations, and warnings. Satan is well aware that time is fast coming to an end, that his iniquitous career will soon wind up, and thus he is using all the cunning craftiness imaginable to lead men down with himself to the pit of corruption.

Just before daylight dawns is the darkest hour of the night. Just so in our world's night. The great dawn of eternity is about to be ushered in upon us. Dark, dark is the hour through which we are passing. But thanks be to God, amidst this black darkness, gleams of light glare up; now and then a prophecy is fulfilled, which speaks the dawn very near. In this darkness we "have also a more sure word of prophecy whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Brethren, let us keep our lamps trimmed and burning; well filled with good oil that will not fail, and the light of revelation to guide us, having on the entire armor of God—the wedding suit; and we will safely make our journey, and triumphantly reach the banks of everlasting deliverance. Then we will sing redemption's song. Awake, brethren; awake!

Volga, Ind.

Sugar.

ELD. P. S. BUCK.

One Saturday in the fall of 1868, my wife asked me to purchase some sugar. "We may have company to-morrow, and I would like to have some sugar." I replied: "I have not money, and I do not wish to ask credit of our merchant. We will trust in the Lord for some sugar." Evening came, and no sugar. My faith was tried, knowing that our merchant would willingly let me have the sugar on credit. Then why not get it? But something seemed to say, "Trust in the Lord."

The hour came to retire for the night; some one rapped at the door. Who do you suppose it was? None other than Bro. P. M., minister of the gospel, with a package of sugar. "Why Bro. P., how does this come, that you fetch me the sugar?"

"I did a job of work and took my pay in groceries, and the thought came, maybe you would like a little sugar."

Oh, yes! Israel's God still lives, and we have had several packages of sugar in our house since, but none so sweet to my mind as that one; and when the cares of life seemed heavy, and my heart cold in his service, that sugar was, like Jacob's pillar, is a witness to me that the Lord is good; and by his grace I will serve him all the days of this life; and when I see the King in his beauty, and with all that love his appearing sit down around Father's table in the kingdom of glory, may I not remember this? for "we shall know each other there."

Ozark, Iowa.

When you close your eyes at night, you know not whether you shall open them the next morning. Be always ready to die, for you know not the moment God will call you to a strict account for all your actions.

More than Conqueror.

A. J. MARSH.

Oh, how I love thy law,
Thy precepts are my guide;
To do thy will, O God,
Is all I wish besides.

Thy word was manifest,
And dwelt in flesh with man;
Filled with love, grace, and truth,
And spirit, sweet and calm.

To man he came, and died,
To thee, a purchase gave;
Redeeming thus my life,
Triumphant from the grave.

On him was power laid,
To him was given grace;
That he might give me aid,
And save from second death.

When tempted strong and fierce,
By sin and wickedness,
Wilt thou, O Christ! release
Me from the sore distress?

And through life's rugged way,
Wilt thou my footsteps guide;
And in the judgment day,
Receive me at thy side?

Thus forever I shall be,
A ransomed child of grace;
Throughout eternity,
Viewing my Savior's face.

La Crosse, Wis.

The Eastern Question.

PHILO HITCHCOCK.

This seems to be the *great* question of the day. In diplomatic circles the topic of thought and debate is the "Eastern Question." Kings and princes meet to agitate the same, hoping to find a peaceful solution to this perplexing theme. But amid the strife and storm of angry rulers, it is pleasant to know that God is still upon the throne and works all things after the counsel of his own will.

The "Eastern Question" is a Bible question. It is first referred to in Gen 2: 8. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." We learn also that he was the divinely appointed *ruler* of the place. Before sin entered he was allowed control of all that surrounded him. He was monarch of all Eden. And it was a lovely place; worthy of the wisdom of God. But how great the change! Adam, the first, was not a success. Because of his one transgression, the very spot where once "the Lord walked forth in the cool of the day," has become the arena of strife, commotion, and blood. The loveliest place that ever decked the brow of nature has become the playground of devils, and a cage of unclean birds. Where once "the morning stars sang together, and the sons of God shouted for joy," the pall of the curse has dropped, hushing the music of the angels, and the singing of the stars.

But with all of her calamities, there is no spot of ground under the sun so precious in the eyes of God as lovely Palestine. His own hands planted the *first*, the *richest* garden *there*. It is the land that cradled the incarnate Lord, and witnessed his death scene. Here flows the Jordan in which he was baptized. Tabor, on whose summit he was transfigured. Calvary, where he spilled his priceless blood. This land that drank the blood of martyrs, and of prophets—land of the rising sun, *God loves*. The prophet speaking concerning it says: "Thy land shall no more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." To-day the iron heel of the Mussulman treads its sacred soil. God says it shall be "trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." After this, "Violence shall no more be heard in thy land, wasting or destruction within thy border, but thou shalt call thy walls Salvation, and thy gates Praise.

In the 16th chapter of Revelation and 12th verse we read as follows: "And the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up that the way of the kings of the east might be prepared." This power is generally conceded to be the Ottoman empire. They are the usurped occupants of the Holy Land. The mosque of Omar stands where once the Lord Messiah stood and told the story of his reign. A greater desecration could not be known. Mohamedanism stands in the way of the "royal" family and the "holy nation" returning to their home. But they shall not always hold usurped authority over the saints of God.

The waters of the Red Sea seemed a great barrier to typical Israel, but afterward they went over *dry shod*. The Son of God owns this earth where once the garden of Eden bloomed. Gentile rulers stand in the way of his righteous reign. The Turkish power is the "great river" lying between the saints of God and *their* eternal reign. To attempt to ford the stream would be to meet a sudden death. But its waters shall be "dried up." The power of the Turks shall be broken; every barrier shall be removed, "*and the ransomed of the Lord shall return and come to Zion* with songs and everlasting joy upon their heads." The suffering saints "shall reign with" their King, when he "reigns in Mt. Zion, and in Jerusalem, and before his ancients gloriously."

The saints of God, with Christ as their illustrious head, are the "kings of the east" who shall begin their eternal reign when Gentile times are out. Those who follow him here, "are to sit upon thrones" when he takes the "throne of his glory." This shall be in "Mt. Zion and in Jerusalem" "Many shall come from the east and from the west, and shall sit down with Abraham and Isaac, and Jacob, in the *kingdom of God*." It is locally established in Palestine; then his dominion is to extend "from sea to sea, and from the rivers unto the ends of the earth."

Many more Scripture statements might be quoted to show that the saints are to assist the Lord Jesus Christ in his kingly work. But enough has been given. That the reign will "begin where it left off," none can deny. Man first lived in *Eden, reigned* in Eden, sinned in Eden, and fell in Eden; and in Eden restored the standard of eternal triumph will *first* be planted by the "second man—the Lord from heaven." And in the day when his conquering "feet shall stand on the Mount of Olives," "if we have suffered with him, we shall also reign with him."

What now is the prospect of a *speedy triumph* upon the part of the saints? We answer, that from every *human* appearance at least, the "way" will soon be "prepared" for the "ransomed of the Lord" to "return to Zion." There is no *possible chance*, as I conceive, for the Turks to succeed in their operations. They have scarcely a friend who could lift a helping hand, but many enemies besides their armed opponents who clamor for their life. There is little or no *solidity* to their forces. Thousands of their own soldiers and citizens yearn for freedom from Turkish tyranny. Their chief ruler, the Sultan, a miserable imbecile, and their generals, many of them, no better. A dispatch from Constantinople, dated June 3rd, says: "It is safe to say that corruption and bribery, which are ripe everywhere, destroy all chance of Turkish success. There are no horses, no money, and no order in the management of affairs The Sultan is a nonentity. The strain on the treasury is intense. There is not a particle of patriotism among the officials to give ground for the slightest hopes. Contracts for army stores and equipments are awarded by means of bribery of the officials having the matter in charge. The advertisements in newspapers of contracts open to general competition are mere shams, and are connived at by the Minister of War and those who surround him. The constitution of the country is also a sham, and is disregarded in every possible manner. The parliamentary deputies are returning to their homes in disgust, and laws which have been passed will never be put in force. The new Minister of War says Turkey will fight to the last, and the Sultan has *given up all hope of aid from the English government*."

With these facts before us it seems the chances of Mohamedan success are very small. In enlightenment and common civilization they are far behind the times. There is no reason why they should exist another month, only to fill the measure of divine prediction. The measure is nearly full; and soon, very soon, the King of all kingdoms will take the throne, and begin his never-ending reign. And O, ye princes in disguise, put on your best robe for a royal banquet. It is the spotless garment of Christ's righteousness. It shall introduce you to the society of the pure of earth and heaven. May it be our happy lot to clasp each other's hands in that world of immortality.

Mindoro, Wis.

A certain prophetic office belongs to conscience.

Selected.

The Jews.

A recent London dispatch stated that the Russian government had succeded in raising a loan by the assistance of the Jewish bankers, with whom it had been stipulated in return that the Jews shall control Palestine in case it is captured from the Turks, and that all the legal penalties against the race shall be abolished throughout the Russian Empire. Careful inquiry in the best informed circles tends to show that there is little or no foundation for this sensational story. Mr. Seligman, the banker, who would certainly know if any such arrangement existed, said yesterday to the writer that he had no information whatever to support these rumors, though he is in daily receipt of dispatches from Europe and has had several on the subject of the proposed Russian loan. Mr. Lewis May, of May & King, whose prominent position among the foremost American Jews would surely make him acquainted with any such important movement as the one above reported, said he had heard nothing about it, and did not believe it had any foundation in fact. Another well-known Jewish gentleman said the report was absurd on the face of it; that no one would be likely to take Palestine as security for a loan to Russia, and, least of all, when it was by no means certain that Russia would ever possess it. He thought the dispatch in question was made up of whole cloth. Similar opinions were expressed generally at the Harmonic Club, where the Jewish capitalists and bankers of the city are found in large numbers.

From conversation with several of the most prominent Israelites in New York, it appears that Jewish sympathy, here at least, is largely with Turkey in the present European conflict. The fact was mentioned that Russia had uniformly denied to the Jews all the higher civil and political rights, and had even gone so far as to exert its influence to prevent the removal of their disabilities in the provinces of Servia and Roumania. Turkey, on the contrary, is claimed to have recently shown them every consideration and to have given them representation in the government and in many of the high positions of political trust. The outrages upon the Roumanian Jews are attributed to Russian influence, and one gentleman said: "As far as race considerations

can enter into a matter like this, every Jew who has any feeling for his brethren must hope that Russia may be beaten in this war. Though it is hardly to be expected that race considerations will influence the Jewish bankers in the conduct of purely business negotiations to any great extent, you may be sure that they will not go out of their way to help a power which, of all others, has treated, and still treats, their race with the most unrelenting intolerance and cruelty."

As to the question of the existence among the prominent Jews here or elsewhere, of a desire to regain possession of Palestine for their race, there is little to add to the statements published on this subject in the *World*, three months ago. As Mr. Lewis May said of that time: "The Jews have no desire to invest in Palestine building-lots or Jordan river fronts; they prefer Fifth avenue or Boulevard lots." It is safe to say that seven-eighths of the modern Jews do not expect or care ever to return to Jerusalem, and the one-eighth expect to go back, if at all, at the time and in the manner promised in the Scriptures. With the present number of Jews in the world (and more there were in the days of King Solomon) Palestine would not be large enough to hold them, and it is universally agreed that no project looking to their return together in a body has been entertained, and that if entertained, it would be absolutely impracticable. On this point the leading Jewish ministers, like the Rev. Dr. Gottheil, the Rev. S. M. Isaacs, the Rev. H. S. Jacobs, the Rev. Dr. Huebsch, and others recently testified in a series of interviews, so that there can remain no possible doubt on the matter as far as the American Jews are concerned.

A well-known Israelite of this city, a member of the Board of American Delegates, said in regard to the general subject of the European war: "Now that it is clear that a Russo-Roumanian treaty really exists, we may look for increased oppressions of the Roumanian Jews, and an increased area of persecution by the Russo-Greek church. There will follow a large emigration of Jews from that country—not to Palestine however, but to the United States— and the tide has already begun to flow this way, as the *World* recently showed in its interesting article about the *Poyomschtski* who came here in order to return to Judaism, from which he had been forcibly estranged by the Russian tyranny. Talk about Jewish bankers helping Russia! It is absurd. There is not a Jew who does not heartily wish the success of the Turkish arms, and you may be sure that Jewish influence in Europe will be thrown altogether in favor of the Ottomans. Russian and Jew, from Gortschakoff and Disraeli to the Russian peasant and the Jewish peddler, could no more agree than oil and water could mix. You need not be surprised if prayers should soon be offered up in our synagogues and temples for the triumph of the Turk in the present conflict." These sentiments, extreme as they seem, are shared by the majority of the Jews in this city and by all with whom the *World* representative conversed on the subject.—*N. Y. World.*

Our Lord's Second Coming.

Perhaps no single truth of the Bible is more prominently in discussion among the people of God at the present time than that relating to the the second coming of our Lord Jesus Christ. And the differences of opinion as to the Bible teachings on this subject are as marked and varied as the interest in their discussion is deep and widespread.

Every intelligent christian believes that our Lord is coming back again to this world; that he is at some time and in some way to appear "in the clouds of heaven, with power and great glory." But at what hour of the world's history he is to come, and precisely for what purpose, are points strangely in dispute. Some believe that the Bible teaches us to expect our Lord's return at any time, and enjoins it upon us to be on the watch, as though he might come this hour or the next. Others believe that our Lord's coming is to be preceded by a season of universal light and glory, continuing for an indefinite period of time, spoken of figuratively as "a thousand years," or as "the millennium." The different views thus indicated are known severally as the "pre-millennial" and the "post-millennial" views of Christ's advent. It can hardly be questioned that the last-named view is the one which, at present, prevails most widely in the christian church; although it is affirmed by many that the other doctrine was held almost, if not quite, universally, in the first three centuries of christianity, and that it is now rapidly regaining its hold on the disciples of Jesus. There are very many devout Bible students who, while they do not profess to know at what time Jesus will return, nor yet what is the full significance of his coming, do believe that he may come at any time, and that we are not, by any means, entitled to expect a thousand years' notice of his second advent.

What events are to accompany or to immediately follow our Lord's coming are still more in question. Those who hold to the post-millennial view, generally suppose that Jesus will come as the Judge of the quick and the dead; that his coming, indeed, will be the day of final judgment for all the world; yet there are post-millenarians who believe that the dead in Christ will be raised at the beginning of the millennium, although Jesus will not appear in person until its close. Among those who hold to the pre-millennial view—commonly called "millennarians"—there are different opinions concerning the order of events to follow. It is plainly declared that at the coming of Jesus "the dead in Christ shall rise first," that there shall be a "resurrection of the just;" and that the saints shall never again be subject to death. Some, however, hold that these risen saints, together with all of the followers of Jesus who are on the earth, but who at that time are changed by the putting on of their spiritual bodies, shall be "caught up together with him," and go hence with Jesus, to remain away from the earth for a season; afterwards to come with him in glory, for the beginning of the new kingdom of Christ on earth—or the millennium. Others, again, hold that with the resurrection of the just begins at once the reign on earth of the King in his glory.

A generation ago the popular prejudice in the church against the millenarian view was far greater than at present. It was then commonly said, that if a christian man did not believe that the millennium was to be brought about gradually, by the influence of christian work at home and abroad, he was without any incentive to missionary zeal, and was in fact paralyzed for all hopeful christian endeavor. The millenarian view was called materialistic, not to be entertained by the truly spiritually minded. It was, moreover, sneered at as the opinion of those who were lacking in thorough scholarship. But now that it is seen that such men as Dr. Alexander Duff, Mr. Spurgeon, Newman Hall, the Drs. Tyng, senior and junior, Dr. Richard Newton, Dwight L. Moody, Henry Varley, Major Whittle, Henry Morehouse, William P. Paxson, Henry M. Parsons, George C. Needham, and indeed a very large portion of prominent evangelizing preachers and missionary workers in the home and foreign fields, not only adopt this view, but claim to find in it their chief incentive to increased activity, it has come to be admitted that the "paralysis" which this doctrine brings about is not without apparent effect for good on those whom it seizes. And, since the millenarian view has been counted precious by men of the type of Horatius Bonar and J. R. Macduff, J. C. Ryle and James H. Brookes, A. J. Gordon and P. P. Bliss (to say nothing of Thomas Chalmers, and R. M. McCheyne, and Edward Bickersteth, of a former day), it is confessed that spiritually-minded men do not of necessity reject the doctrine. And as to Bible scholarship, from the days of Justin Martyr to Dean Alford, the pre millennarian view has been approved as in accordance with the teachings of the sacred text by no small proportion of those whose learning has been applied to the illumination of that text.

While, indeed, there are very many—perhaps, most—of the learned and devout students of the Scriptures who now hold that our Lord's second coming will not occur until the end of the world, or until after the millennium, it is by no means true that all such men adhere to this rendering of the Bible disclosures on the point in question. It is manifestly true, that formal christians and inactive christians, and men who believe in christianity a great deal more than they believe in Christ, more commonly incline to the opinion that the millennium is coming on gradually, than to the belief that our Lord is coming himself—and that he may come this hour—to rule in glory over the world he died to redeem. These cold and sluggish christians are fond of resting all their hopes of progress to the world on the simile of the leaven hid in the meal until the whole is leavened. They are not believers in an absent and coming Lord, for whom they are working and watching; but they are great believers in the permeating influence of christianity, and they want to sit still and see christianity permeate.—*Sunday-School Times.*

The Devil Made a Poor Job of it.

Bishop Weaver, in the *Religious Telescope*, gives the following incident: Thirteen years ago I was in Cleveland when the remains of President Lincoln were brought there. Of course I was anxious to see what remained of such a great and good man. Naturally enough I became mixed up with the crowd in the public square, and before I knew it, some mean rascal had his hand in my pocket and relieved me of my pocket book. When I found it out I felt as if I had been near to a slimy serpent. There I was, among strangers, a hundred miles from home, without a cent of money. To beg I was ashamed—and I could see no chance to dig. There seemed but one chance for me—and even that looked slim: in the morning as I was coming into the city I sat beside a gentleman from Altoona, Pa. In our conversation I learned that he was a member of the Presbyterian church. It occurred to me that if I could find him he would probably loan me enough money to get home. But to find him in such a crowd seemed very improbable. I went to the hotel where I had stopped in the morning, and among the first men I saw was my Presbyterian from Altoona. I told him what had happened and asked him to loan me five dollars. Without changing a word he gave me the money. I asked his name and address, so that I could send it to him when I returned home, but he said, No, I should not return it I insisted upon it, but he said, no. So I thanked him heartily and sat down.

In a short time afterwards a gentleman came up to me and handed me thirty dollars. I asked him what it all meant. He said he understood I was a minister and had lost my money. This surprised me, but when I looked across the room and saw my Presbyterian friend standing and looking as if nothing had happened, I understood it all. Thought I to myself, the devil tried hard to get me into close quarters, but he has made a magnificent failure, for I have five dollars more than I lost! I would as soon trust a Presbyterian

to fight the devil as anybody else. They do not move quite as briskly as some others do, but they are wonderful for holding on, in fact they do not believe in letting go at all.

"Thy Kingdom Come."

A well-known Presbyterian divine sat by me in the street car, to whom I said at parting (as I would say to many learned), "I may not see you again: but I bear testimony, *that the doctrine of the kingdom of God established in the visible church is the fundamental error of the Apostacy.*"

The same night it occurred to me, that saints, martyrs, and dying believers have testified of seeing Jesus in heaven and in glory unspeakable; but no one so far as I recollect, testifies of seeing him on *his throne*. Peter, James and John "saw his face shine as the sun," on the holy mount; and Stephen saw him "standing on the right hand of God." Acts 7: 55; 9: 5; 22: 18; 23: 11; 26: 13, and Rev 1: 17, 18.

Struck with this, I searched the New Testament with the aid of the Concordance, both English and Greek, and I find testimony abounds that Jesus is sitting in glory at the right hand of God; that he is coming in glory, and *shall sit* in the throne of his glory. Once he appears "a Lamb, standing in the midst of the throne" (Rev. 5: 6), and again, "The Lamb in the midst of the throne" (Rev. 7: 17). And Jesus testifies: "I also overcame, and am set down with my Father in his throne" (Rev. 3: 21). But nowhere do I find the Scripture witness of Jesus sitting *in his throne*, or any other, save the Father's throne while the Father is ever on the throne. What then? The current doctrine in christendom, that Jesus now reigns on his promised and sure throne over the earth, contemporary with "death and him that had the power of death" (Heb. 2: 14), is contrary to Scripture, is an invention of the deceiver, and is repugnant to the creeds in the Protestant Episcopal Prayer Book, which confess our faith that "Jesus ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead; whose kingdom shall have no end." The delusion that Jesus now reigns on his promised throne, blinds the churches to our Lord's appearing in his kingdom, and also to the crown of righteousness which he shall at that day give, not to Paul only, but to all them also that love his appearing, "in the regeneration, when the Son of man *shall sit* on the throne of his glory." (Matt. 19: 28).

Why call attention to this truth familiar to your readers? Because now, the religious press, pulpit world, shut their eyes and ears to the doctrine of the Lord's coming to reign over all things, as the old world did to the preaching of Noah. We pray, Thy kingdom come in earth;" we hear the Lord "preaching the gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the good news" (Mark 1: 14); but, weak in the faith, many think that the kingdom in hand is better than the gospel of its coming at hand. They forget that things far distant in time are ever present with the Lord. Patiently wait then with Abraham, and against hope believe in hope, that what God hath spoken he is able to perform, saying: "Surely I come quickly. Amen!" Let scoffers mock, saying, "Where is the promise of his coming?" "Let him make speed, and hasten his work, that we may see it" (Isa. 5: 19). "He shall appear to your joy, and they shall be ashamed" (Isa. 66: 5). The error is the very ground of the great apostasy.—*H. D. Ward, in Messiah's Herald.*

Our best doings spring from love. When love is intensified by the love of Christ, what may we not attempt?

The Advent Watchword:—"Behold, I Come Quickly."

Expectation of the award at Christ's coming is a preservative against *religious excitement*. It was this St. Paul rebuked at Thessalonica: "We hear that there are some which walk among you disorderly, working not at all, but are busybodies." It is difficult to preserve the play of thought in the Greek; perhaps if we rendered it, "Not business men, but busybodies," it would convey the truth to English ears. We have all our business, from the sovereign on her throne, through every rank to the scullery-maid in the kitchen.

It is said that Nelson, before Trafalgar, gave his famous signal to Hardy, the captain of the Victory, first in these words: "Nelson expects every man to do his duty," and that Hardy, with that frank nobility of mind which characterizes our sailors, drew his pencil through *Nelson*, and asked if he might write *England*. This Scripture raises us to a yet higher standard: "Christ, your quickly returning Lord, *expects every man to do his duty.*" He has given to every man his work; he will reckon with every man how his work is done; he will reward every man according as his work shall be.

The promised glory is so great and ravishing, that present duties may easily seem insignificant. Will the trumpet shortly sound? shall I be an assistant to him on his throne? shall I judge angels? And shall I now, if a child, slave over these dry, hard lessons; if a servant, be so diligent in such menial work; if a mechanic, be so anxious to turn out well-made articles; if a teacher, be so patient with dull scholars; if an author, or a preacher, put so much toil into that I write or utter? Is it not cramping, degrading, vexatious? This watchword scatters such thoughts to the winds. The Master is coming—coming quickly to take account of his servants—who says, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own?

But the question recurs to many, Can I pursue with the same zest the ordinary routine of work, much of which is seed-sowing, for results which can only be developed in future years, if I believe Christ may return to-night? They say, Babylon has not yet fallen, nor has the church passed through the great tribulation, nor has Israel been restored to her own land; all these events and others connected with them must imply a lapse of at least some years; and they all intervene betwixt us and the longed-for return of our Master.

For myself, I should be very jealous of affirming that any period, how short soever, must intervene betwixt our present position and the descent of the Lord from heaven with the shout of the archangel and with the trump of God. Of that day and hour knoweth no man. There seems to me impenetrable clouds, which by God's design veil the certain allottment of events to the different stages of the second advent. Once admit that the second advent, like the first, is not *a single instantaneous event* but *a mighty act, comprising many events*, and it seems to me to meet the difficulties which the prophetic chart otherwise presents. The first note of the trumpet may be the signal for Babylon's fall and for Israel's flocking to their own land and for the sorest trial of the church, and for the rapture of the saints. And there may be a second blast and a third, ushering in great events, until he cometh with clouds whom every eye shall see. But, be this as it may, we must not let our uncertainty as to the time, and the manner, and the circumstances of our Master's return, interfere with the certainties of our present duty to lay out our talents, whether five, or two, or one, with diligence and forethought, and economy and liberality, so as to obtain the largest usury possible for him, when he shall return to reckon with us.

The watchword, "Behold, I come quickly, and my reward is with me," interwoven as it is, with the promise of the reward, is a great help to fidelity in this heavenly merchandise. If we quietly and patiently reflect what hopes are held out to us, they may surely satisfy the largest and the purest ambition. It is the reward, not of debt but of grace; but it will take account of the smallest offerings of grateful affection. Even the cup of cold water given to a disciple for Christ's sake shall not be forgotten.

The general characteristics of heaven's joy will be alike to all—the presence of Christ, likeness to God, the rest which remaineth for his people, the delight of perfect service, the possession of the heavenly Jerusalem, the plenary communion of saints, the beatific vision; but all these seem to admit of lower or loftier degrees of fruition.

Like imaged like:
To all a vast promotion of their bliss,
To each the increase as each sowed on earth.
Love only can know love. And as they love
They know him. As they know him they return
His lineaments of beatific light:
So glory is proportionate to grace.

And thus the high responsibilities of the eternal kingdom will be distributed according to the fidelity of the steward now; the ten cities and the five being assigned by infinite love according to the capacities of those who have been proved worthy of each respective charge.—*Rev. H. Bickersteth, author of "Yesterday, To-day, and Forever."*

Tested.

Bunyan's pilgrim prayed himself out of the giant's dungeon. His devotion won him the key that unlocked the way to liberty. A story of a similar divine rescue from a situation that would have brought despair to a wicked man, is told in the writings of Hugh Miller, who probably heard it from the descendants of the chief actor in the scene.

A Highlander in the British army, during the war of the Revolution, was caught, one evening, creeping out of a thicket just beyond the lines, evidently returning from some secret errand. The American outposts (along the Hudson) were then quite near those of the British, and being concealed in the forests, their exact number and distance were always uncertain.

Under the circumstances, the Highlander was suspected of being an informer, i.e., in communication with the enemy. It was shortly after the execution of Major Andre, and the enraged British were in no mood to let a man go who was accused of sympathy with the Americans. The soldier was taken before his colonel, and the witnesses of his presumed guilt told their story.

"What have you to say for yourself?" demanded the colonel, with a threatening frown.

"Only this, sir; I had got away slyly from my comrades to pray a bit while in the bush, and was coming back when the soldiers took me."

"Are you in the habit of praying?" demanded the officer.

"Yes, sir."

"Then pray now. You never needed it more in your life." And the colonel took out his watch.

Fully believing that he had but a few minutes to live, the christian soldier knelt and poured out his soul in such language as only a friend of God can use. All who heard it were astonished, the commander himself among the rest.

"Go," said he. "You have told the truth. If you had not been often to drill you could not have have done so well at review."—*Sel.*

Christ's Death and Resurrection.

There can be no comfort in contemplating only the dying of Jesus. All is dark, and dismal, and desponding around the tree on which the Man of sorrows hung. If we confine our meditations exclusively to the death of the Redeemer, our feelings will resemble those of his mother and of his mother's sister; of Cleopas, and of Mary Magdalene, who stood beside the cross and witnessed the expiring agonies, and heard the dying groans of the Master whom they loved. It is the resurrection of Jesus, taken in connection with his death, that is a source of comfort and of joy.

When the Sun of righteousness set behind the hill of Calvary, the disciples were left in darkness and in sorrow; but when he rose with resuscitated splendor on the third, the appointed day, the darkness was dissipated, their sorrow was dispelled, and they "rejoiced with joy unspeakable and full of glory." The apostles never preached the death without at the same time preaching the resurrection of Christ; as Paul in the fifteenth chapter of his first letter to the Corinthians tells us how he preached: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

His death was a sacrifice, or an atonement; his resurrection was a demonstration of his power to atone; for he was declared to be the Son of God with power by the resurrection from the dead. He was "put to death for our offences," but "raised again for our justification;" so that, as Peter says, we are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."—*Rev. D. Bagot, D. D.*

The Sons of Toil.

We have just been reading about the Prussian Royal Family. On the occasion of the Emperor's recent birthday, he was presented with an engraving by Prince Henry, and a book bound by Prince Waldemar, the younger sons of the Crown Prince. Each of the princes has learned a trade. The Emperor himself, it is said, is a glazier, and the Crown Prince a compositor. The German royal family have learned that there is no royal road to usefulness and prosperity; that they must become as the people to be able to rule the people. Reverses may come also, and it is well to be prepared; skilled workmen have little difficulty to procure employment.

Here you find the elements of strength. A people, from the throne to the cottage, skilled in some handicraft! What a lesson to American mothers and fathers who are bringing up their sons and daughters in idleness because of a false, yea, a sinful view of life. God designed that we should work, and because we have ignored this law of our being, the land is filled with idle tramps, too delicate to work, and too poor to get along without begging or stealing, or both.

As a nation, for fifteen or twenty years, we have been sowing to the winds, and are now reaping the whirlwind, and all because we have despised God's order, namely, work. A sensible writer speaks thus of the training of girls, and what he says about them applies with equal force to boys. He says: "The poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon the earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are very likely to become poor, and the poor, rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this."

By our very surroundings, God is daily teaching us the great lesson of work. See the husbandman—toiling early and late—that by and by he may reap the golden harvest. Our bread is taken from the soil, our clothing from the herds, our coal and the ores from the bowels of the earth. Indeed, the more precious the mineral, the deeper we must dig for it. The gold does not lie on the surface nor in the streets, but deep in the mines, and away from home comforts. Along the entire range of the Rocky Mountains, from Montana to New Mexico, among all their foothills, gorges, canons, valleys, and the beds of the rivulets, and among the fastnesses of the Sierras of Arizona, are thousands of experienced, eager, and persevering men hunting for "treasure signs." In the Black Hills, in Utah, in California, in Colorado, Nevada, Mexico, Wyoming, Australia, and Chili, there are myriads of keen-eyed, sharp-witted "prospectors" hunting, hunting, ever hunting for gold or silver. And in their [illegible]s endure hunger and fatigue, and this even[illegible]d great danger. Were it not for these busy men [illegible] wheels of commerce would stop.—*Sel.*

Prophets of Evil.

There is no special virtue in maintaining a constant croaking, which only has its ground in misanthropy or dyspepsia; but there are prophets of evil whose burden is from the Lord, and who, from the deepest convictions and most righteous principles, are led to speak plainly, and solemnly, and sternly, while others around them are saying soothing words. And though it is exceedingly fashionable to decry such persons as croakers and misanthropes, who, separating themselves from the sympathy and fellowship of humanity, only speak the evil which their hearts desire should come to pass, yet it will be found that in many cases such insinuations are unjust, and unwarranted by the facts in the case. Whenever we find ourselves disposed to reject the prophecies of evil, and the forebodings of devout men, it should be our first business to inquire whether sin and iniquity, either open or secret, is at the foundation of those things against which evil is denounced. If this be the case, we may be sure that the prophecy of evil is no idle babbling. When sin triumphs, wrath impends; and when iniquity prevails, the prophet of evil is the prophet of truth.

The world has been full of men crying "Peace, peace," when there is no peace. There were prophets of peace, no doubt, in the days before the deluge. There were prophets of peace in Jerusalem. Ahab had eight hundred and fifty prophets who all united to speak good of him—bloody villain though he was. When Jerusalem was doomed to overthrow, there were not wanting men who predicted prosperity and peace. And when the last day, the judgment, breaks upon the world, it will find men wrapped in slumber and saying, "Peace and safety," in the very face of "sudden destruction."

On the contrary, in "this present evil world," the prophets of God whom he has owned and honored, and whose predictions he has verified, have been to a great extent prophets of evil. Was not Noah a prophet of evil when he bore the solemn message that the world was doomed to destruction? Was not Jonah a prophet of evil when he cried, "Yet forty days and Nineveh shall be destroyed?" Was not Jeremiah a prophet of evil, when he warned the people of Israel's captivity and Jerusalem's overthrow? Was not Joel a prophet of evil, when he called men to mourn and weep, and heralded the coming day of darkness, judgment and distress? Was not Daniel a prophet of evil, when he foretold the overthrow of great nations, kindreds, peoples, and tongues? Was not Christ himself a prophet of evil, when he predicted the destruction of Jerusalem, and the judgments that were to come upon the world? And are not God's servants necessarily prophets of evil, while they walk in the midst of the riot and iniquity of an evil world, and warn men of the danger of judgment to come? There are men who heal the wounds of Israel slightly, and speak to please the fancy and to charm the ear; but the true servant of the Lord must "Cry aloud and spare not;" must lift up his voice like a trumpet, and show to the house of Israel their transgressions and their sins.

And they must not be deterred from this by fear that men will call them prophets of evil. Sin ever ends in evil. The only way to avert it is to leave the wrong and cling to the right. A voice of divine compassion bids men turn, and pleads with them, saying, "Why will you die?" But those who pass on, pass on to their doom. Let the faithful servants of God warn the unwary, and let no fear of men's rebuke hinder them, or cause them to shun to declare all the counsel of God.—*The Wayside.*

Christian Priesthood.

"All they that believe are now dignified to be priests unto God the Father. And this was signified by the rending of the vail of the temple at his death; not only that the ceremonies and sacrifices were to cease as being all fulfilled in him, but that the people of God that were before that vail, held out in the outer court, were to be admitted into the holy place, as being all of them priests, and fitted to offer sacrifices."—*Archbishop Leighton.*

"No priest can go further than entering into the Holiest; and there I do not want him, for I go boldly myself (Heb. 10: 19). The essence of a distinct human priesthood is to say we cannot, but must get others to go into God's presence, to offer our gifts and sacrifices for us. All christians are altogether priests; and let it be anathama to assert there is any other priest than he who is a christian; for it will be asserted without the word of God, on no authority but the sayings of men, or the antiquity of custom, or the multitude of those that think so."—*Martin Luther.*

Who is a priest? Not one who taketh this honor to himself; nor one appointed by man; but whom God appoints (Heb. 5: 4).

Whom has God appointed? His own beloved Son, Jesus Christ. "Thou art a priest forever after the order of Melchisedec" (Heb. 7: 17).

Has God appointed any others? "Ye are a royal priesthood." He who loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God. 1 Pet. 2: 5-9; Rev. 1: 6, 10; 20: 6; Ex. 19: 6; Isa. 61: 6; 2 Tim. 2: 21; 3: 17.

Have we the privilege of approach unto God? "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus—let us draw near" (Heb. 10: 19; 4: 6; Eph. 3: 12).

What is our office as priests? "To offer up spiritual sacrifices, acceptable to God, by Jesus Christ" (1 Pet. 2: 5; Mal. 1: 11).

What are those sacrifices? "By him therefore, let us offer the sacrifice of praise to God continually" (Heb. 13: 15).

Has God set up some of his priests above the others? No such enactment is to be found. "All ye are brethren;" "members of Christ's body;" "heirs of God, and joint heirs with Christ" (Matt. 23: 8-10; Eph. 5: 30; Rom. 8: 17; Mark 9: 35; Luke 22: 26; Gal. 3: 28).—*Sel.*

Killing Preachers.

While swiftly gliding along on the cars a few days ago, my attention was called to the conversation of two ministers, by a very singular remark made by one of them to the other, which caused me to give some attention to the conversation. The remark was this, "*I feel just like a whipped cat to-day.*" I soon learned by giving attention that they were both returning from their preaching points, or places of preaching, and had not been compensated as they ought to have been; the result was they were feeling bad. The one had only received twenty-five cents for his labors Saturday night, Sunday, and Sunday night; while the other had not received anything, that I could learn. Both were good men and good ministers, and had been highly complimented for their good discourses delivered on Lord's day.

Now, why all this? There certainly must be a wrong somewhere. Again, I heard one of them remark, that he once left his home during harvest time, by the earnest request of his brethren, and held a protracted meeting which resulted in the accession of forty-five members to the church. The officers had promised that he should be well rewarded for his labors, and at the close of the meeting, and just before leaving for home, the minister received quite a wad of money, which he felt considerably elated over, and started on his way home rejoicing, thinking that he had done a good work and had been sufficiently rewarded for it; but not yet knowing *how much* he had received, his curiosity induced him to count, and to his utter chagrin he had only received $2.50 for his ten or fifteen days labor and forty-five accessions to the church—and upon arriving home found he had lost *by his absence* no less than seventy-five dollars worth of grain, hay, etc., that he might have saved had he remained at home. "*Only think*," said he, and then paused, failing to find words suitable to express his mind in a becoming manner.

Now, brethren, truly, is this not killing to ministers; and I may justly add, is it any less killing to churches that so act? I have in my mind now another circumstance, which I will relate. A good minister having been earnestly solicited quite a number of times to hold a meeting at a certain country church, finally sent his appointment, paid his hack fare (full at that) to one of *their own brethren*; held a good meeting with excellent results, closed the meeting and received not one penny, and then had to walk home or get home the best way he could at that! Now think of this, brethren, you who are the guilty. Do you not realize that you are killing, not only the ministers of our land, but the cause also; for how shall they hear without a preacher?

You talk about keeping ministers humble by not paying. We say, keep them humble by keeping them alive, and by letting them know that you are willing that they should live as well as you.

You say you are not able to pay. We say you are able, and prove it by showing you that you spend more money each year, for the unnecessary use of tobacco and cigars, than you spend for the preaching of the gospel. Give your tobacco, cigars, circus and theater money for preaching the gospel, and your preachers will live, and grow, and prosper, and so will your churches; your neighbors will hear the word of the Lord, which is the power of God unto salvation to every one that believes.

Now, in conclusion, I ask, did you ever know of a church that was starved out by paying too much for good gospel preaching. No, sir, they are not on record; but those who pay the most, receive the most, are most prospered, and in the best condition; and those churches that pay the least in proportion to their worth are the poorest off, are generally starved nearly to death, have but little influence in their neighborhood, which is the natural result. Now, brethren, whoever you are and wherever you be, for the Lord's sake and for the sake of poor suffering humanity, do release yourselves from the crime of killing preachers, if you expect to be released from the curse of deadness that is upon you.—*Alpha, in Christian Standard.*

Strength.

"That is the best rope in my store," said a dealer in cordage, pointing to a not very large rope which lay coiled up on the floor.

"In what way is it best?" I inquired.

"In strength," he replied.

A friend who was present pointed to a much larger rope near by, saying that it must surely be much stronger, for the size was greater.

The man of rope then went into a description of the process of manufacturing the different kinds of ropes, from a whale line up to the largest hawser. His explanation was so clear, that we readily saw that a cable owed its strength, not so much to the amount of manilla it contained per fathom, as to the close union existing between the fibres, or, in other words, that a pound of manilla made into a loosely twisted rope, one foot long, would not be so strong as the same amount of material closely twisted; or, more properly, a loosely twisted rope, weighing a pound to the foot, would not be nearly so strong as a hard twisted rope of the same material and weight; and yet the loosely twisted, weak rope would look the largest of the two.

A familiar example of this is shown by the shoemaker, who untwists his hempen thread when he wishes to break it. This untwisting does not rob the thread of a single fibre, and yet it is so weakened, that the thread, which before almost defied man to break it with his naked hands, will now part with such ease, that it can hardly be called breaking, very few of the fibres holding firmly enough to require fracturing. Its strength depended more upon the close union of the fibres than upon their individual strength.

It is not unusual to find persons who, like the rope dealer's friend, look upon size and strength as synonymous. This impression is much more general than some would suppose. We frequently hear people speaking of some unusually large man, saying, "Just look at him; I would not like to have him take hold of me." Or of a church, "It is a very strong church—over three hundred members." Corporations are judged in the same manner—the number and wealth of its members being taken as the standard of its strength: and yet the fallacy of this is apparent to any who will take the trouble to examine the facts of the case. Great size does not always indicate corresponding strength. Even in physical contests the largest does not always prove the best man. That this is true of individuals, probably no one will dispute. Yet many who acknowledge this are unwilling to apply the same line of reasoning to societies, to whom it is certainly more applicable than to individuals. Probably many of these same false theorists could recall circumstances that would clearly disprove their own theory of strength in proportion to size. In fact, we are certain that the most striking illustrations of this are found in the case of numbers in societies, whether social, educational, political, or religious. "Many men" are likely to have "many minds," and instead of a unity of purpose, there will be more or less individuality—they will be less closely united. As great bodies exert a more powerful attractive influence upon the lesser, so two or three great minds, running in different directions, will soon be surrounded by their attendant satellites. Thus our society is split into factions. And so completely is this untwisting sometimes done, that societies composed of hundreds, or even of thousands, are often broken in two with as much ease as the shoemaker breaks his thread. Surely the strength of the family, society, association, church, state, or nation, depends upon the close unity existing between the individual members.—*Pestle.*

The Sermon.

Faith.

A SERMON BY D. L. MOODY.

I want to call your attention this evening to what many of you will call a very dry subject. The subject is "Faith;" but it is a very important subject, if dry, for we read that without it it is impossible to please God—you will never see the kingdom of God without it. In the eleventh of Hebrews we read: "Now faith is the substance of things hoped for, the evidence of things not seen." Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith, Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh. By faith Enoch was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony, that he pleased God." So on by faith. I think the word occurs fourteen times in that one chapter; by faith they overcame the world; by faith they subdued and conquered the enemy. Every successful man we read of in the word of God has been a man of faith. Now, we just want a correct definition of faith; for I believe a great many people stumble right here. It is the depending upon the veracity of another. Two things are necessary to it—knowledge, and assent. There is a third, however—laying hold of it; and that is the kind of faith we want here to-night. Faith says, "I will have it because he is willing to give it to me." Faith is the foundation of all society. There is not a man in business but would be bankrupt in a few days if it was not for faith. There would be a run on every bank to-morrow if it was not for faith. It is not some miraculous kind of faith. A great many people are looking for some mysterious kind of faith by which they are going to reach out and take Christ. Faith is outside and not inside. It looks right over all mountains and difficulties. The moment we have faith in God, that moment these doubts are scattered and we walk in an unclouded sun. I want to call your attention to one thought right here. One reason why so many people are confounded about faith is because they put confidence in man and get deceived, and therefore think that God will prove untrue to them.

Look at the seventeenth of Jeremiah and the fifth verse: "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." A man who has not faith, the promises of God are nothing to him, because he don't believe in them. "Blessed is the man who trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drouth, neither shall cease from yielding fruit." It then goes on to say that the "heart is deceitful above all things and desperately wicked." In other words it says, Don't you trust your own heart. I would a good deal rather trust in God's word than in my own heart. My friends, your hearts have deceived you many a time; if we trust in them we are just as sure to fall as the sun is to shine in the heavens, because we are not strong enough to stand alone. If our trust is in God we will be established.

Look at the 146th Psalm and the third verse: "Put not your trust in princes nor in the son of man in whom there is no help: his breath goeth

forth; he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Now my experience has been this: that whenever I find a man or a woman in the world trusting in God fully they have peace and joy all the time. But if your trust is in some creed or church you meet with some disappointment. If a man puts his trust in God he never is disappointed. That is one reason why so many christians are in darkness, trouble and sorrow, because they put their trust in some institution of man.

Why, I noticed that during the war, thousands of soldiers had been members of some church; but when they got away from the church and ministers, how many of them fell. But the man who had learned to trust in the Lord stood as firm in the army as a rock in the mountain. So, my friends, Christ says, "Have faith in God." The moment we put our faith in God, and get established in that one doctrine, we stand so that the waves of hell can't lift us from that rock. There was nothing our Lord found on earth he was so much pleased with as faith. Wherever he found it he delighted to bless those coming to him full of it. Now, my friends, let us get our eye fixed on him and have faith in him and his work.

After going along the whole line of faithful men in this eleventh chapter of Hebrews he begins in the twelfth chapter: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Take your eyes off Enoch, and Abraham, and Noah. These were very good men, but we cannot afford to trust them. This is a great cloud of witnesses, but we have something better; we have Jesus, the author and finisher of faith. Some people say it is all right if they are only sincere in what they believe. This is one of the devil's great lies in the present day. Why, the most sincere men I ever read of was those on Mount Carmel. They were terribly in earnest as they cried out: "O Baal! hear us; O Baal! hear us."

I remember once reading about a man who was going up in a balloon. All was arranged. They were just untying it, but they happened to cut the only string which fastened the balloon. There were two men there. One of them seized the rope and was carried up into the air—the other didn't lay hold at all on the balloon and he was safe. The man who seized the rope was in earnest in what he did, but he was lost. So it makes all the difference in the world whether we believe the truth or not. Now, my friends, just see what you believe. Paul tells us to be ready to give a reason for the hope that is in us. I remember meeting a man in Europe, and asking him whether he was a christian or not. He said he believed; I asked him what he believed. He said he believed what the church believed. I asked him what the church believed. He said it believed what he believed. There are a great many in the church to-day like that man. They go to church, but don't know what the church believes. The next question which comes up is, How are we going to get faith.

How many times I used to pray myself, for faith, and did'nt get it, because I didn't understand the word of God. The way to get faith is to get acquainted with God. Job says, "Acquaint now thyself with God and be at peace; thereby good shall come unto thee." When I first got acquainted with Mr. Sankey, six years ago, I hadn't much faith in him, because I did not know much about him; but now I have a good deal because I know him well. So, my friends, the more a man gets acquainted with God the more faith he'll have. Christians have tried God in affliction, and have found him to be true, and they say, "Yes, I know him; I have believed God and he has never deceived me."

Now when these infidels talk against God they talk against some one they know nothing about. Forty-eight hours ago a man came to me and began talking against a man I was acquainted with. I asked him if he knew the man against whom he was talking. He said, "No, sir: I don't know him, I never saw him." "Then," said I, "I contend you have no right to judge." If you want to know about God you don't want to go to men who don't know him, although some men go to hear some scoffing infidel speak and take it all in. Take this book, my friends, and read about God. Twenty-one years ago I first became acquainted with God, and I have a hundred times more faith in him now than then. The more I know him the more faith I have in him. Suppose there is one man in this audience I had known for twenty years. Suppose he had made me ten distinct pledges to be fulfilled in ten years, and suppose nine years had rolled away and nine of those pledges have been fulfilled, and there is yet another year to fulfill the last; haven't I reason to believe he will fulfill it?

Men stand up and say, It is a blind faith and a leap in the dark. I deny it. These men that are talking about God and against him don't know him. I remember being down in Mobile, in Alabama, one time. It was a beautiful evening, just before our meeting was held. While I was talking to a gentleman, he took up his little boy and put him on a post about eight feet high and told him to jump. The little fellow leaped right down into his arms. He put up another little boy and he also jumped into his arms. He then picked up a larger boy and asked him to jump, but the boy trembled and cried, and wanted to be taken down. The gentleman begged of him to jump, but no, he wouldn't. I said to the gentleman, "I would like you to tell me about that—how is it that boy is afraid?" My friend said, Mr. Moody, that wasn't my boy. These infidels won't trust God, but the man who has tried him knows he is true. The moment you get acquainted with him that moment you will have faith in him. Take these people who know their Bible from back to back, and you will find they are not shaken by every wind of doctrine. My friends, let us take the word of God and let us study it. Now in the twentieth chapter of John and the thirty-first verse, we read, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." Now the whole Gospel of John was written for one purpose. What was it? That man might believe Jesus Christ was the Son of God, and by believing have life. Take up the Gospel of John at the very beginning and we read that "he came unto his own and his own received him not; but to as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." And every chapter of John speaks of believing.

My friends, have faith in Christ. Now if you want to have faith in him, read the Gospel of John over carefully. John was his bosom companion, you know; he laid his head on that bosom and felt the beating of his heart. Not long ago a man came to me and said, "Mr. Moody, which is the best "Life of Christ?" "The one written by the man named John," I said. "I don't think you will find a better life than the Gospel of John—read it carefully." "Now," you may ask, "How am I to get faith?" The apostle says, "Faith cometh by hearing, and hearing by the word of God." As Isaiah says: "Lord, who hath believed our report?" That is how we get it, by just coming to the word of God. God says it. Then believe it, and that is all; for if he says it, shall he not make it good?

For six thousand years the devil and man have been in league to break God's word, but they have failed. Until an infidel comes and shows me how God has broken his word, there is no ground for unbelief. There is a story told of Napoleon the First, how that he was out reviewing his army one day, and his horse became frightened and ran away. One man in the ranks saw the the Emperor's life was in danger, and at the peril of his own life he seized the bridle and stopped the animal. The Emperor at once made him captain of his body guard. The man took him at his word and soon took his place at the head of the column. An officer ordered him back. "I am captain of the Emperor's body guard," the soldier said. "Who said it?" asked the officer. "He said it," said the soldier, pointing to the Emperor. That was enough. "He said it." So if God says a thing, that is enough, let devils and hell and infidels combined, say the contrary. My friends take him at his word to-night. He is worthy to be trusted.

This unbelief was the greatest enemy Christ had to contend with on earth, and it is the very thing which keeps back the blessing in our churches. Unbelief is telling God he is a liar. Some people think it a great misfortune that they haven't got faith. May that idea be swept out of this building to-night, and may we have faith in a living God. Some people say, "I am glad, very glad, you have such faith, Mr. Moody; I wish I could have it, but I am so constituted I cannot have it." Others say, "I don't feel it;" but God does not say "feel" it, but "believe" it. Suppose one of my friends here on the platform asked me to his home to morrow, and I said, "Doctor, I would; like to go very much nothing would give me greater pleasure; but I don't know how I'll feel to-morrow." "Why, what do you mean, Mr. Moody? Are you sick?" "No," I say, "I was never better in my life." "Why, what then do you mean?" "Why, I am so constituted that I can't believe you have invited me." What we want, each one of us, is to take God at his word.

Another class of people don't know whether they have the right kind of faith. Instead of looking away to Christ, how people are all the time analyzing their faith. What we want is Christ, and faith is just the hand which reaches out to Christ. I remember Mr. Morehouse, when he was here a few years ago, used an illustration which fixed itself on my mind. Supposing I meet a man on the street whom I have known to be a beggar for a long time and I see him dressed in a fine new suit of clothes and I called out, "Hallo, beggar, what has come over you?" "Don't call me a beggar, Mr. Moody." "Why, ain't you a beggar?" "No, sir, I am no beggar now." "Is that so—how is that?" "Well, I was coming down Madison street early this morning and I met a business friend and he just put $10,000 in my hand, and I put it in the bank." "You don't say; how do you know you got it?" "Why, he put it in my hand." "How do you know you have the right kind of hand?" "Why, I've got the money and that's all I want." My friends, lift up your eyes to the Master to-night, and make up your mind you will trust him. Let us away with every false refuge and put our trust in the living God. Is there a man or a woman here to-night who will take God at his word?

Is not that wisdom that leaves nothing for a dying hour?

The wise are they who distinguish clearly between the law court and the equity court.

Indolence is a stream which flows slowly on, but yet undermines the foundation of every virtue.

Advent Christian Times.

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WILLIAM SHELDON, - - }

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CHICAGO, WEDNESDAY, JULY 4, 1877.

THE Danube is crossed by the Russians, the Suez canal is defended by the English, the Turks are falling back towards Constantinople, and thus the war in the East is progressing gradually towards its ultimate results, viz.: the overthrow of the Mohammedan power.

A GREAT question among financiers is, What is a dollar? A silver coin is not a dollar, a greenback is only ninety-five cents, and a gold coin is more than a dollar. But every thing that we get in this office goes at par except mutilated scrip. Send us silver, greenbacks, (gold is out of the question), anything but mutilated scrip. Do not be afraid that we will not allow you full value, for we will.

WE call attention to the unusual inducements offered by our Business Agent for new subscribers, by way of premiums. There is a high cash commission of twenty-five per cent., and also some excellent works, for a limited number of subscribers, if any prefer them. The Emerson Binder is a very valuable cover, and the excellence of it is increased by the fact that each paper can be bound in, one at a time as they come, without disturbing the rest. We think every one who wishes to preserve their papers or magazines will like it. Turn to the Business Agent's column and read the list of premiums.

CAMPAIGN PAPER.

Bro. A. Armour writes suggesting the publishing of a "special campaign number of the TIMES" for the issue of our paper one week. The object is to have a particular issue of the paper that is a little more choice in its reading matter, and more carefully prepared than the usual issues, so that they could be circulated with profit among the people. The preparation of such a paper would undoubtedly work well, provided we could procure orders ahead for them to be circulated. If the brethren of each place would find out how many boxes there are in their postoffice, and then send on orders enough to put one in each box, it would get the reading of the paper before many people. We do not think our regular quality of paper or reading matter is in any way very objectionable for such purposes, but we could make a special number a little improved from the regular ones, very likely. The only objection to it is that it might not be exactly considered a sample, but an extra. However, if brethren wish such a number issued for more general circulation, and will send in orders for extra quantities at $2.00 per hundred, more or less at the same rate, we will announce such an issue in August. Let us hear from you who wish them, immediately.

TOTAL DEPRAVITY.

A sister writes to us that she wishes us to publish our views on the subject of total depravity. The discussion and dissension that arose years ago upon this subject, owes its origin mainly to the use of terms that are not scriptural. It is often the case that persons differ materially upon terms of expression, while they nearly agree in their ideas. The object of all christians should be to see how near they can come together, rather than on what they can separate and create division.

The words "total depravity" are not found in the Scriptures; and as the Scriptures are the only true criterion of doctrine for the church, the use of its language is all sufficient to define the truth. There are many passages in the Bible that speak of man's condition by nature, strong samples of which are the following: "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17: 9)? "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7: 18). "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Such Scriptures are not difficult to understand. Every christian will readily assent to them. They describe the condition of the man who is not sanctified through Christ Jesus. They speak of elements that can never enter the kingdom of God. Do they express total depravity?

Webster defines depravity to be, "The state of being depraved, or corrupted; a vitiated state of moral character; want of virtue; extreme wickedness; absence of religious feeling and principle." If this be depravity, then total depravity would be a total absence of religious feeling and principle, and a continuous condition of want of virtue. Such might be attributed to Satan, but not to man, unless his career of sin has been such as to cause him to be wholly Satanic.

The Scriptures which we have quoted speak of the entire infection of the natural man by the principle of sin, but they do not give us to understand that the man cannot be saved from this principle. For this very purpose of salvation, the Lord Jesus came into this world. His work through the Spirit is to root out the principle of sin entirely from man, to relieve him of his depravity, and cause him to be "pure in heart." This being true, we conclude that total, or continuous depravity, is not the condition of any except those who have so resisted the Holy Spirit as to be no longer the subjects of its strivings.

Total depravity finds the man in an unsalvable condition. Depravity admits an entire lack of virtue on man's part, but also admits the possibility of virtue being infused within, so that the heart becomes renewed. The carnal mind cannot be made subject to God; hence it must be put away. A spiritual mind must take its place. But the organs of the brain that caused mind to exist are the same as before, only they are sanctified by the Holy Spirit. Thus the man is a new creature, and holiness takes the place of depravity.

REAPING BEFORE SOWING.

Men generally love to reap, but they dislike to sow. We do not refer to sowing and reaping common grain, for farmers see the necessity of sowing before reaping, and so willingly abide by it. But in matters pertaining to the Lord's service, men are very anxious to reap, but are very unwilling to sow first. And very strangely enough, men get the idea that they ought to reap first, and that they cannot sow until they get a harvest from the Lord in order to furnish them with the necessary seed. They frequently thus state it in their prayers. They ask for an unutterable fullness so that they may be able to sow the seed of truth. They hold back from taking any part in church service until they are pressed into it by an overflow of the Holy Spirit.

So also in benefits of a temporal nature as connected with God's work given to christians to perform. They would give into the Lord's treasury if the Lord would first bestow bountifully upon them. If the Lord will but give to them a great deal, they are willing to give to him a little. Although Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together;" yet they think it should be reversed, and the good measure should be given to them first.

The Lord's order in grace is the same as in nature: if a man does not sow neither shall he reap. How many of us are trusting God, believing Jesus' words, and acting upon his teachings? The same carnal disposition which leads one to refuse to sow of his money or of his spiritual testimony unto the Lord until he himself is over abundantly supplied, will also close the heart against giving after the harvest is reaped. If such give at all, it is not in humility, as it should be, but with great ostentation and pretended condescension. The same selfishness they possessed before they became rich, is increased as their riches increase. The means of disseminating truth come not from the rich as a general rule, but from the laboring and the lowly.

Under Moses the people were asked to give a tenth after their harvest. But they did not do it. They let the table of the Lord be lean, and thus lost all their blessings. Christ superceded Moses. His teaching was to first sow, to first give, even if you give *all*, and the sure blessing will come. Did he blame the widow for giving her last farthing? Do you think she starved because of it? Did any one ever starve because they gave to the Lord? Faith says, "Sow first and reap afterwards." Let us live by

faith, and use our means to help on the cause of God. It is not fanaticism to believe the Lord and to trust his word. Faith will be tried, and men will learn what it is to follow Jesus, if they give as directed; but his word will never fail. We speak from positive experience. Would you reap a harvest? Then sow the seed.

All scattering of seed is not sowing. He who merely feeds the fowls does not sow. He may raise fowls and eat them, but he does not reap grain. So a man who gives up his substance to every passer-by, or contributes to every cause that presents itself, need not wonder if he never sees any harvest. But the cause of the Master is ever where it can be reached, and he who "goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

NOTICES.

We thought we would not publish any of the friendly notices of our new form of paper, which our exchanges have given us, because it would look too much like the TIMES praising itself; but as some of our subscribers are very anxious to see what is said, we give a few from outside sources, that is, from those who do not sympathize with us doctrinally. The first is from the Chicago *Inter-Ocean*. It says:

"The ADVENT CHRISTIAN TIMES, of this city, formerly a folio, comes out in an octavo form, with a new head, and is very neat and attractive in appearance."

The following is from *The Standard*, the organ of the Baptists, published in this city. It says:

"The ADVENT CHRISTIAN TIMES, of this city, came out last week with a new head, new type and in a changed form. It has now sixteen pages. The TIMES is the very well conducted organ of our Second Advent brethren, as its name indicates, and now presents a neat appearance."

The next is from the *Banner of Holiness*, published in Bloomington, Ill. It advocates partlcularly the theme of holiness, as its title indicates. It speaks as follows:

"The ADVENT CHRISTIAN TIMES comes to us this week enlarged and much improved in form and style. It is now a sixteen-page journal, containing much reading. The paper is the organ of the Western Advent Christian Publishing Society, of Chicago, and is published in that city. It is ably edited by Frank Burr, who is an earnest and excellent minister of the Second Advent Christian denomination. The TIMES is a most welcome exchange, and we are glad to know of its prosperity."

We give one more taken from the *Advent and Sabbath Advocate*, the organ of the free Seventh Day people, who are opposed to following the visions of Ellen White. They are not quite so proscriptive in their fellowship as those whose head quarters are in Michigan. Their paper is published in Marion, Iowa, and says of us as follows:

"The ADVENT CHRISTIAN TIMES published at 91 South Green street, Chicago, Ill., comes to us enlarged and changed to an octavo form of sixteen pages, the same sized pages as the *Christian Union*. It presents a neat appearance, and no doubt will meet the approval of its patrons. Though the Western Advent Christian Publishing Society is considerably in debt, yet they manifest a good deal of enterprise and we judge are improving their situation. The paper is devoted to the general features of the Advent faith, the signs of the times, the nature of man, and the hope of the gospel, but opposes the observance of the seventh day in the week for the Sabbath, the restoration of literal Israel, and the millennial period being one of restoration."

ACCEPTANCE WITH FEAR.

I am asked to accept the situation of a contributing editor of the A. C. TIMES. I have sent Bro. Burr a letter of acceptance but I have my fears. My time is already nearly pressed with duties. I never was busier in my life. I never had so little leisure as now. California is no place for any but workers. I fear want of time to do successfully this new work. I suggest that the readers of the A. C. Times pray daily for all its editors that God may move their hearts through their pens. Under the special blessing of God a christian can, in a brief space of time, think much, speak much, and—why not write much. Helped by fervent, effectual prayer, we may yet succeed, and never regret our acceptance with fear. H. F. C.

AT our last communion season at Vallejo, Cal., we received eight into the church. Others will join soon. Our tent is gathering souls to Christ and in the first place of its labors will result in the establishment of a good church. Eleven have already been baptized, and more than thirty reclaimed and converted. We expect a good Conference in San Francisco, and hope that that suffering church will be greatly helped.

H. F. C.

Church News.

ELD. D. MATHEWSON preaches in Nevada, Ohio, on Sabbath, July 8th.

ELD. J. F. ADAIR immersed three new converts to Jesus, on Sunday, June 17, near Seymour, Iowa.

ELD. M. MCCULLOCH, of Ionia, Warren county, Ill., is at liberty to visit or locate with any church in the western states that may desire his labors.

ELD. C. H. WILLIAMS, Martville, N. Y., writes: "The Lord is blessing my labors. A few have recently volunteered to follow Christ. Praise the Lord!"

DOES your subscription expire in July? Please look at the date by your name and see. If you cannot possibly send on money to continue it, then send us a postal-card stating that you want us to continue it, and telling about when you think you can pay. This will only cost you one cent, and will secure you the continuation of the paper.

ELD. MENDENHALL writes that the late Quarterly Meeting of the church in Lexington, Mich., was one of good attendance and spiritual interest. Also that he lately made a trip to Sweaborg, Canada, holding four meetings, and visiting among the brethren. His recent lecture on tobacco will be sent to any one ordering of him, for two three-cent stamps.

Reports.

Another Annual Greeting.

MARY. A. TIBBETS.

How precious is the warm, cordial greeting of christian hearts after the separation of a year. This was the experience of myself and husband as we arrived at Jeffersonville on the 7th instant, at the home of our beloved and venerable brother, Dr. N. Field, where we not only shared their large hospitality, but the fellowship and communion of saints, always so dear to our hearts. It was our privilege to meet with the church in their Wednesday evening social meeting and with them bear testimony of the loving kindness of our blessed Lord and Saviour, and our hope in his soon coming to set upon his glorious kingdom and bestow upon his waiting children the long-promised inheritance. At the close of the meeting, the Doctor buried one sister in the likeness of our Savior's baptism and death; and though she sighed as her feet touched the dark waters, she came up out of that imitative burial rejoicing and praising the Lord aloud for the joy she felt in this act of obedience to his divine command.

The next day we found the home of a dear relative, Eld. E. F. Dolph, the pastor of the principal M. E. church of the place. He is an earnest, spiritual worker, and ready to receive the truth of God's holy word irrespective of sectarian trammels. The meetings of the Y. M. C. A. were in full force in his church, where we gladly repaired in the evening to hear these noble workers speak forth the gospel message in its native simplicity. The meeting was too interesting to give anything but a brief notice here. The most soul-striking speech made was by a reformed inebriate, who told his thrilling experience of being plucked as a brand from the burning, by the labors of this noble band, who like our Savior, are going about "doing good," in the highways and hedges, reaching far down into the haunts of vice to rescue the fallen, the outcasts of society, bringing them in contact with the glad tidings of salvation, which, in the above case, was gladly accepted. And he who had known only a street education, vicious companions, had thirty-one times been behind prison bars, had delirium tremens twice, had been five hours laid out in the dead house, yet amid all this sorrow and degradation, the grace of God found him, made a man of him, and gave him the prodigal's welcome and sent him forth an humble and earnest minister of the gospel that had brought him out of darkness into its marvellous light.

We also met at the house of our brother, a converted Indian minister, who was seeking aid to help him in his arduous work in the Oneida tribe, where he belonged. It was truly interesting to hear him talk and tell his love for Christ and his cause, and yet sad to hear him lament the obstacles put in his way by the white men who were found low enough to exchange intoxicating drink among his people and receive in return their merchandise. "O," he said, "this rendered their naturally savage life so much harder to overcome; but God had blessed his labors in the conversion of many to the truth of the gospel." And as we all bowed together and listened to his humble and intelligent prayer, my heart went out in gratitude and praise to God that it was written, "He that feareth God and worketh righteousness" in any nation under heaven is accepted of him.

We next proceeded to New Albany, where we were received with a cordial welcome among our friends, and very soon after our social greetings were exchanged, came the inquiry about the progress of Advent truth, more fully introduced in their midst, during the past year, by the weekly visits of the A. C. TIMES, which they are learning to prize very highly for the truth's sake. In the evening we were honored with a visit from Mrs. C. E. Gierlow, a lady noted in that place for her gospel readings and teachings in the meetings of the Y. M. C. A., and other churches. She is a lady of scholarly attainments, and above all, a most extensive knowledge of the blessed word, a clear understanding of the prophecies, which make her very useful in the community where she lives. She has been a strong Adventist for many years and has used her large influence in promulgating the doctrine of our Lord's second advent. Other prominent and intelligent ladies joined our social circle the two evenings we spent there, and I think we all felt, while talking about the glorious truth of God's word, of which Jesus and his resurrection coupled with

his soon coming, was the center, that the Bible was indeed a "light to our feet, a lamp to our path." My heart greatly rejoiced to see those dear friends so ready and willing to hear those great central truths that distinguish us from the common and popular teaching of the present day.

But the parting time came with all those loved ones at the different places, and we arrived home safely after a most joyous visit of ten days, and yesterday met with our dear church, engaging in the Sunday-school, listening to a good sermon by the pastor, then commemorated the emblems of our absent Lord in obedience to his word "until he come." In the afternoon at four o'clock we met for social meeting, where we had a spiritual feast. Thirteen testimonies were given by brethren and sisters whose hearts seemed filled with love to Jesus. We were glad to meet so many and see them so happy, but regretted the absence of some of our working members who had gone to carry the glad tidings to other neighborhoods. We reported the progress of the cause, and the christian greetings of those of "like precious faith," and now we feel like pressing forward, more than ever, to that "general assembly and church of the first born," which Jesus will inaugurate when he comes. Then let us be faithful to our trust, as the children of God, so that whether "we eat or drink," or visit, we may "do it for the glory of God."

Volga, Ind.

Conference Report.

The third Quarterly Conference of the Advent Christian Church for St. Paul district, Minn., for 1877, was held with the Advent church in Monticello, commencing May 19, and holding over the Sabbath. Elder M. Wellcome and Elder O. R. Fassett, present. Services commenced at half past ten Saturday morning; preaching by Elder O. R. Fossett. In the afternoon, covenant meeting. A good number were present. It was a season of interest and of profit.

After the covenant meeting the Conference met for business. Elder M. Wellcome, President, in the chair. Minutes of last Conference were read. Objection was made by Elder Fassett to the clause, "Showed a lack of interest," as charging the ministers with lack of interest in not attending the Quarterly Conference, when the fact was, they did not receive notice soon enough to provide for appointments that were then out. The objectionable clause was voted to be erased, and the records, as amended, approved.

Elder Fassett reported: Am still at work in the old field, myself and companion. Our work is increasing in interest. Am laboring in three counties.

Eld. M. Wellcome reports: Am laboring at Monticello, Otsego and Lilly Pond. The interest has been increasing during the time that I have been at work. Am trying to live in such a way that when the Master comes he may say, "Well done."

Eld. L. F. Cole reports by card: Am unable to be present; am still in the work and in patient waiting for our Lifegiver to appear.

Bro. Flemming reports the Otsego church as in a prosperous condition. All interested and alive. Have an interesting Sabbath school. Teachers, 7; scholars, 57.

S. Wilder reports the church at Monticello as working in harmony and peace together with the pastor. Our number is 37. Two have been dropped by vote of the church, and six by their own request. Sabbath school increasing in interest. Officers, 4; teachers, 8; scholars, 48.

Bro. Snow reports the reasons why the Big Lake church disorganized: The church was composed mostly of members converted under the labors of Eld. S. C. Wellcome, and being on the other side of the river, thought it better to be in a church by themselves, but have found it difficult to sustain the church meetings; and as difficulties have been removed, we have voted to disorganize and unite with the churches at Monticello and Otsego. Nineteen members of Big Lake church were then voted in as members of the Monticello church, and the right hand of fellowship given to those present.

Bro. J. Frank Smith reports the church at Minneapolis by letter: Number of members, 38; united with the church within the past few months, 6; and several more are expected to unite with them soon. Bro. F. A. Baker took charge of the church the last of November, 1876. His labors have been blessed of the Lord and some were converted. Our meetings are well attended, and the prayer-meeting specially blessed. Our meetings continue lively, and to those who enter into the work, profitable. If convenient, permit us to have the next Quarterly Conference.

Saturday evening, Eld. Wellcome being unable to be present, Eld. Gleason, pastor of the M. E. Church, preached a good, practable discourse.

Sabbath morning, a goodly number gathered for love-feast, and the good Spirit went from heart to heart. Eld. M. Wellcome spoke from 1 John 3: 1-3, to a good and interested congregation. The meeting was a success throughout.

May the good Lord keep us faithful amid the perils of these last days, and gather us all into his everlasting kingdom.

SAMUEL WILDER, District Clerk.

Conference Report.

The Conference of the Church of God, of Minnesota, held its Quarterly Meeting with the church at Rice Lake, commencing Friday, 4 o'clock, p. m., June 15th, 1877. The house was well filled.

June 16. Assembled at 9 o'clock. Prayer by the President. Letters from the churches read. Some are thriving, others are only holding their own. The President's address was appropriate.

The ministers present were Joel Raymond, C. D. W. Scott, Wm Parson, W. M. Allen, J. L. Chadwick, S. P. Matheny, and E. E. Toms. They have been laboring in different parts of the State, and sinners have been brought into the fold.

An invitation was given to those that were determined to start in the work of the ministry. Bro. Ira Gleason arose to show his determination to labor in the Lord's vineyard.

The following officers were elected for the ensuing year: President, C. D. W. Scott; Secretary, J. L. Chadwick; Treasurer, Wm. Parson.

Resolved, That we hold our next meeting at Ottawa, Lesueur Co., in September. Adjourned.

On Sunday, the 17th, assembled at 9 o'clock, for love feast. The Lord opened the windows of heaven and blessed his people. The meeting held about one hour and a half. There were 61 testimonies, and 57 hymns sung. The time was well occupied.

The preaching was done by Eld. W. Parsons, C. D. W. Scott, W. M. Allen, and S. P. Matheny. The house was too small to hold the assembly, though of good size. Many stood outside, by the windows, to hear and give in their testimonies.

J. L. CHADWICK, Secretary.

Correspondence.

From Bro. L. J. Davis, Winchendon, Mass.

BRO. BURR:—I received the first number of the TIMES in its new dress and form last week, and I was truly delighted with it. I think it is very attractive now, in its appearance as well as in the matter it contains. May God bless you and all of our precious faith; and may he prosper our paper and all its interests. Although I live in the East, yet I am very much interested in the prosperity, and spread of the cause of truth all through the West, as it is reported from week to week in the A. C. TIMES. I hope to write a word for the paper soon. Yours in Christ.

From Eld. J. C. Smith, Arvonia, Kan.

BRO. BURR:—I find the first copy of the A. C. TIMES in its new dress. I think the improvement is good, and I pray the Lord to bless its issue. By the help of the Lord I will do what I can to introduce the A. C. TIMES. My heart is with you in the great work. The Lord bless you with vigor and strength. We have had a blessed grove meeting of late; had a good season in scattering the precious seed. Three preaching brethren of the M. E. Church were present. God is at work, time is short, and the kingdom is nigh at hand. May we meet and shine forth in that kingdom is my prayer. Yours truly, in gospel labor, with all the children of God.

From J. S. Lawver, Columbus, Kan.

BRO. BURR:—Well, here comes the ADVENT CHRISTIAN TIMES in a new and convenient shape for preservation. After all, it is the man at the helm that makes the paper. I hope the Lord may bless you for your labors of love and making the TIMES a success. Yes, what a blessing it is to keep the *truth* before the people; keep it before the people, say the politicians. Why not more so, those who look and love the appearing of the Great King, who is to set up a righteous Government on the earth.

I hope the TIMES will speak out boldly as of old against the compromising of any truth; not some particular truth, but *any truth*. No, Bro. Burr, do not expect to make the truth popular. A sister told me yesterday, one whose brother is a Disciple preacher, that she asked this brother what becomes of your immortal souls when they die. "Well," says he, "the good go to Paradise, and the bad to the unseen world."

"Unseen world! Where is that? Why call it the unseen world! Who ever saw it? Does the Bible speak of it? and pray, tell us where is paradise?"

"Oh," says he, "you are too skeptical, you lack faith," she replied. "Isn't it more a lack of that kind of brains that can lay hold on nothing and see nothing?"

She asked him, "Do you not preach that the judgment comes after the resurrection?" "Yes." "Well, are you not judging them before when you seperate these souls, putting some into the unseen world and others in paradise? This is the judgment."

"Well," says he, "that is true in one sense. What would you do with their souls?" She answered, "*Bury them*, and wait for the manifestation of the sons of God."

"Why, you couldn't bury an immortal soul." "True, that could not be done. But I will give $500 for a single verse that teaches there is such a thing." "Well, we read of an inner man." "Yes, but not an inner man *in* a man." "Well, but 'absent from the body,' Paul said." "Well, did Paul expect to be absent from himself? If so, which one of the two Pauls would be absent?"

Let us stand with God. Speak where the Bible speaks, and where it is silent let us be silent, and not care a straw about being popular. It is our duty to sow the seed. God gives the increase.

Corrections.

In my Article on "Chronology" there are some mistakes.

On page 2 of the TIMES, third column, near the middle, after "the reading of the Samaritan, that" insert *Terah died at the age of 145; or, perhaps, in Acts 7: 4* "brother," and so on.

A few lines below, 25: 6 should be 25: *26*,

Page 3, near top of first column, for "world" read *whole*, "to ascribe to the whole."

Towards the middle of the same column 1 Kings 8: 25, etc, should be *2* Kings.

The other errors and their corrections will be apparent to the intelligent reader. A. A.

Tamarack, Ill.

Christian Life.

There's Sunshine After Rain.

There's sunshine after rain, dear friends,
  There's sunshine after rain;
And twilight comes when darkness ends,
  To usher day again.
Spring brings to life the sleeping grain,
  And varied flowers gay;
And hope, when all is grief and pain,
  Shines o'er the heart's highway.

Then never let the fiend, Despair,
  Enchain our troubled mind;
Nor let the clouds of bitter care
  The soul's bright mission blind!
For if life's morn be dark and drear,
  By gloomy ills o'ercast,
A glowing noontide, bright and clear,
  May cancel troubles past!

The meads grow richer for the storm,
  And sweeter smell the flowers;
And why not man receive the charm
  From e'en embittered hours!
Good with the evil ever blends,
  Weeds grow among the grain,
While there is love for all, dear friends,
  And sunshine after rain.

Fret Not At All.

The Psalmist said: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity" (Ps. 38: 1). A good man once arose in prayer meeting and said: "There are two things we should never fret about; one is what we can't help, and the other is what we can." I believe there is sound sense in what was written by the Psalmist, and uttered by the good man in the prayer meeting. If a thing can be helped, then we should help it, and not fret and worry about it. We should recollect that fretting about any mishap will never do any good. Fretting over spilled milk never returned it to the pail, and worrying over a basket of broken eggs never restored them to their former condition. As fretting does no good, can the converse be affirmed, that it does no harm? Nay; it does harm, much harm, sometimes harm that cannot be remedied. In the first place it annoys others. Who likes to have a fretting companion? One fretting person will spoil the joys of a whole circle.

The greatest harm that comes from fretting is to the person himself. It sours him, and of all the disagreeable persons those who are soured are the worst. It is a law of nature that like begets like and what enters into the mind becomes the burden of thought, stamping itself on the disposition.

It is said that a tree toad takes the color of the object on which it sits. So a man in a moral sense takes the color of that which engages his constant attention. Some good men are ruined in this way. Church difficulties come up and certain parties in no way connected with them get to brooding over them, and in the end are ruined. The mind can't feed on trials and contentions year in and year out without suffering serious results. If you want to take all the grace of God out of a man's heart feed him on wrongs—his own or somebody else's. Imaginary wrongs, if the man will brood over them, will have the same effect. The main thing is to fill the mind with such food and give it nothing else to feed on.

Now, the person who gets into the habit of fretting, will readily dip into such difficulties as I have mentioned. The mind of the fretter has a relish for such things and takes to them as naturally as a duck does to water. I have in mind now an old man who has become a chronic fretter. His mind is diseased, and to him come none of the sweets of old age. He is soured, ruined, and half crazed. Nothing can cure him. All this has been brought about by fretting till it became a habit. Hence, fretting while it does harm, does much harm, and in some cases the injury cannot be overcome. The conclusion to which we are led by these reflections is: Fret not at all.—*Evangelist.*

The Spirit of Adoption.

"God hath sent forth the Spirit of his Son into your hearts, whereby ye cry, Abba, Father." If christian people lose the spirit of sonship, they lose confidence towards God, their warmth of love, their power to pray for others, and also a great source of influence over the outside world. I do believe, brethren, that it is the sight of a christian living in the enjoyment of sonship that tempts many a poor sinner to wish that he, too, were in the Divine family.

And if you lose your sense of sonship, brother, you will go to work as a slave does; you will go from servile motives to serve God. The power of the Spirit of God will rest on work done by sons, but not by slaves, for he wants no such service at our hands.

You know the elder brother did not receive the returning prodigal because his sense of sonship had got dim. He knew it as a matter of fact, but he was not living under the power of it. He talks to his father, and says, "This *thy son*;" whereas, had he recognized his sonship, he would have said, "This *my brother*," as his father said, "This thy brother was lost and is found." When I know myself to be God's dear child, then my heart is moved and my eyes are ready to weep for my poor brother in the far country feeding the swine. We want the Spirit of God to be in us to get this spirit of adoption.—*C. H. Spurgeon.*

Prayer.

Has not the church almost to learn yet what is the power of prayer? What conception have we of *believing* prayer before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watch tower in the day time, and which sets us in our ward whole nights? What of *importunate* prayer which storms heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *constant* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfills itself?

Let such prayers be understood; let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. J. Hamilton.*

Weakness.

"In that it was weak through the flesh."

A wounded soldier lies on the battle field. One brings him a strong horse to carry him away. "Alas," says the poor man, "I must perish. The horse is indeed able to carry me but I have not strength to sit on him. His coming is a failure on account of the weakness of myself." They take away the horse. Then men come, bearing *a stretcher* on which the unfortunate man can lie "without strength," and be borne away to safety. The law brings the horse, the gospel brings the stretcher.—*The Standard.*

Young Folks.

A Persian Fable.

"One day
A wanderer found a lump of clay
So redolent of rich perfume
Its odor scented all the room,
'What art thou?' was his quick demand;
'Art thou some gum from Samarcand?
Or spikenard in rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then whence this wondrous sweetness, say?'
'Friend, if the secret I disclose,
I have been dwelling with the rose.'
Meet parable! and will not those
Who love to dwell with Sharon's rose
Distill sweet scents o'er all around,
Tho' poor and mean themselves be found?
Good Lord, abide with us, that we
May catch these odors fresh from thee!"

From Rosa Rayn, High Point, Iowa.

BRO. BURR:—I thought I would write again for the Young Folks column. Let us write more for this column, and tell each other of our love for Jesus. Let us not grow weary in well doing, for our Savior will come in due time, and if we wish to see Jesus and be with him in glory, we should do as he commands us. The Bible says, "Every eye shall see him;" but shall they who have not even tried to keep his commandments? Shall they be happy and rejoicing? Shall they be saved with God's children? No. The Bible says not; therefore we should try to keep his commandments that we may be saved.

The answer to Mary Main's second question, "How many are the sons of God?" I think all that do his will.

Where does it say, "And the sea gave up the dead that were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works?"

The Sycamine or Sycamore Tree.

The sycamine is probably the same as the sycamore of the ancients, and should not be confounded with *our* sycamore. It is called sycamore from a fig tree and a mulberry tree, because it resembles the latter in its leaves, and the former in its fruit. The sycamore is about as large as a beech, and bears its fruit in a manner quite different from other trees. The fruit grows upon the trunk itself. The trunk shoots out little sprigs like grape stalks, and at the end of these sprigs the fruit grows, close together almost like a cluster of grapes.

The sycamore is one of the most common timber trees in the Holy Land. It is always green, and bears fruit several times in the year. Dr. Norden says that they do not observe any certain seasons for bearing fruit; for he has seen some sycamores that have given fruit two months after others. The fruit resembles real figs in form and smell, but is inferior to them in taste, having a disgustful sweetness. It is yellowish in color, and resembles the common fig in the inside, excepting that it has a blackish coloring with yellow spots.

The people, for the greater part, live upon its fruit, and think themselves well regaled when they have a piece of bread, a few sycamore figs, and a pitcher of water.

As this tree has a very extensive root, and is very difficult to be uprooted, our Lord uses it as an illustration of faith: "If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—*Youth's Instructor.*

Farm and Home.

Pet the Older Ones.

It sometimes occurs to us that the babies get more than their share of petting. Not that anybody can help it. The dear little dimpled things, with their sweet ways and their helpless dependence, and the charm of some new revelation every day, invite our caresses, and our whole store of complimentary adjectives. Darling and treasure, and the common stock of nouns of endearment and approbation, come easily to our lips when we talk to the little ones.

How often we drop these pretty forms of speech as they grow older. They leave the cunning age behind, and graduate into the awkward one. Girls and boys alike pass through a period when they are shy, sensitive, morbid, and self-conscious, yet perhaps withal arrogant, conceited, and opinionated. With what matchless confidence sixteen and eighteen adopt and parade notions on subjects which have puzzled prophets and sages! Then their fathers and mothers too often feel impatient and disappointed. They do not remember that this queer husk will fall away, and from it emerge a flower by-and-by.

So gradually and insensibly do mothers lose the habit of caressing their older children, that the latter would often look very much surprised at a kiss bestowed out of the regular way. The habit of a morning and evening salute is kept in families where it is merely mechanical and perfunctory. Yet that is better than no kiss at all. The magnetism of mother-love, shown to the boy or girl, however unamiable their transitory mood may be, is strong enough to save them from much unhappiness, or from the attacks of temptation. Do not slight so strong a power. Even though you feel difficult in taking up what should never have been laid aside, begin again, and pet your big sons and daughters.

Obtain Fruit from Barren Trees.

A correspondent of the *American Agriculturist* says: "I wish to describe to you a method of making fruit trees bear, that I blundered on. Some fifteen years ago I had a small apple tree that leaned considerably. I drove a stake by it, tied a string to a limb and fastened it to the stake. The next year that limb blossomed full, and not another blossom appeared on the tree, and, as Tim Bunker said, 'It sot me a thinking,' and I came to the conclusion that the string was so tight that it prevented the sap from returning to the roots; consequently it formed fruit buds. Having a couple of pear trees that were large enough to bear but had never blossomed, I took a coarse twine and wound it several times around the tree above the lower limbs and tied it as tight as I could. The next spring all the top above the cord blossomed as white as a sheet, and there was not one blossom below where the cord was tied. I have since tried the experiment on several trees almost with the same result. I think it a much better way than cutting off the roots. In early summer, say June or July, wind a strong twine around the tree, or a single limb, and tie it, the tighter the better, and you will be pleased with the result; the next winter or spring the cord may be taken off."

Hyacinths.

The gardener of the University of Berlin has found that hyacinths may be propagated by their leaves, thus revealing a new way to raise a large number of specimens of rare varieties The leaves require to be cut off as close to the stock as possible, put in a saucer and covered with a thin layer of sandy leaf-mold. The saucer having been placed in a greenhouse, close to the inner surface of the glass, in eight or nine weeks the leaves will develop bulbs.—*Sel.*

Insects.

The insect question is a very important one; they will destroy us if we don't destroy them. The following modes I use as occasion demands, and never fail: Melon and cucumber bugs like radish leaves better than any other kind. I sow a few radish seeds in each and never lose a plant Earth-worms, cut-worms, white grubs, and, in fact, all soft-bodied worms, are easily driven out by salt, sown broadcast. You can do no harm with ten bushels to the acre, but a half bushel is ample. Dry slacked lime is also effectual. Potato bugs find their 'anti' in Paris-green, one tablespoonful; flour, two spoonfuls; water, one bucket; mix and keep mixed as the Paris-green settles; apply with a watering-pot. For cabbage-worms apply dry salt if the plants are wet, or strong brine if they are dry. Turnip-flies are destroyed by fine slacked lime dusted over the field. But the whole tribe of depredators are wonderfully kept down by making friends with the birds. They are the natural enemies of all insects, worms, grubs, etc. In fighting vermin we must not try to oppose nature, but to rather follow her plans, and assist her if she fails.—*Western Farmer.*

To Make Butter Hard.

An English butter-maker of large experience, who is now on a visit to this country for the purpose of looking over our cheese and butter dairies, gives us the following information concerning a method in practice among the best butter-makers of England for hardening or rendering butter firm and solid during hot weather: Carbonate of soda and alum are used for the purpose, made into a powder. For twenty pounds of butter, one teaspoonful of carbonate of soda and one teaspoonful of powdered alum are mingled together at the time of churning and put into the cream. The effect of this powder is to make the butter come firm and solid, and to give it a clean, sweet flavor. It does not enter into the butter, but its action is upon the cream, and it passes off with the buttermilk. The ingredients of the powder should not be mingled together until required to be used, or at the time the cream is in the churn ready for churning.

Spinach.

Wash spinach carefully in an abundance of water; pick off all decayed leaves, and rinse; put into a pot with no water except what clings to it in rinsing; cover close and cook gently till tender, which will require from twenty to thirty minutes, according to its succulence; then take up into a colander, place it over the pot to drain, covering it to keep it warm. If you have a perforated mould, it is very convenient to press it into that, and when drained turn it out upon a platter to serve, being careful to keep it warm.—*Sel.*

Ginger Beer Powders.

The London *Chemist and Druggist* says that a powder for making ginger beer, to be sold in single packets, may be prepared thus:

Ginger, bruised, ½ ounce; cream of tartar, 1 ounce; essence of lemon, 4 drops. Mix. Some sugar may be added if it be thought desirable to make the packet look bigger. For use, this powder is to be added to a gallon of boiling water, in which dissolve 1 pound of lump sugar, and when the mixture is nearly cool two or three tablespoonfuls of yeast are to be added. The mixture should be set aside to work for four days, when it may be strained and bottled.—*Sel.*

"All that a man hath will he give for his life" (Job 2: 4). How much for the life to come?

Sin crucifies Christ, and repentance crucifies self.

Health.

The Hair.

Hall's Journal of Health has an excellent article on this generally interesting subject, in the course of which it condemns, in its usual unequivocal way, the numberless hair restoratives; and as a simple remedy for baldness it proposes the following wash: Pour three pints of hot water on four handfuls of the stems and leaves of the garden "box," boil it for fifteen minutes in a closed vessel, then pour it in an earthen jar, and let it stand ten hours; next strain the liquid and add three tablespoons of cologne water; wash the head with this every morning; it is cleansing and tonic, and if the root-bulbs of the hair are not destroyed—which is the case where the scalp looks smooth and shiny, and then there is no remedy—the hair will begin to grow with vigor. If this wash fails after a week's perseverance, the baldness may be considered incurable, because the structure of the hair growth is destroyed.

But a more certain and more easily understood method of restoring the hair, when such a thing is possible, is to strive to secure a larger share of general health; keeping the scalp clean in the meanwhile, by the judicious application of a moderately stiff brush and a basin of old-fashioned soapsuds; for as a general rule, baldness arises from one of three things: inattention, which brought on a decline of health, dirt, or stupidity.

Sins of Eating.

The sins of eating are sins of commission, seldom are they sins of omission. The subject is not a cheerful or hopeful one to discourse upon. There is a sad lack of instruction, or a fearful amount of indifference concerning the laws of health and the true needs of the human machine, that complex organism and delicate laboratory, called the body. And there is a vast deal of unbelief when these laws are set before the people, and they are told that much that they eat is prepared unwisely and taken in excessive quantities. They wish to think that this, that, and the other rich article, or ill-compounded conglomorate won't hurt them. And so they go on having headaches, dull feelings, flatulencies, bilious spells and numberless other ills. Persons weakly and childish long for a certain thing, and to excuse the indulgence in a doubtful dainty, or unusual quantity, they, perhaps, vaguely "guess" that that much will not prove hurtful.

Now, this does not seem the wisest way. One ought to eat in faith, and refrain from those things of which he cannot honestly say: "I need it, and it will do me good.' The earth is the Lord's and the fulness thereof, and he gives us richly all things to enjoy. But to partake of more than we need is robbing God, and spoiling our own enjoyment. Surfeit means suffering. Gluttony is sin.

It has been found that fruits, the flesh of grazing animals, and the cereal grains—such as wheat, oats, corn—furnish in due proportion the elements needed for the maintenence of the highest health, and strength of body. Indeed, grains and water alone will do this, as witness the case of Daniel, who chose "pulse," (or as it is said more properly "seeds") and water, and was fairer and fatter than those who fed sumptuously from the rich fare of the Babylonish king's table.

By the way, it is a suggestive fact that too much "good living" is apt to give rise to bad livers. It seems to be one of the ways in which is given "such recompense as is meet." I know that in this land of abundance the temptations to sins of eating are strong and oft recurring. A man must firmly gird up the loins of his mind in order to bring his body under, and keep it in subjection. But through the quickening of the Spirit, through

a loving, honest desire and will to keep all God's laws, a man may even eat and drink to the glory of God. And thus doing, the members of the body will be more ready and efficient instruments for every good work. Wisdom in eating and drinking will help to maintain clean blood, clear brains, quick hands and good spirits. If every body were wisely temperate in all things, the family, the church and society would be less troubled with unkind irritations, and be more full of genial charity.

Sins of eating have a large progeny of results. Besides the wasteful expense, there are dyspeptic blues, bilious crabbedness, distrust of Providence, gloomy religious states, and a tendency to brood over wrongs done or received; these, and other consequences follow injudicious habits of eating.

It is to be feared that many a minister has preached a dull sermon to a stupid congregation because both preacher and people had too much dinner. And how it wearies the careful Marthas to "get up" these good dinners to tempt people to transgress the laws of health!—*Evangelical Messenger.*

Marbleized Iron.

Mr. George T. Angel writes to the *Boston Advertiser*: Recent enameled iron vessels, called "marbleized ironware," have been coming into extensive use in this city in the form of teapots, milk-pans, sauce-pans, frying-pans, dippers, spoons, and various other forms. Our state chemist, Dr. Hayes, has analyzed several specimens and found the enamel to contain lead and arsenic in very dangerous proportions. Sauces, sour milk, tea, and water even, take the poison. A friend of mine has a wife quite sick, who has been having her breakfast prepared in one of these dishes. Another friend narrowly escaped the same thing. I came very near having my own buckwheat cakes cooked in one of them. The ware is very handsome, is manufactured in New York city, and is coming into extensive use. It is quite liable to be found in our kitchens, and in the kitchens of our "restaurants" and "hotels," and of all the poisonous things which now enter into our food, drink, medicine, and the wallpapers which adorn our houses, arsenic is one of the most dangerous. I think it my duty to publish this information, with the hope that it will attract the attention of the press generally, and stop the sale of these wares, not only here, but elsewhere

What to do when Badly Stung.

It is not an unknown thing, by any means, for bees to attack a man and so sting him that he dies from the effect of their venom. Mr. Dadant writes to the *American Bee Journal:* "Every bee-keeper should remember that when a person has received many stings the first thing to do is to remove the stings by slipping the edge of a knife on the skin. Pinching the sting with the fingers would empty the venom bag into the wound. The best way to prevent evil consequences is to entirely envelop the patient in a thick wet cloth, and to cover him with blankets in order to stimulate the perspiratory organs. A tablespoonful of common salt should be dissolved in the water to be used, then two or three spoonfuls of ammonia should be added and mixed. Care should be taken that the patient breathes not too freely the vapors of ammonia. To drink one or two drops of ammonia in a glass of water or tea would greatly prevent the swelling from spreading on the parts of the body that have not been stung."—*Southern Farmer.*

The church is a recruiting station from which men should go out to fight the battles of the Lord; not a hospital in which to live idly upon upon his pension.

General News.

A tunnel under the Pyrenees, uniting France and Spain, will be opened at the beginning of next year.

Sixteen thousand rifles, and two and one-half million cartridges, are expected to arrive at Constantinople from Egypt.

It is reported that France has asked the assistance of Germany to prevent England from obtaining possession of the Suez canal

Servia is preparing for active hostilities in harmony with Russia. She has ordered from Paris accoutrements for 50,000 men to be delivered in three weeks.

At a council of Ministers held at Constantinople, June 26, Redif Pasha promised to raise 200,000 more men in two months, provided the Porte furnished the money.

The Roumanian are now in active service against the Turks. They are now engaged in reducing the fortress of Widdin, one of the famous Quadrilateral, or four strong defenses to Turkish territory.

Italy is making active preparations for a crisis in European affairs. Large purchases of horses for cavalry and artillery use are being made by the Italian government. Other preparations on an extensive scale are being carried on.

The building occupied by the English Consul, at Rustchuk, was destroyed by the Russian fire, in their bombardment of that place recently. The fire of the Russians was very severe and terribly destructive. The town is in ruins, but the fortifications are not much damaged.

Midhat Pasha, ex-Grand Vizier of Turkey, is now in London, and is described as one of the most taciturn of men, although a great scholar, speaking French, Persian, and Arabic fluently. He confidently expects to be recalled to power.

The Russians recently sank three Turkish merchant vessels in the harbor of Heraclea, in Asia Minor, near the Bosphorus. It was done by means of torpedoes. The Turks are surprised at Russian cruisers operating so near Stamboul, and wonder what their great English Admiral is doing to allow such things.

The tug Niagara is on the way from Bay City with a raft containing about 100,000 cubic feet of square timber, destined for Quebec. The raft consists of eleven cribs, six tier deep, firmly chained. The cribs will be locked through the Welland and St. Lawrence Canals, and run from Kingston to Montreal, and then towed to Quebec. This is an experiment to determine if timber can thus be transported cheaper than by vessel.

Serious disturbance is apprehended in Montreal, Canada, on the 12th of July, the occasion being the Orangemen's procession. The Irish Catholic Union are holding secret meetings, and rumor says they are arming and drilling preparatory to turning out on the 12th, to oppose the Orange demonstration. The Union numbers 2,500 or 3,000 members.

Since crossing the Danube the Russians are pushing forward, part of the army marching on Silistria, and part of them on Shumla. Shumla is one of the forts of the Quadrilateral and is a very strong place. It is defended by nine large earthworks encircling the town, and is said cannot be taken by storm. One hundred guns, including forty Krupps, are mounted on the fortifications. The Turkish force encamped there consists of 51,000 infantry, 5,000 cavalry, and 22 field batteries, under the command of Achmed Pasha.

Relics of the war periods eighteen centuries ago begin to figure in the operations of the present war. The Turks, who were forced south from the northern extremity of the Dobrudscha by the Russians, who crossed on Friday, June 29, at Galatz and Ibrail, have made their stand along the line of Trajan's wall, which crosses the Dobruscha just south of the railroad from Tchernavoda to Kostenje. The old wall was built by Trajan during his numerous wars that led to the final subjugation of the warlike Dacians and Scythians. The great Roman Emperor fought all over the Wallachian and Moldavian territory, spanned the Danube with a colossal bridge, besides capturing the very territory in Asia Minor for which the Russians and Turks are now contending. Trajan built three walls—one in Spain, one intended to run from the Rhine to the Danube, and the third across the Dobrudscha, between the points we have indicated, to prevent the incursions of the Scythians across the Danube down into the rich country of the present Roumelia. At present, the wall consists of a double, and sometimes triple, line of earth ramparts, from 10 to 19 feet in height, bounded on the north side by a marshy valley which answers the purpose of a fosse. This same wall was the Turkish line of defense against the Russian invaders in 1854, and the scene of two Russian defeats before they were able to cross it. The seat of war in Asia is not only memorable for Trajan's victories, but also as the line of Xenophon's famous retreat with his 10,000. After the victory of the Greeks at Cunaxa, near Bagdad, and their desertion by their allies, instead of retracing their steps by the route they had entered Asia Minor, they marched along the Tigris to a point corresponding with the town of Moush, in Armenia, northwest of Lake Van, made a circuitous route through Armenia until they were well up to the Caucasus, then retracing their steps passed down between Kars and Bayazid, across the mountain passes where the Russians are now operating, until they reached Erzeroum. From this point a guide took them to a mountain from which the Euxine was visible and the end of their wanderings was at hand.

The crossing of the Danube has been successfully effected by the Russian troops. It is estimated that at least 100,000 Russians are now in the Dobrudscha. Under cover of a furious bombardment of Widdin, Nikopolis, Sistova, Rustchuk, Tirakai, and Silistria, to attract the attention of the Turks, the crossing was effected at Sistova. A body of 3,000 Turkish troops pushed forward to prevent a landing. A fight occurred, and in a short time the Turks were driven back, and the Russians took possession of the heights near Sistova and established themselves firmly there, so as to protect the landing of the troops which followed them. Everything was provided with great foresight, and the orders of the commanders were executed with great promptness and precision. This movement embraces the entire Turkish defense line of the Danube. The passage was witnessed by the czar, who sat on horseback on the summit of Mt. Gropavi.

President Hayes has been on a visit to the New England States, and was enthusiastically received.

A strike was imminent among the employes of the Pensylvania railroads, but they failed to carry it into effect.

John W. Everhart, of Marion county, W. Va., cut down a chestnut tree recently that contained 31 gallons of excellent honey a distance of 10 feet from the butt. He afterwards made 600 rails and 1,000 shingles out of the tree.

The Indian troubles in Idaho Territory still continue. Troops are on the way to restore order and defeat the hostile Indians. A long and fierce resistance is expected, as the country is rough and mountainous, and the Indians are perfectly familiar with it.

One of the most singular incidents in the history of the Bankrupt act is the filing of a voluntary petition by St. Patrick's Roman Catholic church of East St. Louis. The petition sets forth that the church is a corporation formed under the laws of the State of Illinois, and offers its assets, amounting nominally to $15,000, in payment of indebtedness reaching $22,000. This is the first recorded instance of such an application on the part of a Catholic institution, and undoubtedly there is something behind the proceeding to warrant it.

Sixteen sea lions from the Mexican coast recently arrived at N. Y. A schooner was chartered for the purpose of capturing them, manned by fifteen Mexicans skilled in throwing the lasso. The work was attended with much difficulty and danger. Two of these creatures are destined for the Brighton Aquarium, England; two for the Paris Acclimatization Society, and two for Amsterdam, Holland. The others will remain at the Aquarium in New York.

Two beautiful and practical charities have sprung up of late years in New York. One is the sea-side sanitarium for sick and destitute children. It is situated at Far Rockaway, Long Island, and can accommodate as many as there are funds to support. A dollar per week for each child is the estimated cost. The other is the fruit and flower mission to the public hospitals. An excursion up the Sound was recently given to the children of the Eye Infirmary by the promoters of this charity.

Rev. John S. C. Abbott, the popular historian, died at his residence at Fairhaven, Conn., June 17, after a lingering illness. While chiefly known to the public as a writer of popular history, he has been most of the time a successful preacher and pastor. He spent the week is his historical studies and writing, and then went into the pulpit on the Sabbath and preached, always to full churches, but always extemporaneously. He took especial delight in taking a parish that was in a ruinous condition—build them up so that they were able to support a competent pastor, and then leave them to the care of good successors. He thus served successively five different parishes, which owe their present prosperity largely to his labors. Mr. Abbott's most important works, as an author, are "The Mother at Home," and "The Child at Home;" the histories of "Napoleon Bonaparte," the "French Revolution," the "Civil War," and "Frederick the Great," besides smaller contributions to the literature of the age. The last year of his life, though he suffered at times greatly, was one of great joy and peace.

Items.

What then does it mean to put on Christ? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be a finality, even at the beginning. He must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without him, or of ever being without him again, does not put him on.—*Horace Bushnell.*

Man's love to his God is like the changing sand; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed stars, shining far above, clear and serene from age to age, in their own changeless firmament.—*F. M. Duff.*

There is no treatise on faith like the simple story of Abraham's life; none upon patience like the story of Job; none upon courage like the story of Daniel; none upon meekness like the life of Moses; none upon zeal like the life of Paul; none upon love like the story of Jesus. This is God's method, and the best.

If any man or church have the Spirit of Christ, it will be like him. His life on earth was noticeable for three things: for the quiet, faithful performance of the duties of common life as a son and laboring man; then when he was called to it, for going about doing good; lastly, by preaching the gospel and by self sacrifice for the salvation of souls.

A rich but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much; but if you only knew how it hurts when I do give anything, you would not wonder."

"Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen."

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5: 14, 15).

Deaths.

THURBER.—Orin C. Thurber, son of Eld. S. W. Thurber, died at the residence of his father, in Sparta, Wis., at 11 o'clock a. m., Thursday, May 31.

He was born in Hardwick, Vt., Aug. 16, 1845, being 32 years old at his death. From his childhood he possessed a very delicate constitution, having, seemingly, more than his share of the ills of that period of life, and his parents were often doubtful of his living to reach adult age. These things naturally tended to give him one of those fine nervous temperaments, to which the world owes so much for its imagery of poetry and the advancement of its fine arts. In 1865, while at Nahant, Mass., taking sea bathing for his health, he began taking instructions of a Boston artist in crayon portrait painting, and in a few months excelled his instructor, and in a few years he stood without a rival, as a portrait artist, in the city of Boston. This was accomplished and his success attained, by his thorough manner, and attention to detail, with which he always dealt with any subject in which he became interested. From extensive reading and practical observation, and personal contact and conversation with the best authorities, he acquired a profound knowledge of the natural sciences—history, philosophy and geology. His collections of relics of the Mound Builders, and ancient tribes of this country, which are now in the Natural History rooms of Minnesota, form the best selected, most extensive and well preserved specimens of that state. His own works of art are to be found in nearly every state and province on this continent. Many have been the hearts made glad by the magic touch of his skillful hand in perpetuating upon canvass the shadow of loved faces they will see no more; and though dead, his works still live.

He was temperate in habits, true and kind to his friends, always ready to relieve those in distress, and care for the sick. In dealing with men he was ever actuated by the strictest sense of honor, integrity and punctuality, and demanded the same from them. As his life drew near its close, he fully realized that he was not prepared for death. He earnestly sought and found forgiveness and peace, then calmly arranging all his business affairs, and everything pertaining to his funeral, and exhorting his friends to live so as to meet him in the kingdom of heaven, he died a peaceful and triumphant death. His friends mourn, not as those who have no hope.

S. W. THURBER.

MCCULLOCH.—James B. McCulloch, eldest brother of Elds. William, Eusebius, H. G., and Marshall McCulloch, died at his late residence, Lee Centre, N. Y., May 24, 1877, after a brief but painful illness.

Br. McCulloch has been a resident of Lee for many years, and by his upright dealings and christian meekness had won the esteem of all who knew him. He leaves a wife and daughter, who have the heartfelt sympathy of the entire community in this hour of affliction. The funeral services were held at the Union Church, at 1 p. m., Sunday, Revs. Stanton and Nisbet officiating, on which occasion the building was crowded with mourning friends from this and adjoining towns. The Lee union choirs, together with Mr. Wm. Buras, of the Valley, and Prof. Geo. E. Spink, of Westernville, met at the Union church on Saturday evening and gave expression to their sorrow under this sad bereavement by the adoption of appropriate resolutions.—*Copied.*

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

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One Emerson's Binder ($1), for 1 new yearly subscriber.

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If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

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We have a quantity of blank Conference Certificates for either ordained or licensed ministers, which can be filled out by any conference secretary, and which will answer the purpose of a yearly certificate of membership. We will furnish them to order at one dollar per hundred. State in sending order how many of each kind you wish. Address ADVENT CHRISTIAN TIMES, 91 South Green St., Chicago, Ill.

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Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges. If ordered by mail we will send them for 75 cts per hundred. Send for some to distribute in new fields.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

District Camp Meeting.—There will be a campmeeting at Malvina, Monroe county, Wis., twelve miles south of Sparta, on the Viroqua road, beginning Sunday morning, July 1, 1877, and continuing over the following Lord's day. Tents will be erected on the first Saturday. The District tent will be furnished in which to hold the services. Elds Sheldon, Thurber, and others will be present to assist in the services. Let the friends from all parts of the district be there at the beginning of the meeting. Come from Sparta, Salem, Mindoro, Springville, and from all the region round about. Come to labor for the good of souls. Every effort will be made to add to the comfort of all present. The following brethren will act as committee: John Palmer, Sparta; James Lowry, Sparta; Geo. Leavitt, Sparta; H. F. Bolles, Salem; J. D. Mathewson, Mindoro; D. W. Favor and Seth Hamilton, Springville; Bros. Brandt and Rogers, Malvina.

C. A. SLOCUM,
PHILO. HITCHCOCK.

Iowa State Camp Meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 19, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon.). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed ticks, rubbers, overcoats, wash bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and encouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 15.

M. CHANDLER, Pres.

Tent Meetings—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.
J. S. THORP, Sec.

Quarterly Conference.—The Advent Christian Quarterly Conference of Lawrence and Leavenworth will meet with the church at Tonganoxie, Kansas, on Saturday, July 14, at 10 o'clock a. m., and hold over Sunday. Preaching Friday night preceding. All who love the dear Savior are invited to meet with us and join us in our labors for the saving of the perishing. The foretold events of this world's history are *wonderful* and *startling* to those who have open eyes; but the world is blinded by the peace and safety cry of false teachers. Lay aside worldly cares for a little season and let us, like faithful watchmen, sound the alarm to a guilty world, that the day of judgment is come, and that the King of kings is just at hand. Let us pray earnestly dear brethren, that much good may be done at this meeting.
M. MCGUIRE, Sec.

Quarterly Meeting.—The Christian Society of South Hume, Whiteside county, Ill., will hold a Quarterly Meeting, commencing Friday evening, July 20, holding over the following Sabbath. Other ministers are expected. All who love the Lord are invited to come and labor for Christ.
SILAS B. MABEY.

Wisconsin Quarterly Meeting.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday eve., July 13. Let friends come from all directions. Eld. S. W. Thurber will be with us. We hope for a good time.
WM. SHELDON.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.
P. ALLING, Clerk.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.
JOHN NEWLIN, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877. Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard.
J. M. SEYBOLT, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tent and in the church. Sr. Clark, who is now laboring successfully with the tent, will be present.
A. J. YOUNG, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.
WM SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months, otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Mizonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.
T. S. THOMASSON.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Preaching in Ionis, Ill., July 1, and once in two weeks until further notice.
S. E. MABEY.

Tampico, Whiteside county, Ill., Saturday evening, July 7, 7:30 p. m.
South Hume, Sunday, July 8.
S. B. MABEY.

Belvidere, Sunday, July 1, and every alternate Sabbath until further notice.
FRANK BURR.

Adeline, June 3, at 10:30 a. m., and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.
Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.
SILAS B. MABEY, JR.

MICHIGAN

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.
P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.
G. W. GREEN, Pastor.

Union Mills, Ind., 18 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.
Watkin's Schoolhouse in the evening of same day.
Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.
Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.
Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.
April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.
Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.
B. N. MEIGS

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.
Webster Schoolhouse same day at 2:30 p. m.
Pine River, May 13, 1877, and once in four weeks.
L. H. COOK.

IOWA.

Greenfield, Iowa, once in two weeks at 11 o'clock, May 13, and onward.
Stringtown, same day at 3 o'clock p. m.
HATTIE A. PLANK.

Sac City, Sac county, Saturday, June 30, and Sunday, July 1, as Bro. Emery may arrange.
Cherokee, July 8.
Clay, Clay county, (Huxley S. H.) July 15.
J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.
At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.
At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.
Sunday school every Sunday at 9 o'clock.
Bro Herron acts as superintendent.
JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.
Troublesome, Cass county, once in four weeks.
Dover, Iowa county, once in four weeks.
The other fourth week in new places.
C. W. PITSON

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks.
PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.
At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.
At Montevallo, Vernon county, the second Sunday in each month.
Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.
At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.
W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.
Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

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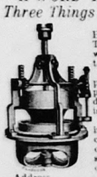

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Napoleon I. on the Eastern Question.

A. ARMOUR.

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At St. Helena, Napoleon said, "I could have shared the Turkish empire with Russia; we have discussed the question more than once. Constantinople always saved it. This capital was the great embarrassment, the true stumbling-block. Russia wanted it, and I would not grant it. It is too precious a key; it alone is worth an empire; whoever possesses it can govern the world."

And again at St. Helena he said, "All the Emperor Alexander's thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first his proposals pleased me, because I thought it would enlighten the world, to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia, on account of the number of Greeks in the Turkish dominion, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted Constantinople, which I would not consent to, as it would destroy the equilibrium of power in Europe."—*Table Talk and Opinions of Napoleon I., pp.* 42, 74, 80.

Thus did the "Eastern Question" appear to the great mind of Napoleon sixty years ago. The Turk is still a "brute," and the Russian a "barbarian," little, if any, better than the Turk. The defense of the "christians" is a good pretext to cover Russia's long-cherished scheme of conquest, but nothing more.

Our sympathies are not due either to the brutal Turk or the ambitious Russian, but to the poor people whose fields and homes will shortly be desolated by the fire and sword of both Cossack and Bashi-Bazouk, Russian and Turk. Suppose the Russian at Constantinople, would that satisfy her? No; there is no limit to ambition but the want of ability to conquer further. Turkey, with its Greek population, would be a source of strength to Russia, and she would soon crave more.

Tamarack, Ill.

Activity.

C. MENDENHALL.

There never was a time in the history of the world when so much activity has been shown in things temporal.

The devil, with all the emissaries he can command, is pushing his evil cause to the utmost. Men of the world are struggling and laboring against the many difficulties that just now surround them. Nations are sounding the tocsin of war and straining every nerve to reach a war basis.

From the New York *Witness* we clip the following:

"Europe is one vast camp. The soldiers of England, France, Germany, Austria, Italy, and Russia costs each of those governments about $500,000,000 annually. England's army of 106,000 men costs $53,250,160; France 480,000 men, $112,913,298; Russia's 575,000 men, $137,034,925; Germany's 412,000 men, $92,764,603; Italy's 205,000 men, $37,176,086; and Austria's 273,000 men, $47,705,914. The support of the various navies also costs $135,000,000 a year, of which England expends $60,000,000, France $35,000,000, Russia $24,000,000, Germany and Italy $7,500,000 each, and Austria $5,000,000."

The world's people are all astir. Is Christianity fully aroused? Do the followers of Jesus realize that "now it is high time to awake out of sleep?" These are momentous times, fraught with much that is terribly grand—but there is more for us to do than to stand idly by and watch the gathering gloom. Those who are awake, renewed, quickened—upon them devolves the duty of warning mankind of the earth's approaching change, and the sinner's pending doom.

Yes, the world in all its phases is astir. Brethren, let us be on the alert, grasping every opportunity to point men to the immutable "Rock of ages." Earthly things are tottering, but Jesus is the same "yesterday, to-day, and forever." We need at this hour a holy, active, untiring zeal, quickened by the agency of the Holy Spirit. A heart centered entirely upon the Lamb of God who taketh away the sin of the world, and a mind that fully grasps the great truth that time is fast ebbing away, while the whole world lieth in wickedness. May God help each one, however humble he or she may be, to do that which devolves upon each, and do it now.

No moments for idleness, bickerings, or doubtful disputations. No time for "civil war;" but let the hosts of God's people present a solid front against the combinations of infidelity, iniquity, and lukewarmness. Then may we sing:

"Our lamps are trimmed and burning,
Our robes are white and clean.
We've tarried for the Bridegroom,
O may we enter in?
We know we've nothing worthy
That we may call our own—
The light, the oil, the robes we wear,
Are all from him alone."

Lexington, Mich.

Eastern Question.

J. E. CLARK.

"Will Bro. Clark please give us his views of the Eastern Question. Do you believe the present crisis is the winding up of earth's destiny? A. C."

In reply to the above reasonable question, it is our view, that the present conflict will gradually lead up to the "great crisis" which awaits the world, known as the last conflict before the coming of Christ to reign on earth. We must all wait and watch for further developments. The present signs are very significant that gentile times are about to close. It appears to me the death-knell of the Ottoman Empire has sounded, and that Russia will be successful in her war against the Turks. It is evident a mighty war has begun and God only knows the final result. We dare not venture to say too much, but advise all to watch and to keep their lamps trimmed and burning, not knowing what hour the Lord will come; whose coming is nigh at hand. If there should be a cessation of hostilities by the combined acion of the Western powers, we shall be disappointed; and yet such may be the case; or on the other hand, the whole of Europe may be involved in one general conflict, which will then soon tell the story. Satan's kingdom is soon to tumble down; and Christ's kingdom to fill the whole earth. Solemn moments, and yet glorious, to the believer in Christ.

Fair Haven, Conn.

Hymn of the Dunkers.

Kloster Kedar, Ephrata, Pennsylvania, 1738. Sister Maria Christina sings.

Wake, sisters, wake! the day-star shines;
Above Ephrata's eastern pines.
The dawn is breaking, cool and calm.
Wake, sisters, wake! to prayer and psalm!

Praised be the Lord for shade and light,
For toil by day, and rest by night!
Praised be his name who deigns to bless
Our Kedar of the wilderness!

Our refuge when the spoiler's hand
Was heavy on our native land;
And freedom, to her children due,
The wolf and vulture only knew.

We praised him when to prison led,
We owned him when the stake blazed red,
We knew, whatever might befall,
His love and power were over all.

He heard our prayers; with outstretched arm
He led us forth from cruel harm;
Still, wheresoe'er our steps were bent,
His cloud and fire before us went!

The watch of faith and prayer he set;
We kept it then, we keep it yet;
At midnight, crow of cock, or noon,
He cometh sure, he cometh soon.

He comes to chasten, not destroy,
To purge the earth from sin's alloy.
At last, at last shall all confess
His mercy and his righteousness.

The dead shall live, the sick be whole,
The scarlet sin be white as wool;
No discord mar below, above,
The music of eternal love!

Sound, welcome trump, the last alarm!
Lord God of hosts make bare thine arm,
Fulfill this day our long desire,
Make sweet and clean the world with fire!

Sweep, flaming besom, sweep from sight
The lies of time; be swift to smite,
Sharp sword of God, all idols down,
Genevan creed and Roman crown.

Quake, earth, through all thy zones, till all
The fanes of pride and priestcraft fall;
And lift thou up in place of them
The gates of pearl, Jerusalem!

Lo! rising from baptismal flame,
Transfigured, glorious, yet the same,
Within the heavenly city's bound
Our Kloster Kedar shall be found.

He cometh soon! at dawn or noon
Or set of sun, he cometh soon.
Our prayers shall meet him on his way;
Wake, sisters, wake! arise and pray!

—*John Greenleaf Whittier.*

The Seventh-Day Sabbath.

JOHN SCARCE.

Eld. Miles Grant says there is no possible way to sustain the seventh-day Sabbath but by proving one of the two things: 1. That the old covenant is now binding upon all mankind; or, 2, that the fourth commandment is incorporated into the new covenant, neither of which has yet been done. The old covenant, with its ordinances, has never been binding on all mankind, but only on the Jews, who came out of Egypt. It is not binding on them now, because it is abolished. The seventh-day Sabbath is not in the new covenant; therefore, it is not binding on any one. The time that is spent in preaching the old Jewish Sabbath could be spent to a much better purpose. It would avail us nothing to keep the old Jewish Sabbath. The penalty under the old law was stoning to death (Num. 15:32-36). And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day; and they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation; and they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones, and he died; as the Lord commanded Moses.

We are not living under the old law; we are living under grace. John says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Paul says, "The law was our schoolmaster to bring us unto Christ. We are no longer under a schoolmaster." That is, we are not under the old covenant. Christ has done away the old covenant and given us the new.

Ingart's Grove, Iowa.

"Out-Pouring of the Spirit."—No. 2.

N. FIELD, M. D.

In the examination of the office and work of the Holy Spirit in the salvation of men—I propose to prove by the Bible that God never poured out his Spirit upon any man to convert him since the world began. Hence, all prayers for that purpose are unscriptural and will never be answered. God never authorized either saint or sinner to offer such a prayer. He has promised his Spirit to his people, but not to the world.

Christ says positively, the world cannot receive it. It dwells in his church to comfort and strengthen it, and will finally quicken all the saints into immortal life. No sinner ever receives it until he believes the gospel and obeys it. The Samaritans believed and were baptized several days before they received the Holy Spirit. The three thousand converts on the day of Pentecost were required to repent and be baptized for the remission of sins, that they might receive the gift of the Holy Spirit.

It was not even given to the Apostles until Jesus was glorified. Throughout the whole of the ministry of the Savior not a word was said about the Holy Spirit convicting and drawing men to him. No one was told to pray that it might be poured out for such a purpose. He made converts by his word and the miracles which he wrought. The evidence on which his disciples believed on him was visible and demonstrative. It was addressed to the understanding, through their eyes and their ears.

Many people are made to believe that the Holy Spirit was poured out on the multitude on the day of Pentecost, and the conversion of three thousand was the result. There is no truth whatever in the assumption. It was poured out on the apostles in order to qualify them to preach in all languages and confirm their proclamation by miracles. Not a man who heard Peter's sermon on that occasion was convinced by anything but the words, "Ye men of Israel, hear these words." They were not told to pray for the convicting power of the Holy Spirit, or for the forgiveness of sins, to seek religion, come forward for prayers, and give their hearts to the Lord, and try to be christians, and many other things in the programme of modern revivals, but to repent and be baptized, every one of them, for the remission of sins, with the promise that they should receive the gift of the Holy Spirit. Then they that gladly received his word were baptized and the same day there were added to them about three thousand souls. Peter did not institute "inquiry meetings" and examine them from day to day to satisfy himself that they were in earnest and that they were convicted by the Holy Spirit. He held no prayer-meetings with them that they might be soundly converted and "get religion."

Peter's conditions were too plain and intelligible for this age of mysticism and human inventions. The way people were taught in apostolic times is obsolete. Baptism of the Holy Spirit and fire is what is wanted to awaken sinners. Paul did not receive the Holy Spirit until after his conversion, of which baptism was the crowning act. But how many revivalists will tell a penitent to do as Ananias told Paul to do: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord?" Not many. Had they been there with their perverted ideas of the plan of salvation and the work of the Holy Spirit, they would have had Paul at the mourner's bench and an uproarious prayer-meeting for his benefit.

Jeffersonville, Ind.

Religion.

S. M. JUDSON.

Permit me, in remarking on the above word, to say that grammarians have variously defined religion. to reconsider, or to bind fast. Religion has been divided into natural and revealed, which imply reverence for God, as manifested in his works and word, wherein he makes known his mind and will.

Four kinds of religion are enumerated in the world—the Christian, the Jewish, the Mohammedan, and the Pagan. The foundation of the first is a belief in the existence of God as manifested in his Son, who died to redeem us from the curse of the law, that we may work out our own salvation; for it is God who worketh in us both to will and to do his good pleasure. Religion then is not external, but an internal indwelling of the Holy Spirit.

The word "religion" is used four times in the Scriptures. Paul refers to it three times to condemn his former course when a persecutor, declaring "that after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). In his epistle to the Galatians, he says: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited above many of my equals in my own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. 1:14). The scriptural definition of "religion" is found in James 1:27, "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Its primary meaning, then, is, benevolence or honesty of purpose; in a word, "to love God, and our neighbor as ourselves." The plaudit at the judgment, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," will be to those who visit the destitute, who give of their substance to the needy. To such "the King shall say, Inasmuch as ye have done it to the least of these, my brethren, ye have done it unto me."

We have often thought that the word "religion" is popularly used without understanding its import. How is it scripturally explained by those who preach the gospel? How variously the word is used! "Come to the altar and get religion" is quite a common invitation of some ministers to the impenitent, thereby signifying that it is to be acquired in one place better than in another. Were there an altar, it is to be created in the heart. "For with the heart man believeth unto salvation." Then, too, it is said that such a person has lost his religion. Well, if it can be acquired it can be lost.

Suppose I affirm that a man has lost a certain sum of money. Must I not know that he had the amount to lose? But can we tell who has religion and who has it not? What is the criterion? It is a profession?

Frequently, those who make great pretensions are the most remiss in the service of Christ. Does religion consist in making many and long prayers? Are they acceptable to God where the heart is not found? God, by his prophet, declares, "Though they make many prayers, yet will not I hear" (Isa. 1:15). Do we remember in our prayers that, while man looks at the outward ap-

pearance God looks at the heart?" Neither is it evidence because a man essays to preach the gospel that he is a Christian. Not to speak of those who bring a reproach on the ministry, how many there doubtless are who, like Wesley and Chalmers, declare, after preaching for years, that they had no religion! Then, too, how many ministers and laymen bring the Bible to their creeds, instead of bringing their creeds to the Bible? Hence the various sects of Christians. How many ministers can say with Paul to the Galatians, "Am I become your enemy because I tell you the truth" (Gal. 4: 16). Or with our Lord, "Because I tell you the truth ye believe me not" (John 8: 45). Do they not rather comply with the demand, "Preach unto us smooth things?"

I was recently in a protracted meeting where God had evidently renewed sinners by his word and Spirit. Several so-called young converts were relating their experience. Many were listening to their words. I remarked that some of you doubtless are prophesying the halting of some who have vowed to be the Lord's; that when the excitement has abated they will act as wickedly as before. I said that if any of you can assure us that those who have spoken have religion, you will please manifest it by rising. None arose. Then I remarked, Forever after hold your peace; God's word shall be vindicated. I quoted Paul's language to the Philippians, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6). Where is any falling from grace indicated? They may fail of the grace of God. Hence, we are commanded to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18). I referred to the promise, "Who are kept by the power of God through faith unto salvation" (1 Pet. 1: 5).

John also says of those who apostatized, "They went out from us, but they were not of us. If they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us" (1 John 2: 19). What can be plainer than that Christians should persevere in holiness. The above young converts were asking Christians to pray for them. While I believe in prayer, and that the "effectual, fervent prayer of a righteous man availeth much" (James 5: 16), I also believe that God knows them that are his; they shall be owned in that day when he maketh up his jewels. Says our Lord, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life" (John 10: 28). Hence it follows that those who appear to lose their religion, never had it, but only fall back from their promises and their profession. They get into a slough of despond, as Bunyan has it, and finally struggle back to their former ways.

How many, like Peter, follow Christ afar off, until at length they deny him. I shall admit the genuineness of revivals when they come from God, as did the one on the day of Pentecost. But let us ask, When so many accessions are made to churches, to what are they converted? The religious papers often give the numbers of those who join the various churches. Recently the *Independent* specified several Congregational churches that had a membership of over five hundred outside of New England, to show that the church was numerically strong. How many say, I am of Paul, and I of Apollos, and I of Cephas, and I of Wesley, and I of Calvin! But few say, I am of Christ. Is Christ divided? To what then are men converted? Is it to a church, or to a party? or is it to truthfulness, to honesty, and to God?

Sylvania, O.

Peace on earth—good will to men.—*Jesus.*

Lost.

STEPHEN R. BENTLEY.

A little child, daughter of a German named Yonkie, on Sunday night, 10th instant, became lost in the woods adjoining Cassel's Prairie, while seeking the cows. Her father sought her in vain until a late hour in the night, and the little wanderer was out in the bitter storm and darkness and cold, and what she suffered, as the little bare feet and limbs wandered in the woods and marshes, among wild beasts and serpents, torn by thorns and brambles, is known only to him who sees all things.

On Monday the neighborhood was alarmed, and men and women too joined in the search. Strong men who know what hardship and suffering are, could have been seen searching the woods, while tears coursed down their sunburned cheeks; but the day passed, and sadhearted and weary the people returned home, and another stormy night the little seven year old girl must endure.

On Tuesday the search was continued all day long and hope was well night gone. Tuesday night another terrible storm set in and it seemed impossible the child could survive.

Wednesday the woods were full of people searching, only expecting to find the child dead. The search went on, some dragging the lake, others with boats, searching the river, until about eleven o'clock a. m. a runner came across the field, shouting, "The child is found and alive." Oh! God had heard the many prayers that had been sent up to him for the child, and five miles away, across the bluffs and marshes, the little one was found, apparently by accident, but we believe by direction of the Almighty.

Oh! how ready to respond to the call of suffering humanity we are, and ought to be, when temporal dangers assail. But how is it when we see our fellow creatures wandering away from God, away from home, "away from the Shepherd's tender care," and in danger of losing, not this life which is to be restored by a resurrection from the dead, but they are in danger of losing eternal life in the world to come. They are exposed; not merely to the elements, but to the storms of passion that blast and blacken the soul.

How can we see our fellows going on in sin, wandering thoughtlessly among snares set by Satan to trap the unwary? Oh! what anguish of heart we felt, and how earnest we prayed, when the child was lost in the woods. And can we calmly see our children, and brothers and sisters, and friends, going down to perdition? No, we cannot, if we have felt the influence of the Holy Spirit in our hearts. We are anxious for their salvation, and when that child refuses to come back to the Savior, it seems as if our overburdened hearts would break. Oh! thoughtless one, you little know the anxiety of loving friends for you; you little know how your Father's heart is wrung with anguish; you never can know what heart pangs your thoughtless, heedless wanderings have brought your mother. You do not realize that Jesus is pleading for you, that he gave his life to save the lost ones that have wandered away from God. Oh! what rejoicing there would be should you return, could we hear the glad news, "The child is found." Yes! there would be rejoicing, not only among your friends, but among the angels of God.

Brothers and sisters, let us pray on; plead with God for the unsaved ones; let us put forth every possible effort, and never give up the search; death is daily snatching them from our grasp and very soon our work will be done. Let us work and watch till Jesus comes.

Cassel's Prairie, Wis.

Most of our misfortunes are more supportable than the comments of our friends upon them.

Our Hope.

M. D. PEAVY.

Let us stand by the thundering waters of Niagara and feel the thrilling awe inspired by those never ceasing drops of water that follow each other so fast and closely that they form but one majestic arch from the summit of the beetling cliff, to the yawning abyss below. Here we feel the soul renewed, and imbued with a spirit of adoration which we did not feel when away from the presence of this majestic agent of God's majesty and power. It is thrilling, invigorating, and purifying, to stand with bared head in the presence of these mighty waters, and meditate upon the majesty and power of their Creator. For thousands of years that glittering sheet has spanned the arch, and been suspended in the air by the will of him who holds the destiny of the heavens in his hands and makes a footstool of the earth. We gaze upon the work of his hands, and are pregnant with amazement; we look aloft, from the thing created to the Creator.

In faith we behold him, in love we worship and adore; with this love in our hearts let us pass on. The thundering waters of Niagara pass away in the distance, and die with the sound of tinkling bells. The laughing echoes of Minnehaha beckon us onward toward the northland clothed in its mantle of purity, the beautiful snow. Here, too, the limpid waters gush forth that expands into the mighty Mississippi, that rolls on and on, in the ever widening and deepening stream, through the land of the apple, the plum, the peach and pear, the fields of grain, the cotton lawns, cane plantations, and everglades of the sunny clime. Oh, how thrilling! The very majesty and splendor of the everchanging scenes lift us up, up, up, until in imagination we stand in the very presence of Deity, and with the adoration of the mind and longing of the soul worship him before his face. We have seen his works, and we love him for the very work's sake.

But we will walk again. This time our course is over a level plain. For leagues nothing but the flowery landscape of the prairie and the arching blue of heaven meets the gaze. But even this by its strange mildness buoys our spirits higher and brings the Creator of all, in ecstacies before the eye of our mind, and leaves us like Jacob, wrestling for a blessing. Oh! how lovely, how pure, how unoffending all things seem.

We pass from this region of bliss, buoyed up on the wings of love, till we stand in the presence of the high rearing mountain that seems to meet the stars in its mighty altitude. Here again our adoration rises, higher than the mountain top. It scales the summit, it pierces the dome of space, it rushes over the golden streets, it lingers on the throne of grace and stands erect in glory. But oh! the pollution of this same world, that gives us such transports of joy. It is covered with shame, it is cemented in iniquity, it is married to wrong. He shall remove the diadem and crown from all potentates, and reign in their stead over the whole earth, under the whole heaven. Then shall the rose of Sharon fade away, and the lily of the valley grow dim when placed beside the gorgeous flowers that shall bloom in the paradise of God.

Oh! what a glorious sight appears to our believing eyes,
The sin cursed earth has passed away, with sea and rolling skies,
But in their stead the new earth shines with radiance divine
Oh! may I in that realm live, Oh! may that home be mine.

Arena, Wis.

There are many who know their own wisdom, but there are few who know their own folly.

He only truly knows who consents with the docility of a child to be taught of God.

Reports.

Report of the Twelfth Annual Meeting of the New York State Adv. Chris. Conference.

Our annual meeting for the year 1877 was held with the church at Lockport, commencing Thursday evening, June 7th, and continued until the 11th.

With the commencement of this Conference we had the largest gathering we have seen for several years; in fact, it was the largest meeting throughout that has convened in Conference capacity for some time, and our Lockport brethren were considerably taxed in caring for the wants of the gathered ones.

The annual address was delivered by Eld. R. H. Bateman, of Springwater, which was ordered to be published. We hope that *all* our isolated brethren and sisters and the churches will read, ponder, digest and *practically* endorse the sentiments it contains concerning missionary labor and responsibility.

Our ministers, hitherto, have borne too large a proportion of the burdens in pioneer and missionary work. The laity can do much to lighten the task of the ministry who have and are ever making sacrifices, which if known would abash, and put to shame those who are *complaining* about *hard times*, and what *they* have done. Many of our preachers have left lucrative positions to proclaim the unpopular truths we love so much, and they are committed to the work for life, or until Jesus comes, though they may be deprived of some of the *comforts*, aye, some of the *necessities* of life. We want the gospel of the kingdom carried to every available point in western New York; and this can be done if every believer will do *their duty*, and will put their hand into their pocket when they pray, "Thy kingdom come," and then use a *little* of *all* that a kind Providence has put into their hands. The *poorest* of the *poor* that read this report can give ONE CENT a week to send the news throughout western New York, that Jesus is coming soon. In behalf of all perishing souls, and for the love that God has manifested to you, this Conference prays you, dear brethren and sisters one and all, to lay by ONE CENT or more regularly every week, and send it to the Treasurer, Eld. M. R. Miles, Kendall, Orleans Co., N. Y., on or before the 1st of December next. We want every believer to make a free-will offering this year to the Lord. Dedicate a portion of what you raise or earn, to the Lord, and then give it to his steward. Once more we appeal; give something, if no more than one penny a month; give systematically until Jesus comes. Many of the brethren who read this, have, under the blessing of Almighty God, accumulated property more or less; you have or intend to make a will before you die; do not forget to leave a little for the cause of our coming Messiah. Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. Jesus has kindly remembered you in his last will, do not forget him in yours.

The address contains many rich thoughts, and was delivered with marked effect to an attentive and appreciative audience. We recommend its reading to all.

The President, M. R. Miles, appointed as devotional committee, Wm. E. Brown, A. Riggs, J. Phelan, B. S. Crofoot and Warren Burnham. Business committee, Elds. W. J. Hobbs, R. H. Bateman, E. F. Sergisson.

Friday, 9 a. m. Met for the transaction of business. Ministers present during the meeting. Ordained—M. R. Miles, C. W. Low, A. C. Newell, P. A. Smith, C. P. Greenman, E. F. Sergisson, Mrs. L. M. Stoddard, Mrs. E. S. Jennings, W. J. Hobbs, R. H. Bateman, C. H. Luttenton, Jas. E. Well. Unordained—Wm. M. Steele, O. M. Owen. Visitors—Eld. E. C. Cowles, of Pennsylvania Conference, Eld. I. B. Potter from Connecticut Conference, Eld. R. C. Brown, of the Life and Union Conference, and Bro. Wm. E. Brown, of California, a former member of this Conference.

Letters were received from the following ministers regretting their inability to attend the annual session. Elders C. Colegrove, P. C. Marsh, Wm. Morrell, B. P. Stevens, A. H. Dunbar, Wm. Ingmire, S. C. Gove. A letter was also received from C. F. Sweet. The meeting was opened by singing and prayer, after which the minutes of the last two sessions were read and adopted.

Voted, That all the ministering brethren from abroad be invited to take part in the deliberation of this Conference.

The following churches were represented by their delegates. East Shelby—Samuel Reed, Loren Grinnell, $4.00, Springwater—H. Clapp, J. G. Morris, $2.20; Alton, $2.75; Lockport—Wm. Weyman, A. Riggs, $5.00; A Friend, $1.00; Kendall, R. Sitzer, Sr. H Ducher, $3.10; Martville—B. S. Crofoot, O. Barnes, N. Palmer, $2.00. East Penfield church was received into the Conference, and represented by Theron Holdbridge, $3.00; Ontario—Wm. Skinner, Lair Allen; Rochester—J. Phelan, Sr. R. P. Mason, Geo. E. Waugh; Darien—Geo. Strong, M. Dillon. The report of the Treasurer was read and accepted:

	Balance in Treasury from last year		$24.56
June, 1876.	To church donations		12.00
" "	To individual donations		3.50
Dec., 1876.	To church donations		6.40
	Total receipts		$45.46
June, 1876.	By cash to Eld A. C. Newell	$16.00	
July, 1876.	By cash to Conf. Com.	12.50	
Dec., 1876.	By cash, per treas. and sec.'s book	1.20	
Dec., 1876.	Fares to East Shelby	2.00	
	Sundries	.85	
	Total expenditures	$32.55	
	Balance in treasury	12.91	

JAS. E. WELLS, Treas.

Voted: That the address of Eld. R. H. Bateman before this conference be published in the *World's Crisis* and ADVENT CHRISTIAN TIMES.

Report of ministers was the next order of business. We will not record each seperate report, but give a synopsis of the whole. Five reported as pastors, two of them having removed from their former to a new charge. All things considered, they had no discouraging report to give. Large thriving Sabbath Schools were held in their respective charges. Some of the Evangelists reported more Macedonian calls than they could supply. Others reported little or no labor during the past year, but feel committed to accomplish more the coming year by the help of the Lord.

Eld. I. B. Potter entertained the Conference with a very encouraging report of his travels and labors for the past six months. We were much pleased with his spirit, and with his method of dealing with side issues that are made test questions of christian fellowship, which have distracted and torn us asunder in the past. He exhorted us to be kind, courteous, and live as brethren though we differed in points of doctrine.

Sr. Stoddard reported her work as one of the committee to present to the churches, the constitution as revised and amended at the ministerial meeting held last February. The time was so short and limited that some did not take any action. Some accepted the whole as amended, and some of the churches objected to one or more of the articles.

AFTERNOON SESSION.

Friday. The President appointed the following committees. Ordination—C. W. Low, P. A. Smith, A. C. Newell. Credentials—Sr. E. S. Jennings, L. M. Stoddard, Brn. W. J. Hobbs, R. H. Bateman.

The following churches were reported by their delegates. Kendall—Regular preaching every Sabbath by their pastor, M. R. Miles. Good congregation, and Sabbath School. Eleven united with the church.

East Penfield—Occasional preaching by different brethren.

Springwater—Preaching by the pastor, R. H. Bateman, every Sabbath. Good Sabbath School and prayer meeting.

Alton—No preaching at present, but many dear ones there are praying for the cloud to move on.

Lockport—No regular preaching, but are trying to keep the unity of the spirit.

Martville—Preaching every Sabbath by the pastor, Jas. E. Wells. Meetings largely attended, large thriving Sabbath School, harmonius and united.

Ontario—No regular preaching since their pastor, J. E. Wells removed from them. Have a beautiful house, but are yet heavily in debt. Have had occasional preaching; are to have regular service in the future.

Rochester—Preaching by their pastor, E. F. Sergisson, every alternate Sabbath.

East Shelby—Darien, Yorkshire. No regular preaching.

Honeoye—Regular preaching by R. H. Bateman.

For the want of time and other reasons the constitution as revised was not adopted at this sitting of the Conference. The following resolutions were adopted and are added to the constitution.

Resolved, That we advise our churches if any member among them, or any person from abroad comes among them pressing as a test of fellowship any question where honest christians may differ, that they refuse to give them God speed, and if need be, proceed to try them for christian character.

Resolved, That we advise our churches in their organization have the following officers: One elder, two deacons, a Secretary and Treasurer. The deacons with one person with them be a committee of finance, and supply the desk.

Resolved, That we advise our ministers to try and establish so far as they can, and also our churches, a tract and missionary fund to be collected quarterly, and deposited with the Treasurer of the Conference to be subject to the disposal of Conference in keeping evangelists in the field and supplying them with tracts.

Voted, To expunge from the constitution Sec. 2 of Art. 2.

Voted, That this Conference hereby tenders its invitation to all ministers of the gospel who are in sympathy with the workings of the same to unite with us as co-workers in our special mission.

SATURDAY MORNING SESSION.

The committee on credentials reported that Bro.——had failed to report to this conference according to Art. X, Sec. 1, and it was voted that his certificate be witheld until he reports. The committee reported that all the members of the Conference were entitled to a renewal of their certificates excepting two.

After balloting, the following officers were declared unanimously elected for the ensuing Conference year: President, C. W. Low; Vice-President, Mrs. E. S Jennings; Treasurer, M. R. Miles; Secretary, Jas. E. Wells. Board of Trustees, A. Riggs, Lockport; B. S. Crofoot, Martville; Loren Grinnell, East Shelby; Geo. Strong, Darien; J. Phelan, Rochester; J. G. Morris, Springwater; Reuben Sitzer, Murray.

Delegates to the National Second Advent Christian Association, Aug. 14th, Jas. E. Wells, Sr. L. M. Stoddard, A. C. Newell, R. H. Bateman.

Voted, That Bro. C. W. Low give the semi-annual address, Bro. A. C. Newell, alternate.

Voted, That the semi-annual meeting of this

Conference be held with the church at Martville (as per invitation) at such a time as the officers may appoint.

Voted, That the President, Vice-President, and Secretary act as an auditing committee for this Conference.

Voted, That the Secretary's traveling expenses to and from meetings of this Conference be paid over to him by the Treasurer.

The doctrinal and preaching exercises were blessed throughout. Friday, at 2 p. m. preaching by A. C. Newell, from Matt. 5; 14, 16, 6: 23. At this point we missed Bro. I. B. Potter, of Connecticut, from whom we hoped to hear expound the Scriptures; but we learned that he had left for home because of his prolonged absence. Love feast in the evening followed by a sermon from W. J. Hobbs, founded on 2 Chro. 20: 20. Saturday, 2 p. m. Preaching by R. C. Brown, from Dan 11: 46, 12: 1. In the evening we had another heavenly sitting together in love feast. After which Sr. E. S. Jenning discoursed from Gal. 5: 1, 13.

Sabbath morning was quite rainy, yet a large large number met in the hall at love feast. Fifty-five testimonies were given for Jesus. Then we listened to a sermon from the Pres. C. W. Low. Text, 1 Pet. 1: 13. At 2 p. m. preaching by the Secretary, from Rev. 22: 14. Then the brethren repaired to the water, and six souls were planted in the likeness of the Savior's death. In the evening we had the most blessed conference meeting of all. Then Bro. M. R. Miles preached from Heb. 11: 25.

Immediately after the morning service an effort was made to raise money for missionary work. We succeeded in receiving fifty dollars. The matter was presented again in the evening when about $150 more was raised. The total amount pledged was $203, of which $50 was paid. This is a good beginning in the missionary and tract cause. A collection of $35 was raised to defray the expenses of ministers to the conference. About one hundred brethren and sisters were from abroad. The Conference closed after one hundred and six had partaken of the emblems of the broken body and spilled blood of the world's Savior. Thus we part again, some perhaps to meet again here, others to meet no more this side the evergreen shore.

Dear brethren, let us keep our lamps trimmed and burning, that we may enter in, when the midnight cry is heard, "Behold the bridegroom cometh, go ye out to meet him." A vote of thanks was given the kind friends of Lockport for their hospitality. Here we bid adieu to many dear saints who are waiting for the Lord to come.

JAS. E. WELLS, Sec.

Kansas Conference Report.

The fourth session of the Northwestern Quarterly A. C. Conference of Kansas, was held with the Limestone Valley church, commencing June 23rd and holding over the following Sunday. Ministers present, Thos. R. Comstock, evangelist, S. F. Munsell, W. H. McCarty, James Page, and E. N. Bliss. The speaking was to the point, and we hope some good was done. The Lord's Supper was celebrated Sunday evening and many of other denominations partook. A good impression was made.

At the business meeting, the following was transacted: The minutes of the last meeting were read, a motion made and carried that they be corrected as follows: The motion made at the last meeting of the Conference to grant the withdrawal of J. S. Thorp, was corrected to read as follows (as he made no request for withdrawal): *Resolved*, That the name of J. S. Thorp be stricken from the Conference roll; which was carried.

The committee, in case of S. R. Knox and W. H. McCarty, reported he had not seen either of them, but W. H. McCarty being present he reported he had not gone to keeping the Jewish Sabbath; but as he belonged to another Conference he wished to withdraw from the North western, which was granted.

A motion made and carried that the Secretary drop a card to S. R. Knox to ascertain his mind and wishes.

Report of ministers: L. F. Munsell said he had done very little, but felt zealous for the cause and had stood up boldly for the truth.

Thos. R. Comstock reported that he had preached twice every Sunday and had baptized seven since the last Conference.

E. N. Bliss said he had preached about fifteen times since the last Conference with good results.

James Page could not say how many times he had preached; but had done all he was able to do and had started an interest in several places. Has had several calls to preach in new places, and would attend to the calls as soon as convenient.

W. H. McCarty reported he preaches twice every month and his labors seem to be blessed.

The churches all seemed all to be truly alive and traveling along smoothly, working hand in hand and shoulder to shoulder.

A petition was presented asking that Bro. G. S. Vilott, of the Limestone Valley church be granted a license to preach. which was unanimously granted.

The following resolution was adopted:

Resolved, That we as a Conference request the State Conference to hold an early campmeeting, and an extra session of their Conference for the purpose of so amending their constitution and bylaws as to have the State divided into evangelical districts, thereby doing away with the Quarterly Meetings.

A motion made and carried that E. N. Bliss be a committee of one to present this resolution to the Secretary of the State Conference at his earliest convenience.

A motion made that we adjourn to meet again at the call of the Secretary about three months hence. THOS. R. COMSTOCK, Sec.

New Hartford, Iowa, Campmeeting.

C. C. RAMSAY.

The Campmeeting has just closed and with good results; and for the benefit of those who are interested I will give a short report of the meeting. The early part of the week was rainy, for which cause many were detained from coming; yet, notwithstanding the rain, a goodly number of tents were pitched, and during the week they constantly increased, representing the towns of New Hartford, Parkersburg, Clarksville, Floyd, Cherokee, Shellrock, Albion, numbering thirteen, and one covered wagon from Jessup. The large tent served as a lodging place for men. There were one hundred lodged upon the ground, and all accommodations in the houses adjacent were occupied, besides, many went to the villiage half a mile away.

There were fourteen ministers present, viz., H. V. Reed, J. M. Stevenson, G. M. Myers, N. F. Eggleston, A. Eggleston, W. J. Orem, Wm. Brayton, R. J. Hill, H. Olmstead, J. W. Haughawout, M. A. Newcomb, C. C. Ramsay, W. J. Janes, and H. H. Janes. Preaching by ten of the above named ministers, consisting of doctrinal and practical discourses. Stirring appeals and exhortations. Peace and harmony prevailed throughout the entire meeting.

No collections were taken, but the brethren and the public responded to the want of the meeting as follows: $100 was paid to the preachers, $25 for rent of large tent, $21 for lumber and ground rent, and $6 for children's tent. Total expense, $152. There was $46 donated for the expense, $106 net proceeds of grocery, and $194 subscribed for a new tent to be used for gospel purposes. Then the expectation of the brethren were more than realized financially.

Sunday, June 24th, was a beautiful day, and New Hartford seldom witnessed such a crowd. Some estimated the number at three thousand, but I think twenty-five hundred would be a fair count. This we consider a grand turnout, as there are no large towns in close proximity. During the meeting, four confessed Christ, two were baptized, and fifteen arose for prayers in the children's meeting.

Monday morning came, and with it came a rain which detained us from leaving camp, but as all things work for good, we were blessed by the rain, for we gathered under the large tent and listened to remarks by Brn. Reed and Stevenson on the holy city, New Jerusalem, which were embellished by questions and answers to the edification of all. When the rain ceased, we were obliged to break camp, and many a good bye, farewell, and God bless you, were uttered. And thus we parted, hoping to meet in the age of glory, peace and righteousness, when one eternal round of praise shall rise to him who hath redeemed us.

Conference Report.

The Third Quarterly Meeting of the Northwestern Missouri and Southwestern Iowa Conference, was held with the Ringgold church, Ringgold county, Iowa, commencing Friday, June 15. In the evening Bro. Ridley preached from Isaiah 21; 11, 12. Saturday morning, conference and prayer meeting at 9:30. Preaching at 11, by Bro. Hink, from the third chapter of 1st John, after which the following reports were made.

Eld. Kent, of Nodaway church, reports them in good standing, all working for the good of the Master.

Bro. Ray, of Ringgold church, reports an addition of eight since the 1st of February.

Bro. Miller reports less prejudice than heretofore, and a growing interest in the cause of the Lord and Master.

The delegate from Marysville church being absent, the report was made by Eld. Hink, who reports the church in about the same condition as it was one year ago.

Bro. Burgener, of Squaw Creek church, Holt county, Mo., reports their church in good standing, considering the prejudice existing.

Hamburg church, not represented. Bro. J. Ridley, of Cherokee, Iowa, being present, it was voted that he be invited to participate in the deliberation of this Conference.

The report of the ministers were very good, considering everything connected with the churches in general, all feeling that they had done their duty as far as possible, and that much good had been accomplished by their labor. May God bless them, that they may still continue to do good, and that many may be brought out of darkness into light everlasting.

The chair now appointed a committee to arrange the time for the next Conference. The committee reported that the next meeting will be

held with the Squaw Creek church, commencing Dec. 14, 1877. The business of the meeting being over, the Conference adjourned.

In the evening, Bro. Ridley preached from Gal. 3: 29. Sunday morning at 9:30, conference and prayer meeting; preaching at 11, by Bro. D. O. Hink The meeting closed Monday evening.

We all enjoyed the Conference very much. The ministers seemed to be filled with the Spirit, and to realize that the end of all things is at hand, and the coming of the Lord nigh, even at the door. May we all be ready to meet him.

I. J. SHOWALTER, Sec

DeKalb Quarterly Meeting.

The Quarterly meeting held at Genoa, Illinois, commencing Friday evening, June 29, and holding over Sunday, was good and pleasant. The attendance of preachers and friends, and of the Genoa church and community was large. Preaching by Bros. Burr, Shaw, H. G. McCulloch, S. B. Mabey, and others. Bro. and Sr. Shaw remained to hold meetings during the next week as might be deemed advisable, and on Monday night Sr. Shaw gave a discourse on the three steps of the way of salvation—faith, repentance and baptism, and particularly on the essentiality of baptism in order to salvation.

On Sunday the ordinances of baptism and the Lord's supper were both attended to, one young man being immersed in the name of the Father, Son, and Holy Spirit, in the sight of a numerous company, by Eld. S. B. Mabey. May he be strong in the Lord.

A session for business was held on Saturday, the 30th, at 4 p. m., the President, Eld. E. H. Burington, in the chair.

Bro. and Sr. W. A. Shaw desiring to apply for membership, some discussion on the powers of the District Quarterly Conferences ensued, and it was held that they could only transmit applications for membership to the State Conference.

A letter from the church in Chicago, to whom Bro. Shaw has been ministering for some time, having been read, and Bro. Shaw having, by request, given a very satisfactory and interesting account of his life and religious experience, and views, it was unanimously

Resolved, That this Conference extend to Bro. and Sr. W. A. Shaw a hearty and cordial hand of fellowship, and recommend them to the Northern Illinois A. C. Conference for memberships.

Eld. Darius Crouch, sometime of St. Louis, also wished to identify himself with the Advent people. He presented certificates from the St. Louis Advent church, dated 1868 (a copy only), and from two Cumberland Presbyterian churches, dated February and October, 1876. As no one present had personal knowledge of Bro. Crouch, the following action was taken:

WHEREAS, Elder Darius Crouch, St. Louis, Mo., applies for membership,

Resolved, That his case, with the credentials connected therewith, be referred to the Annual Conference.

Resolved, That the next Quarterly Meeting be held in the end of September or beginning of October, at Afton, provided the church there so desire. The President to fix the time, and that it commence on Thursday, instead of Friday, so as to hold a day longer.

The Illinois Campmeeting was taken into consideration, and the Board recommended to appoint it, as will appear in the notice. Adjourned.

The meetings, we trust, were profitable and pleasant. We think the impression that time is short, was deepened, and the resolution to labor while the day lasts, strengthened. So may it be.

A. ARMOUR, Secretary *pro tem.*

Conference Report.

Our Quarterly meeting of July 1st, at Edinboro, Pa., was to us a season of refreshing in spiritual things. The attendance on Saturday afternoon, June 30, was unusually large, and the testimonies of the brethren showed most clearly that, to them at least, the wonderful events and unusual phenomena transpiring in the world are of great significance, and recognized as familiar outlines in the features of the grand picture, sketched by the prophets, Christ, and the apostles, representative of the last days of Gentile times, presaging the return of our Lord and the realization of our hopes. Surely "our redemption draweth nigh," and we may, and ought, to "lift up our heads and rejoice."

Three were planted in the likeness of Christ's death by the writer, who fondly hopes they will be growers with him in the likeness of his resurrection. In the morning the pastor of the M. E. church sent notice to us that if agreeable, he would meet us at the water with candidates for baptism also, to which we gave a glad response of hearty assent and approval, and he immersed two. This co-operative work by ministers of different denominations, in the administrations of the Lord's ordinances (sacraments) produced a good effect on outside lookers-on.

On Sunday evening the pastor of the Presbyterian church occupied my desk and preached to us, his congregation coming with him and uniting with us in worship, which expression of Christian union we are to reciprocate on the evening of July 22nd. G. W. STETSON.

Important Notice—Southwestern Kansas.

ELD. V. F. HUNT.

We are desirous of organizing a permanent mission society, embracing a portion of Southern Kansas, and electing a District Evangelist to be supported in the field as an active minister to spread abroad the truths due this people and generation. And in order to bring about such an organization I have concluded to call the attention of all persons interested, by calling a meeting of all such together, to consult one with another. We hope all interested ones will see this notice and come prepared to act at once. Let Sedgwick, Butler, Cowley and Sumner counties be represented in full. See notice in Notice Department of the TIMES. Let all who intend coming write to me at once. My postoffice address is Wellington, Sumner Co., Kansas.

Mission Work.

V. F. HUNT.

I am now located in Sumner county for the time being, and am going to devote my time to the spread of truth as far as I can. The time has come to strike earnestly for the advancement of truth throughout the West. And if it be the desire of the friends of Adventism that I should labor among you, and devote my time to the interest of the soon-coming kingdom, life eternal in Christ only, and many other truths due now, I desire to know it. If I devote my time to the work I must have a team and buggy, and support for myself and wife. I would like to hear a word from all of the friends. What are your wants etc. Address me at Wellington, Kansas.

Notice.

C. W. PITSOR.

To the Brethren in Iowa:—As I am one of a committee of six to solicit funds to carry on and defray the expenses of the Iowa Union State Campmeeting, and as we expect it will be the best meeting we have ever had: and as we have $40 in pledges, and we want at least $200—therefore we want every member in the State to come, and bring or send their donations to Ladora, August 15th, at which time the Campmeeting begins.

Belle Plaine, Iowa.

The Sermon.

The Groans of Creation.

[A report of a lecture by Dr. George D. Boardman, of Philadelphia, delivered before his people of the First Baptist church, Wednesday evening, May 2, 1877, and stenographed for *The Standard*.]

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body" (Rom. 8: 18, 23).

1. And first, *The Impossible Comparison*, verse 18. The sufferings of "this present time," says the apostle. And if ever a man knew what sufferings were, it was the Apostle Paul. He did not speak unadvisedly. He knew whereof he affirmed, when he talked of sufferings. And he declares that the sufferings of this present time, intense as they were in his own case, were not worthy to be compared with the coming glory which is yet to be revealed in us. Paul knew something of what this glory is, for do you not remember how he had been caught up into the third heaven, even the paradise of God, and heard "unspeakable words, which it is not lawful for man to utter?" Now any comparison between this glory and the sufferings he pronounces impossible. "I reckon that the sufferings of this present time are of no account in comparison with the glory which is to be revealed in us." It is the statement, if I may so say, of an arithmetician or accountant; in the one column he "reckons," sums up the sufferings of the present time; and in the other, the glory which is to be revealed in us. And he declares that in striking the balance the suffering column is zero, and the glory column infinitude.

2. *The Mighty Expectation:* verses 19-23. "For the earnest expectation of the creature waiteth, etc." In surveying this mighty expectation, observe:

3. *The Majestic Posture*, verse 19: "The patient expectation of the creature is waiting for the revelation of the sons of God." What are we to understand by the word—"creature," or rather "creation," which the apostle uses in our paragraph no less than four times? Now, instead of detaining you with the thousand and one interpretations of this word, "creation," limiting it to this class, or that class, or the other class of created things, (and every commentator has his own limitation)—without detaining you with these thousand and one interpretations, let me state what I believe to be the true one, and which lies on the surface of the paragraph, namely, it is nature as under ban. Nature has participated in the disasters of the fall in Eden. That is what I understand by the "creation" of one passage. And remember that man on his body side is linked with this creation. "The Lord God formed man out of the dust of the ground;" Dust he is, and out of dust was he taken, and unto dust will he return.

Ah! there is a greater sympathy than some of us in our cold logic are willing to admit between the spiritual and the material. In that far-off age, when that first murder had been committed, Jehovah, God, in holding an inquest over the corpse, said to the murderer: "The voice of thy brother's blood crieth unto me from the ground." So also the prophet Habakkuk hints of the sympathy, and, as it were, mutual co-testimony of nature and spirit. "The stones shall cry out of

the wall, and the beam out of the timber shall answer it." We do not know everything.

Oh, ye scientists! much as you know, "there are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." On the occasion of Christ's triumphal entry into Jerusalem, the children and multitude cried out, "Hosanna to the Son of God!" and the scribes and Pharisees expostulated with the Master, and said: "How these disciples shout!" asking him to rebuke them. What does the Lord reply? "I tell you that if these should hold their peace the very stones of the field would cry out."

Moreover, animals, as I have often reminded you and as I firmly believe, have souls, in the sense in which I have on former occasions explained the scriptural use of the word "soul" as distinguished from the word "spirit." In the very first chapter of Genesis, in four distinct verses, animals are described by precisely the same words by which Adam is described in the passage where we are told that he became a living soul. The killing of an albatross lays the foundation of one of the most touching ballads in English literature. What is the "Lay of the Ancient Mariner" but a defense—unconscious it may be on the poet's part—of the principle that animals have souls? Herein lies the very significance of the ancient cherubim; *ergo*, the cherubim of Ezekiel, the cherubim of Eden, and the cherubim or living creatures, unhappily translated "beasts" of the apocalypse, having the face of a lion, the face of an eagle, the face of an ox, and the face of a man. And at the head of this stupendous scale of creation stands man himself, its epitome and representative.

Do you tell me the Apostle Paul had no literary power? Tell me that he had no imagination, that he was not a poet? Who is the poet? It is the man who sees the truth and expresses it. The poet is something more than the man who makes rhymes and blank verse and metre. The poet is the man who perceives distant, hidden, recondite truth, and melodiously expresses it. And Paul is precisely such a poet. This magnificent paragraph is one of the noblest bursts of poetry that ever fell on the ear of listening man.

For observe, let me again ask you, the majestic posture. "The patient expectation of the creation is waiting." It is the yearning attitude of outstretched neck and hand.

I do not know why the Maker of heaven and earth has cut in the everlasting rocks of the everlasting mountain that great majestic stone face of the Franconia range. Some of you have had the glorious privilege of seeing it, that wonderful face, that peers away down the Pemigewasseh valley, alike in the sunshine and storm, day and night, century after century, as though discerning from afar, the coming glory. And as hundreds of times I have gazed on that stone prophet of the mountain, peering down the valley of the future, I have secretly said to him,

"Watchman, tell us of the night,
What its signs of promise are,"

and I have heard his glorious answer,

"Traveler, o'er yon mountain height,
See that glory beaming star!"

Yes, weary creation is patiently waiting for the manifestation, revelation, apocalypse, of the sons of God; that is to say, of the exhibition of them as sons of God. How much that manifested sonship means, we had a faint hint in our last Wednesday evening study. And all creation is in sympathy with the church in waiting for the disclosure of the glory which is wrapped up in the sonship to God and joint-heir-ship with Jesus Christ; and so the living creatures of the apocalypse of Patmos, representatives of creation, do actually join with the blood-washed throng in the chorus of redemption (Rev. 5: 8, 14).

4. *The Painful Subjection.* "For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected him." "To vanity." What does this word, vanity, mean here? It means disappointment, failure, abortion, etc. The admirer of nature is fond of speaking of the perfect world. In one aspect of the case, his admiration is well founded. Nature in one of her aspects is indeed perfect, and yet, in spite of her perfection, we cannot deny that there are droughts and floods, and fires, and mildews, volcanos, and deserts and swamps and sicknesses and pestilences and monstrosities, and death itself. Aye, death is the very upshot of nature. Nay, more, nature's very perfections are the secret of her failures. It is just because her laws are so perfect and so inviolable, that there must be in the working of those laws the volcano and the earthquake, and the pestilence and death.

What a commentary upon our text is the whole book of Ecclesiastes! Vanity of vanities, saith the preacher. All is vanity! "Was made subject!" It was made subject at a specific time. When? Why, we christians believe with the Apostle Paul that the creation was made subject to vanity when man fell in Eden. But you remind me of the geological difficulty. You tell me there were monsters and death in the world as proved by the geological strata, ages and ages before man appeared on the scene and fell. I grant it. How then? I hear you asking. Do you reconcile that fact with the statement you have just made that nature fell when Adam fell? I don't know. It may be that there were races preceding Adam, and that Scripture narrates only the story of the Adamite race. Silence is not denial. Genesis begins with chaos; and chaos implies much. However this be, the observing man sees the bar sinister resting everywhere on nature's works.

"Not willingly" made subject: that is, not of its own accord, or will. Nature did not sin. The falling Adam was the true Samson, in his blindness putting his hands upon the pillars that supported the temple of nature and as he fell all nature fell with him. When he partook of the forbidden fruit—

"Earth felt the wound, and nature from her seat
Sighing through all her works, gave signs of woe,
That all was lost."

But why did God subject creation to vanity? Here comes out the mystery of his ways as it comes out in ten thousand other directions. I thank God, in this particular instance a key has been furnished us—and so

5. *The Glorious Prophecy;* verse 21. "In hope that even the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "In hope." These two words—in hope—belong to what follows rather than to what precedes. It is not that he subjected in hope, creation to vanity. It is that he subjected creation to vanity in hope, on the part of the creation, that even she herself would be freed from the bondage of corruption, decay, decomposition, dissolution, into the freedom of the glory of the children of God. In other words, it is that *palingenesia*, that regeneration of nature to which the Son of God alludes when, speaking to his disciples he said: "In the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall be set on twelve thrones judging the twelve tribes of Israel." That is to say, in that coming regeneration of nature, the curse shall be lifted off from creation, and earth shall be Eden again. In other words, it is that some restoration of creation, of which the Apostle Peter reminds us when he speaks of the restitution of all things, not only of man, and woman, and child, but also of nature herself. There are to be not only the new heavens; thank God, there is also to be the new earth. Not merely a far off heavenly city, or a far off material Jerusalem, but actually a new earth—a new earth it may be, with its flowers and rivers and mountains and skies—a new earth like this, but transfigured. For the conflagration of the great day is not annihilation; it is purification and transfiguration. It is a prophecy of that day so beautifully described by the evangelical prophet in his eleventh chapter, and from the sixth to the ninth verses: "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the coctatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the water cover the sea." Yes, there is to be a restitution of all things when the lion that now only lives to destroy man, and the tiger that seeks to rend him, shall go trooping back again to man redeemed in the second Adam, as they had already gone trooping to the first Adam in the garden of Eden. "The restitution of all things." Yes, what though the true Samson has dragged down the temple of a nation with him in his fall, the true Samson himself shall be revived and quickened by the spirit of the living God, he himself shall lift up the pillars of the temple of nature again. Meanwhile nature must wait until God's time. Hence

6. *The Groaning Creation*, verse 22. "For we know that the whole creation groaneth and travaileth in pain together until now." We are told that nature's tones are largely in the minor key. How sad, after all, notwithstanding its majesty, how sad the melancholy booming of the great sea! How sad the cadence of the autumn wind! Did you ever hear a more melancholy strain than the wind of God as it sweeps through the sere foliage of autumn, or as it sets into painful vibrations telegraph wires spanning desert spots? So also the wail and howl of the animal world is in the minor key. Even the very stripes of animals are a token of unrest and yearning.

But the christian does have a certain hope. Hence,

7. *The Groaning Church*, verse 23. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

But not only so, on the part of nature, but even we christians ourselves, groan. For man is the head, the nervous center and sensorium of creation. Though having the first fruits of the Spirit, even the earnest of an inheritance, even we ourselves do groan. Thank God, it is not the groan of despair; it is the groan of yearning, waiting for the adoption which the Spirit of God gives. And what is the adoption, as St. Paul here uses the word? The redemption of our body. Observe, not redemption from our body, but redemption of our body. For the resurrection-body, what is it but the outward, visible culmination of Christ's redemptive work?

The very best comment here is 2 Cor. v. 1-5: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Keep the Lord's commands.

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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CHICAGO, WEDNESDAY, JULY 11, 1877.

DON'T fail to carefully read our *terms* as published just above in this column.

THE latest war news, together with much other interesting matter, will be found under the head of General News in each paper.

WE want to make our list of subscribers at least four thousand by the first of next January. It can be done if all will make an effort to send one or more apiece.

IF you will turn to our Business Agent's department, you will find extra inducements for procuring new subscribers, also much other reading worthy of your attention. Read carefully what he says.

SOME persons do not like the idea of taking advertisements into our paper. Neither do we, if we can get along without them. We would like to fill our columns each week with the best of reading matter. Give us four thousand subscribers, and we will take no more advertisements.

COMMENDATIONS of the paper are coming in from far and near. All right, brethren. *You* are the ones that make this paper what it is, by giving of your means to aid us in our work. You are building this house; *we* are only the workmen to do your bidding. Give us the means, and we will make your paper as good as, if not the best of, any in the land. And what we need is *more subscribers*, just now.

WE were privileged to attend the Conference in Genoa, Illinois, a part of the time of its session. Our health has been very poor lately, and we were not able to take hold and work at this meeting as we usually do. Yet we enjoyed the services very much. Bro. W. A. Shaw and wife, from Chicago, presented themselves for membership, and were gladly recommended to the Annual Conference. We went on from Genoa to Belvidere on Sabbath, and preached to a small but attentive congregation, on the Abrahamic covenant. Our meetings at Belvidere are discontinued until after the campmeetings and warm weather are over.

FIDDLING AND DANCING.

In conversation with a Christian brother not long since, we were told by him of a dream he once had, which was so illustrative of temptation that we repeat it as nearly as our memory has it, for the benefit of others.

The brother said that he thought he was in a room sitting near to a man who was engaged in fiddling, and who was much absorbed in his music, his whole being seeming to be moving to the music of the violin. The melody was very captivating, and the strains so bewitching that the brother could hardly keep his seat, he felt so much like dancing. But as he observed more closely, he saw that the person who was producing such rapturous strains of music had a cloven foot, and a little horn on each side of his head, with other appendages also showing themselves, although he had evidently taken some pains to hide them from sight.

When these were discovered the brother was less inclined to dance than before. The person seemed to perceive his disinclination, and turned to him and urged him to dance, and tried to put even more irresistable power into the music, in order to get him to dance. But the brother turned and said, "No sir; I'll not dance to the devil's music."

Seeing his temptation was of no avail, the fiddler soon ceased playing, and then offered his violin to the brother, saying, "You play." "O, no," was the reply, "I can't play; I don't know how." "Never mind that; try it," said the man; and he urged it upon him. The brother took the violin without much thought, and slowly putting it to his shoulder began to draw the bow across the strings, when, to his astonishment, sweet strains of music came forth. Much pleased at the thought that he could play, he kept on for a few minutes, wondering that the violin should be so musical, when, on looking up suddenly, he saw the person who gave him the violin standing on the floor and dancing with all his might to the music he was making on the fiddle. "Well," thought he, "I refused to dance when the devil fiddled, but here I have been *fiddling for the devil to dance.*" He ceased instantly, and at that moment awoke from his dream.

He told us that dream had been a lesson to him in after years. Oftentimes when tempted to follow others in evil ways he had refused, but at the same time he had found himself too frequently leading others on by an example that was not right. While he would not follow the devil, he found himself too ready to lead where the devil would follow.

Men who are church members are too often entrapped in this way. They will not go to horseraces, or gambling saloons, because Satan is leader there. But they will set up their festivals for church purposes, and have their church lotteries, and invite Satan to come and dance while they fiddle. Young Christian people will often refuse to go to pleasure parties where Satan controls the pleasures, but they will at the same time engage in getting up entertainments which are times for Satan to dance. Persons of Christian deportment will be very careful how they associate with the ungodly and listen to their wicked talk, yet they will sometimes tell vulgar stories to make the ungodly laugh.

What cares Satan or the world which way you have it? Whether men fiddle or dance for Satan, it is all the same to him. They become his associates, and are in the same condemnation. The only safe way is to keep the heart entirely separate from worldly things, and follow only Jesus. Whatever the Savior would do, that we may do likewise, but *shun* all else.

ANOTHER SECEDER.

Secession is not at all a bad movement, when it is from error towards truth and the Lord Jesus Christ.

We are called upon to chronicle another departure from the ranks of the M. E. church, of one of their able ministers, Rev. Geo. R. Kramer, of Wilmington, Delaware. We do not learn that he leaves the M. E. church for any lack of affiliation, or because he has been proscribed, but as his views are materially different from theirs on the subject of the nature and destiny of man, he wishes to be free to proclaim them without compromising his brethren, or misrepresenting the denomination. Hence he has withdrawn from their connection, and proposes to build up a congregation for the Lord Jesus, independent of any denominational relation. In this we hope he will succeed.

The following is a copy of Mr. Kramer's letter of withdrawal, and also some remarks concerning his position, as published in the Wilmington *Republican*, kindly sent us by a friend.

"Rev. J. B. Quigg, presiding Elder of Wilmington District, Wilmington Conference: Dear Bro.—I hereby withdraw from the ministry, and membership of the Methodist Episcopal church. Yours in Christ. GEO. R. KRAMER."

The above withdrawal cut the matter short and placed Mr. Kramer beyond not only the ministry, but outside of the Methodist Episcopal church, and neither the stewards of Asbury, the Presiding Elder of the District, nor the Wilmington Conference has any jurisdiction over him.

Hearing of Mr. Kramer's withdrawal, a reporter of the *Republican* waited upon Mr. Kramer, on Wednesday evening, and after being kindly received, was informed of Mr. Kramer's intentions. He said he could not afford to be trammeled in his opinions, but must be left free to preach the gospel as he understood it. He expected to preach, commencing on Sunday morning, in a tent on the lot at 4th and Lombard streets, and he intended to preach Christ and him crucified, the resurrection and the life, and salvation to lost sinners.

In answer to an inquiry, Mr. Kramer stated that he thought the *movement would ultimate in the organization of a congregation in accordance with the views he entertained, stating that he thought there was room for another gospel tower in Wilmington.* He maintains that there is no violation of the creed of the M. E. church in the manner in which he preaches the resurrection, but that he does differ in the theories advanced and preached in the church in regard to the resurrection.

In stating his views upon the subject, he said at death the body dies, and the spirit returns to God who gave it. It had neither arms nor legs —could not hear, nor talk, nor see—not having any body—God kept it until judgment day when soul and body would then be united. He differed

with Stewart Carlisle, because the latter believed in utter annihilation of the wicked—that when they died they would never be called to judgment.

He (Mr. Kramer) believed in a personal devil and a lake of fire, which Mr. Carlisle denied, and he believed the wicked would be judged last, and sent into this lake of fire, where they would be *speedily consumed, and not suffer through all eternity as is generally preached.*

Mr. Kramer gave his views at considerable length to the reporter, but we refrain from giving them for fear in our limited space we might do him injustice.

Mr. Kramer has been considered one of the best informed and most eloquent preachers of the Wilmington Conference, and there is a general feeling of sympathy for him, and regret for the step that he has taken. He was born in Baltimore City, in 1839, educated at Dickinson Seminary at Williamsport, Pa., under Rev. Mr. Bowman, who is now one of the Bishops of the M. E. church. He was admitted to the Baltimore Conference on trial in 1859. In 1861, the Baltimore Conference met at Staunton, Va., where a separation took place, the Southern part joining the M. E. church South. Mr. Kramer voted against this division but in the same year joined the southern church, and filled appointments in Augusta, Georgia, and other places.

In 1874 he came back to the M. E. church, and was sent one year under the Elder to Charlestown Circuit, Cecil County, and at the next session of the Conference he was admitted as a member and sent by special request to Asbury appointment.

By the term "utter annihilation of the wicked" as the belief of Stewart Carlisle above mentioned, reference is very likely made to the "non-resurrection of the wicked," of which doctrine Mr. Carlisle has been, and we believe still is, a strong advocate. Mr. Kramer seems to believe in the utter destruction of the wicked in the judgment, but he does not believe in their non-resurrection. We think his views harmonize with those of the A. C. TIMES in this respect. We hope to hear more of the work of Bro. Kramer in the gospel field.

Since writing the above, we have been informed that Bro. Kramer has organized a church of 117 members.

MEN OUGHT TO PRAY.

Not merely wish, or long for something, but take a heart full of desire and breathe it out to God. What a fullness of desire there is in the Lord's prayer—hallowed name, kingdom come, thy will done in earth as in heaven, daily bread given, sins forgiven, temptations shunned, deliverance from evil secured—certainly here is a heart full of desire. What shall be done with this burden of desire? Breathe it out to God, saying, "Our Father." This is prayer. So Jesus taught his disciples. Thus men ought to pray.

First. In secret. True devotion sends to the closet. Did we ever love a person and never arrange to be alone with that person? Two chums at school, two kindred spirits in church or society, two lovers anywhere, always planning to be alone. If we never did, and never can, love earthly friends without forgetting for a time all else to be alone with them, can we love God as we ought without loving the secret place of his presence? Secret prayer then is a true test of our devotion.

Second. In public. You who object to and despise public prayer, consider a moment. Are you wiser than Solomon, who spread forth his hands and prayed in public? God honored that prayer and filled the temple with the glory of his presence. Will you despise what God honors? Are you better than Paul, who kneeled on the beach, when the Mediterranean stilled her proud waves, and prayed in the presence of his brethren? Have you outgrown the example of our Lord Jesus Christ who offered his most pathetic prayer while his disciples were bowed in reverence and tenderness about him? If not, then pray with your brethren in social prayer. If the wisest of men, the most efficient of apostles, and the Lord from heaven prayed in public, then men ought now so to pray.

Third. In the family. Shall we say that we have no such command? Neither have we command to publish religious newspapers, issue tracts, or build chapels. Shall we abandon the newspaper, tract, and chapel enterprise for want of a command?

Devotion to Christ pushes these enterprises forward. True devotion sees, feels, understands and acts without the necessity, at all times, of a command. That is not the best of children that never does anything unless told to do it. The heart of a true child anticipates the parent's pleasure and has the joyful consciousness of voluntary service. A circuit of five hundred miles with my private conveyance, stopping every night with different Christian families, satisfied me of the value of family prayer. When there was no family altar there was not much heavenly atmosphere, and when there was it smelled of paradise. Nothing so deeply, so lastingly impresses children as the daily coming to God of the parents with their ever varying wants, cares, and trials, presenting them in the child-like simplicity of faith, with fervency and feeling.

As the polished and prepared plate of the photographer receives a clear impression of the first object reflected upon it in the camera, so the minds of children take on lastingly the earliest impressions from the household. For the children's sake pray with them in your families. True family worship (and I plead for no other) impresses all within its reach with good.

A sceptic, on a visit to a pious friend, at seeing a widowed mother kneel with her five children, and hearing them all breathe their humble requests to God, with praise, was convicted of sin and led to Christ. Have we an altar at our house around which sin cannot live?

For our neighbor's sake, our own sake, our children's sake, let us have such an one.

Men ought to pray in secret, in public, in their families. H. F. C.

Church News.

ELD. GEO. WRIGHT held a successful barn meeting at Port Sanilac, Michigan, on the Fourth.

THE editor expects to address an open air meeting of the Y. M. C. A. at St. Joseph, Mich., on Sabbath, July 15th.

ELD. W. W. CATE, of Hudson, Mo., baptized two in that place recently. He writes that the truth is slowly progressing among the people.

ELD. D. MATHEWSON recently baptized three Quakers at Stillwell, Laporte Co., Indiana. We understand they still remain in the Quaker connection.

ELD. S. W. THURBER writes that he intended going to Oneida, Ill., but the illness and death of his son prevented it. He is quite worn out with his labors and care, and does not expect to remove at present. He is in Sparta, Wis.

ELD. STEPHEN E. MABEY preaches in Ionia, Ill. one half the time.

ELD. G. M. BUTTON baptized three young converts at White Rock, Ogle Co., Illinois, on July 1st. They were the fruits of evangelist work in that region last winter.

BRO. R. F. CLARE, of California, sends us on a good list of new subscribers, and reports a glorious result of the first tent meeting in Suisun. The meetings continued five weeks, and a church of forty-five has been organized, and they expect a chapel to be completed in thirty days. All of our readers will rejoice with them at this blessed result, and let all pray that it may still increase in power, and the salvation of sinners.

Correspondence.

From D. S. Morris, Meadland, W. Va.

BRO. BURR:—The great and glorious doctrines for which Adventists labor so earnestly, and suffer so patiently, are all prominent among the other grand truths of God's Word. The simple fact that so many do not assent to this proposition, so far from disproving it, only shows the rapid spread of monstrous errors in the church, since the days of the apostles.

Soul-sleeping! What of it? It is a very popular doctrine in the Bible. Scores of times it is plainly declared there that persons fell asleep—in death. Christ said distinctly: "Our friend Lazarus sleepeth," by which he meant only to tell the disciples that Lazarus was dead. Paul said, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." God, the Father, brought up Christ from the grave; and the same Almighty Ruler, through Christ, will bring up from the same dark chambers, all the countless millions who are now sleeping the quiet sleep of death, and unconscious of all that is going on with the living, either in heaven or earth. "For the dead know not anything." Nor is it possible they can; for, "In that very day (the day of their death) their thoughts perish."

Does it not sound strange to those who have received the truth, and who know the truth, as it is revealed in God's Word on this subject, to hear men assert and offer the Bible as proof, that dead men are not only alive, but livelier far than before they died—and those who are sleeping the sleep of death, are at the same time wide awake, and either enjoying the glories of heaven, or suffering the torments of hell? But those persons are sincere in what they believe. Let us pray that the truth may abound. I firmly believe, and have believed for several years, that it was directly in answer to prayer that God would purge my mind from all false doctrine, and establish my heart in the truth, that I unexpectedly received from a precious son, a bundle of Advent papers, pamphlets, etc. I read them. Gradually the errors of immortal-soulism with its concomitants was purged away, and the precious truth, broader, wider, deeper, clearer, began to spring up. Glory to God, I love every doctrine for which Adventists suffer reproach. Bear it, brethren, bear it; it is Christ's yoke, and his yoke is easy and his burden light. Let us not faint by the way, for in due time we shall receive our discharge, if faithful.

I have never seen but one Adventist since I embraced the doctrine, and that is my dear and precious son, L. T. Morris, who is I believe, some way connected with the mechanical department of the A. C. TIMES, and to whom I am indebted for the continuation of greatly prized favors. I thank him from my heart of hearts for the "TIMES," and I thank him for the many valuable pamphlets he has sent me. And I will say right here, he is one of God's redeemed ones, that I expect through grace, to clasp hands with on that bright morning. Amen. But I love all.

I am a Baptist, and I love my brethren, and heartily endorse their peculiar views. But after that I am an Adventist in sympathy, in heart, in truth, and am contending, on all fit occasions, in the Bible class, the newspaper press, secular and religious, and with my neighbors, for the truths of Adventism. I meet with severe and determined opposition, but God has helped me, and I have grown stronger every time I have been called upon to stand up for the truth and fight the enemy face to face. Brethren, "I speak the truth in Christ, and lie not," when I say that in the numerous battles I have had with the enemy, I have never yet turned my back to him, have never retreated, and God has greatly strengthened me in the blessed faith. I have frequently been enabled to thank God and take fresh courage.

Brethren, I feel much encouraged to believe that God will regard my sighs and groans, and will in his own time answer my numberless feeble prayers that truth may yet prevail, and that the true light may yet shine in many hearts around me. Next to the Bible, give me the A. C. TIMES. It, and kindred prints, are the only true expounders of God's word on the subject of soul-immortality, and its numerous train of attendant errors. I love to read the letters in the paper every week. I find them nourishment to my soul, strength to my heart, a light to my feet, and a guide to my understanding.

Bro. Burr, I am frail, very frail. Catarrh in the head, of a terrible nature, a bronchial affection of the throat, with a dreadful catarrhal and bronchial cough, distressing shortness of breath, distressing and general debility, are only a part of the diseases that afflict me. But, my excellent brother, amidst all these pains and sorrows I do truly rejoice, believing, that through my dear Redeemer, it is the direct road to a crown of life. Bro. Burr, this crown will soon be given to me, who am truly one of the very weakest of God's saints. God bless you. Amen.

Annual Address to the New York Adv. Chris. Conference. By R. H. Bateman, of Springwater, N. Y.

Mr. President, Brethren and Sisters in Christ, in Conference assembled:—Under the blessing of God, we are again convened together in Conference capacity. First, I will notice our calling. Though as a people, we are few in number when compared to the numerical extent of the combined denominations who differ so widely from us, yet I firmly believe we are a people called and sent of God to deliver to the church and the world, messages of divine truth of greater importance than has ever been promulgated since the days of John the Baptist, and Jesus Christ.

The Revelator says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." I believe this to be the message we are to deliver. How then can we manifest our faithfulness in the discharge of our duty?

First. We must practice holy living; not merely as an outward form to be seen of men, but as an inward vital principle of righteousness, that will control our outward acts in life. This I consider absolutely essential. A lady of culture once said to me, Surely if your people entertain such views of the shortness of time, they must be very devoted indeed. All recognize that water is the element God has given us to slake our thirst, yet we are very particular about having not only the fountain or well clean, but also the cup from which we drink. Thus it is with the world and a large portion of the professed church of Christ. They are suffering from the effects of a spiritual drought. Their hearts are open to receive the refreshing message of "present truth." Still they are very particular about the persons from whom they are to receive it. I am quite sure that a spittoon filled with cigar stumps, broken pipes, tobacco juice and quids, would be hastily expelled from my sitting-room if I should find such an one there; so I cannot much blame persons for not receiving divine truth from mouths filled with filthiness of the flesh and spirit, whether it be in the form of tobacco, tippling, occasional profanity, dishonesty, trickery in business, or improper conversation or actions of any kind. We should follow the principle laid down by Christ, in letting our example in everything we advocate, go before our precept. Then men will hear, receive, and be saved.

Second. We must put forth earnest personal labor. This is the only true way to success. The successful politician harangues the crowd, and talks much in the social circles, and in private. Jesus would preach to the multitude, at the family gathering, and to the lone woman at the well of Samaria. This last act resulted in bringing the whole city out to hear him. May not we with profit follow his example? Jesus once said to his disciples when the multitude had assembled to hear him: "Give ye them to eat." I suppose the disciples took the bread from Jesus' hands and gave each one a piece. This satisfied them all.

I am afraid the ministry of to-day act too much like the man I once heard about. When the family were gathered around the table, he would take the loaf of bread, and cutting off a slice, would throw it to one member of the family, and repeat the process until all were served. So I think the gospel of the kingdom is sometimes thrown at people from the pulpit, instead of being kindly passed to each one. It may do to feed dogs in that way, but men and women of good sense love Jesus' mode the best. The awful judgment of the last great day is impending over the world, and what we do must be done quickly.

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save."

But how to do this most effectually, is a consideration of great importance. On this point I have a few suggestions to offer, which, if they are good and meet the case, I trust will be carried into effect.

All our churches ought to sustain regular worship. If you cannot employ a pastor continually, then have preaching as often as you can, for "it pleased God by the foolishness of preaching to save them which believe:" consequently no church can afford to do without preaching, for it is God appointed. But let the preaching be regular. Regularity is one of the greatest blessings in life. We aim to be regular in our food. Our sleep should be regular. God has recognized this law. He has so created us that our respiration and circulation, is of itself regular. The whole universe moves upon the plan of the utmost regularity, both as to its course and time. The same principle I believe will apply in public and private worship. Have your preaching each Lord's day, or once in two, three, or four weeks, as you can arrange. Where several churches are weak and within a proper radius of each other, let them together secure a pastor to labor among them, having his time and substance properly proportioned.

Quite a number of our churches I am happy to say, are able to be self-supporting in this respect. But above all, whether you are able to sustain preaching or not, do not let the prayer-meeting die out. No church or society of christians can possibly be so poor in worldly effects, but that they may be able to sustain a rich and heavenly prayer-meeting; while the richest church may become so poor in faith, that a seat in their prayer-meeting would be like taking up winter quarters on an iceberg, or living in a desert where no oasis can be found. Good, live prayer-meetings are the bone, sinew and life of every church.

Another important feature is evangelical work. Nearly if not all our churches, not only in western New York, but throughout the world are the results of evangelical or missionary labor. It has been the means of bringing thousands into the faith of the gospel. I do not think I speak too strongly when I say that proper evangelical work, when accompanied by the Holy Spirit, is the greatest power God has given to his church to stir communities and awaken an interest to do good.

I am aware an objection is here raised by some. They will say, that after an evangelist has broken up the soil, and sown the seed of the kingdom, they then leave for other fields, and in a short time the good seed is destroyed, or the young and tender plants are pulled up, and the ground becomes as bad if not worse than at first, so that both labor and means are lost. I admit this has been too often the case. But we are not left without a remedy. This consists in proper church organization. Not one of our evangelists ought to leave a field of labor where sufficient interest has been awakened, until they have organized a church and set them in working order, by seeing that proper officers are appointed, and giving them such scriptural counsel as shall enable them to understand their respective duties. On this subject our people have been too much like the horse that became frightened at one side of the bridge and leaped over the other, killing himself and those he was drawing. Let us remember that liberty is not license, and that "no man liveth unto himself."

While we reject the man-made creeds and human dogmas, let us follow the gospel rule in setting the church in order, and nothing can be in order where organization is disregarded. What kind of bodies would we possess, were they not properly organized and controlled by certain laws? Dare to disorganize or violate one of these laws, and you suffer immediately, and perhaps die. So with the body of Christ, his church. Others say we lack in numbers of efficient ministers to labor among the churches. This also can be remedied. Get as many converted to Christ as we can, and God will send us ministers from among the converted ones. All true ministers were once converted. Every man was once a child, but every child does not become a man.

If we are faithful to our work, God will not allow his cause to suffer loss. There are at least two reasons why we have so few ministers throughout the world. First, some are not doing much work, for they do not seem to have much

to do. Perhaps there are some persons—and their name may be called legion, among our own and other denominations—who deem it sufficient honor to be called Elder, or Rev. so-and-so, without ever doing anything to merit the title. Jesus gives the definition of the term, minister, in Matt. 20: 26, 27, 28: "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

If any class or profession of men ought to be full of business, and avoid laziness, it is the ministry. No man should enter the ministry, until he has thoroughly counted the cost so far as he can, and is willing if need be, to endure all that Paul did, that they may gain eternal life for themselves and be a blessing unto others.

I was one day working in a shop repairing my wagon, when the Supervisor of the town came in, and seeing me at work, said: "I did not suppose professional men labored?" I replied: "Paul worked with his own hands, and I am not greater than Paul."

Some ministers seem to entertain the idea, that if they are sent to preach, they cannot do anything else. Others think if they have manual or mental labor to perform outside of the ministry, they cannot preach. It seems strange to me, why God should send a man to preach the gospel in his vineyard, and yet when he got there, would not give him work to do, but allow him to be as great an idler as can be found in the market place. Either God or the man must be in the fault. Which will you have it? One hive cannot support to many drones; and God will not send his church any ministers of this class.

Second. Churches do not always do their duty. Some act as though a minister's stomach could digest faith as well as his mind can: but I find it takes bread in the stomach as well as faith in the heart to make ministers active and useful. We must have the love of God burning in the heart to keep us warm inside, and fuel, raiment, and houses to make the outside comfortable. I have sometimes had work to do, and tried hard to do it; but on account of numbness from the cold, I had to abandon it. So with many a minister God has sent to some of the churches. They wanted to work and tried hard to accomplish something, but the church hindered them; for while they were feasting upon the truths dispensed by the faithful servant, the fangs of hunger were gnawing at the vitals of himself and family. The well-to-do parishoner rides in comfort to the house of worship, while the poor minister, full of zeal, but empty in purse, plods along on foot for miles through burning heat, or pitiless storms, over hills, through forests, across plains, in sand, mud or snow, to deliver God's message, and receive nothing for it but a "God bless you, come again," and sometimes not even that.

How many professors clothe themselves in "purple and fine linen" and the warmest garments that can be made, and then find fault because the man of God goes shabbily dressed, or his family thinly clad? Many a godly minister, after presenting the word as ably and faithfully as he could, has been wounded almost to the death, by the indifference of the people, or their fault-finding, or leaving him, to attend some more popular place of worship, where, perhaps, there was more ability in the preacher, but less piety and gospel in the service. I do not believe God will send more ministers to his church than they can, or at least will try, and take proper care of. So the fault for few efficient ministers is two fold, as is also the remedy. Sometimes these faults may be combined in both the church and minister. If so, then the remedies must be combined.

But to return to evangelical work. Our evangelists have had to depend largely on the world for their support, because their message is more directly for the world. Consequently we do not find missionary labor self-supporting. Now this is no fault of the evangelist, nor of the world. No one could reasonably expect a defendant to largely supply an assailant with means to carry on his aggressions. Other denominations have both home and foreign missionary work. These departments are largely, and sometimes almost exclusively, sustained by the churches at home. Each church feels a responsibility resting upon them to aid in "preaching the gospel to every creature;" and though they cannot go in person, yet they contribute of their substance in one general fund, and thus keep missionaries continually in the field.

Every Adventist is not an evangelist nor pastor. Still it is the individual duty of each one to "preach the gospel," especially the message we have to deliver. "Ye are the light of the world," and, "Let your light so shine," is the instruction and command of Jesus. As it is not in gospel order that every Adventist should turn public preacher, the question may arise, How then can I let my light shine? Jesus says you can do it by letting "others see your good works." Allow me to suggest one important way in which this can be done.

Our Conference ought to sustain continually in the field, each year, at least two evangelists. Perhaps there will be objections raised to this idea. Some may say that Adventists are too poor, and times too hard for any such project. While I admit that we as a people are not considered wealthy, and the times are hard, yet I firmly believe we can carry this work on successfully if all will take hold in live earnest; and it can be done so easily that we will not feel it as a burden, but rather a pleasure. Perhaps there is no church in all christendom, the membership of which is as poor as the Roman Catholic. Yet they build the grandest church edifices of any class of people. They have extended their influence over the whole world. In almost every village or town of considerable size, they are established in church worship. And they are rapidly growing. Their numbers exceed the whole Protestant world by one hundred millions. While we deplore their religion, we cannot but admire their faithfulness. Each member feels it their duty to contribute their mite, no matter how poor they may be.

Jesus uttered a great truth when he said, "The children of this world are wiser in their day and generation, than the children of light." SYSTEM, I believe, is one of the surest roads to success, either in the church or the world. Let us as a Conference step a rung higher on the ladder of Christian progress. We have the mightiest truth to proclaim that was ever heralded in the ears of a dying race. For this reason we ought to avail ourselves of every means that is without sin, to accomplish our great work.

If every Adventist within the bounds of this Conference, would pledge himself—God helping him—to lay by at least fifty cents each year, and more if he could, to go into a missionary fund, to keep evangelists in the field and supply them with tracts, I believe we could raise one thousand dollars in money, as easily as water runs down hill. Who can tell what a noble work would follow? None but God and eternity could unfold to us the practical results of such a plan carried into effect. Yet there are some things pertaining to such a scheme, I think we may see in advance.

1. The evangelists whom God has qualified and sent among us, would have permanent employment in their God-appointed work. Where the people they might labor among should fail to supply their necessities, the Conference would have a "sinking fund" of $1000 or more, from which to make up all deficiencies, that the evangelist who preaches the gospel, might with their family "live of the gospel." In this way a great care and burden would be taken from their hearts, and they could give themselves wholly "to the ministry of the Word," and both they and you thus "bear ye one another's burdens, and so fulfill the law of Christ."

2. The farmer must have implements of agriculture, otherwise he cannot successfully till the soil. So with the evangelist. Perhaps the most effective instrument you can place in their hands for doing much good, outside of the Bible and Holy Spirit, is the "silent preachers," or little tract. These "armies," which John saw "upon white horses," "clothed in fine linen, white and clean," are oftentimes more successful in gaining victories for Christ, than the most eloquent sermon, or labored argument. With our "fund," the Conference can provide a liberal supply.

3. The Tent could then be kept in the field as long as the season would permit. I think there is no more successful way of drawing out the people to hear the messages we proclaim, than through the agency of the tent. With the world it is a novelty. Curiosity will draw many, who otherwise would stay away on account of prejudice or indifference. Even farmers will leave their hay and harvest fields to attend. After a few times hearing they become interested, and so, many are caught in the gospel net and saved "from the wrath to come."

After the tenting season is over, revivals can be held in churches and school-houses, and the good work go on during the whole year. New churches would be raised up and new ministers given us from among them to act as pastors and evangelists. These new churches in turn, would help swell the missionary fund still larger, so that next year we might have two tents in the field instead of one. It has been truthfully said that "God helps them most, who try to help themselves." When the snow is in the right condition, and the school-boy rolls the small snow-ball, it soon assumes such gigantic proportions, that others have to come to his assistance.

The world was never more ready to hear the truths we have to deliver, than they are to-day. "Men's hearts are failing them for fear, and for looking after those things that are coming on the earth" and they wish to know what it all means.

We have in our keeping a greater motive power to persuade men to become converted to Christ, than can be presented by the combined efforts of all other denominations. H. W. Beecher in the report of his interview with D. L. Moody, speaking of the near coming of Christ, said: "If I believed this I should be a burning fire." If we will put ourselves to the work with all our might in the name of Jesus Christ, I believe that in three or four years at most, if time should continue, our church membership would more than double its present standing. What a glorious result that would be for Christ and the converted ones. But for the success of this work, pet theories and personal hobbies should be expunged, and the essentials of salvation proclaimed. Let us rise above the low and debasing position of being zealous in proselyting others to some special view of our own, which past experience has proved, that when it is persistently urged, causes discord, division, and death.

But perhaps there are some Adventists who think they are so poor, they cannot give even the fifty cents per year for this important work. I know there are some so poor, that it is hard work for them to pass through the year, and come out at the end as well off as they were at the beginning. Yet I do not believe there is one

so poor, even though they were living on the town, but what they could contribute fifty cents per year to the Lord's work. Let them make it a speciality in prayer and in effort. Try and get some extra work to do during the year which will amount to the required sum. Or work evenings at something special that you could sell, even if it took a month or more to accomplish it. Save one penny each week, and that will more than do it. Sacrifice for it and then you will feel a personal interest in the matter. This will lead you to pray and labor for its success, and be anxious to know how God is blessing the work. Jesus said of the poor widow, "This poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living."

My poor Advent brother and sister, though you may not be able to supply for yourself at all times the bare necessities of life, yet if you will make this subject a speciality, and work, and sacrifice, and practice a trifle more self-denial for Jesus' sake, I believe the half dollar you give into the Lord's treasury for this object, as the widow did her "two mites," will gain you a badge of honor in the kingdom of God of greater glory than the giving of half a million dollars by a millionaire. God will judge us by principle, more than by quantity.

Though I am a poor man, yet if there is any Adventist within the bounds of this Conference, who is really so poor, that honestly before God as they hope for eternal life, they cannot after a year's effort raise the fifty cents, I will pledge myself to stand ready to pay it for them. Covetousness and selfishness is fast creeping in among some of our people. Many will not hestate a moment to pay from fifty cents to fifty dollars to gratify their own personal desires, when they might better deny themselves some of these extras and give it to God's service and suffering humanity.

There are Adventists among us who are well off, pertaining to this world's goods, who are continually adding to their effects, houses and lands, bonds and stocks, notes and mortgages, merchandise, etc., and yet eke out but a pittance for the cause and truth they profess to love. To all such persons I say, Deceive yourselves no longer, if you desire eternal life. Paul says in Eph. 5:5, "No....covetous man....hath any inheritance in the kingdom of Christ." Is your property so disposed that ye have no ready money to do good with? Then will you "lay up for yourselves treasures in heaven." We are expecting our Life-Giver will soon come, and then we shall leave all our worldly effects behind us, as Lot left his. Who will then want their affections so bound up in the wealth of this ruined world, that it will occasion them to look back, as Lot's wife did, and meet a similar fate? Remember that "where your treasures are, there will your heart be also;" and our eyes, even in that great day, will look in the direction of the heart's longings. How much better will it be for us to be consistent, and not belie our works. Then let us, one and all, use the means God has given us to save ourselves, and "rescue the perishing."

Let none dare to "heap treasures together for the last days;" for God says, in this connection, "Your riches are corrupted and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." The man who would die from thirst by the side of a running stream of water, for fear he would drink it dry, would be very unwise indeed. May we all take the warning and be wise.

I have a proposition to make to all our churches, and to every Adventist. Put a box marked "Treasury" or "Missionary Fund" in some conspicuous place, and where it will be most handy, in every church, hall, or place where you meet for worship. Then instruct the congregation what it is for, and ask them in Jesus' name to lay by every week *one penny at least*, and more if they can, and when they come to the place of worship, either on coming in or going out, drop their Lord's money into the box. If they cannot be in attendance every Lord's day, then lay the amount by each week, and when they do come, be sure and bring the accumulated amount, and deposit it as before. If any feel disposed to give 5, 10, 15, 20, 25, or 50 cents per week, so much the better; but make it a sacred principle to put in the one penny per week. At the end of three months, the deacons can open the box, count the money and immediately send it to our treasurer, M. R. Miles, Kendall, Orleans county, N. Y., subject to the control of the Conference in evangelical work and tract distribution. Let each church keep an account of moneys collected in this way and forwarded to the treasurer, and send in their report at each Annual Conference.

Brethren and sisters who are isolated, or have no church organization, can have their "box" at home, and send their contributions direct to the Treasurer. Let the pastor or officers of the church kindly invite the world's people, who go to their place of worship to aid them in this work. Let parents encourage their children to give unto the Lord in this noble enterprise, and God in turn may give your children eternal life. See that this subject is agitated frequently. Preach about it. Keep it before the church and people, "stirring up their pure minds by way of remembrance." The present year is nearly half gone. Now if the churches and people have zeal enough in this enterprise to make up for the past six months from Jan. 1, 1877, by contributing twenty-five cents each, and then start from July 1 with their penny contributions, it would immediately put this Conference on a firm financial basis, and the tent could be ordered into the field at once. Will you do it? Do not wait to see if others act, but move right forward in this work, each church and individual, as though you were standing alone and all depended on you. The tenting season is now at its height, and we have four months in which we can yet labor. Shall we work, or will you bind our hands? The Judge standeth at the door, and men and women will be lost. Help us to save as many as can be reached. A penny a week from each one may seem a small affair; but small beginnings, systematically carried out, consummate in great endings. A drop of water is a small thing; but enough put together makes the ocean. A particle of sand is still smaller, but many particles form the solid earth.

Friends and bearers of the message of a soon-coming King, I feel a holy enthusiasm in this noble work. In company with others, I am spending my time, my substance and my life for this glorious message and its kindred truths. Will you rally to the rescue? Will you help us in saving souls from eternal death? It may be your friends or your families that can be saved. But if not yours, it will be some others. Life to them will be as precious as to us. I trust this Conference will receive at its present sitting, such new life and energy, that e ch will return to their home and field of labor, infused with fresh joys and aspirations to accomplish much good in the little time that remains. In our devotional exercises this will be no place for debate, nor argument between ourselves. It is an annual reunion. A holy convocation! A place to strengthen, support, and encourage each other. The Feast of Tabernacles to us. An earnest longing for the glad reunion in the Kingdom of God. The dark war clouds in the East are assuming immense proportions. The tocsin of strife and carnage is sounding loud and clear all over the world. Soon we shall pass from conflict and sorrow, to victory and peace. But what we do here, must be done quickly.

Christian Life.

Trust, O Trust, Your Father.

Lo, the lilies, how they grow,
'Neath spring rains descending;
'Tis your Father clothes them so,
Their sweet graces blending:
Why, then, are ye full of care,
Since his love is everywhere?
Trust, O trust, your Father!

Take no thought what ye shall eat,
Trouble do not borrow;
He who gives all creatures meat
Will provide tomorrow:
He who hears the ravens cry
Surely cannot you deny:
Trust, O trust, your Father!

Trust, Oh trust your Father's care,
Living Bread he's given;
Raiment, too, both white and fair,
He provides in heaven:
He will there his work complete,
For the life is more than meat.
Trust, O trust, your Father!

—*J. E. R., in Christian Union.*

"Be not Afraid."

What were the waves of Galilee, though lashed by the storm into great mountains of billows, to faith-trusting Peter? But as soon as fear filled his heart, he sank. Ah, thus is it ever. Faith will make men bold upon the angry waves, while fear will make them tremble and sink; faith will awaken love, and whereso-ever the love of Christ pours itself like a flood of light into the soul, it draws all things after it by its irresistible attraction. It drew Peter, James, and John, from their boats and kindred, Nathaniel from his shade and solitude, Matthew from his custom and commerce, Mary Magdalene from her sins, Saul of Tarsus from his deeds of blood, and converted impetuous Peter. Other emotions rise and fall in their power to come and go, are fainter and stronger, fitful and capricious; but the love of Christ never faileth.

Obedience is love in action. Where there is no obedience there is no love. Obedience sets the seal upon our profession. That christian profession which has not the service of obedience in it may well be questioned. As love casts out all fear, so cheerful obedience forms the golden stairway on which the soul mounts up to God. Lift up thine eyes then, O christian, from the seethings of the angry waves, and fasten them upon Jesus, who is even now crying unto you, "It is I; be not afraid." Fling to the wind that trembling fear. To doubt is to dishonor the Master who bids thee have faith. Let not men think that to be a christian is to be a weak and crushed and broken thing. Let them see that the christian life is the glory of all life, for no man is a man till he is Christ's. Lift up your hearts, O poor discouraged ones.

"Were the Master as near me as he was to sinking Peter, then I could have faith," says the doubting, tempted one. But it is faith that brings him nigh, or rather that brings us to him. And then his loving providence has encompassed our pathway through life, from infancy to childhood, from childhood to youth, from youth to manhood. Whether in sunshine or shadow, darkness or light, sorrow or joy, sickness or health, prosperity or adversity, he is ever near us, and, by his pitying eye, guiding us into pastures green, and beside refreshing

streams, ever looking upon us, and seeing our intentions before he beholds our failures, knowing our desires before he sees our faults, cheering us to endure great things, and yet accepting the least, inviting our poor service, yet content with our poorer love and stumbling faith. How often, when our hearts were bleeding under some great sorrow, has the loving Savior bound it up. He has consoled the mourner, upheld the sinking, visited the home of the lonely, and the hiding place of sorrow, the couch of sickness, and the pallet of the dying. Oh! the height, depth, length and breadth, of the love of Christ!

It hardly seems possible that there is room for a single doubt but what these rich promises are all ours. Nor would there be if a worldly and unbelieving spirit had not got into our ministry and churches. When this spirit has been cast out and the blessed Holy Spirit fills the emptied place, the simple testimony of God's word will be gladly heard and unquestionably obeyed. One will not then hesitate to give up a doubtful though loved thing; nor will any plead the weakness of the flesh, or the infirmity of nature as an excuse for any sinful indulgence, or unholy companionship. Led by this spirit of holiness, we shall remove out from the region of the world and the flesh into the realm of a sweet spiritual life, light, and service. "Now, ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank offerings into the house of the Lord." That is the christian glory, because only he who is not disobedient to the heavenly requirement, shall always be filled with the fruitage which such lives bear.—*Sel.*

David.

"Joy and gladness." Strange words these in the midst of Psa. 51. How could David dare to hope that, after his aggravated and repeated offenses, he could ever again be glad? Would not the confession of sin have been more acceptable to God if all such subjects had been omitted?

Ah! David's fall had not effaced from his heart and memory the love and grace of God. He remembered the faithfulness which had brought him from the sheepcotes, and had followed him even to the throne (2 Sam. 7). He knew that the free and full forgiveness which Nathan had declared to him (2 Sam. 12. 13) proved that his sin had indeed been "covered," and therefore, while in the very act of confessing it in all its black enormity, he could say, "Make me know joy and gladness, that the bones which thou hast broken may rejoice."

We are so slow to believe in that marvelous grace which not only forgives, but justifies; not only puts away the guilt of the sin, but washes out the stain.

In verse 12, David prays, "Restore unto me the joy of thy salvation." This prayer reveals a far deeper acquaintance with the mind of God than that which the prodigal in Luke 15. intended to present to his father. There is no thought of joy in the idea of entering his home as a hired servant. But that state of soul which recognizes truthfully the fullness of the divine mercy is also acceptable unto God. Often in times of prostration, when perhaps life may seem to be ebbing, one remembrance of past sin may hide this mercy. You may have sunk very low, dear reader; conscience may bring many accusations; and Psa. 51. may seem the most fitting expression of your state in the whole word of God; but, though your night is very dark, there is a song even for you. Avail yourself of the cleansing, now so freely offered for all sin, in the precious blood of Jesus; believe his assurances of forgiveness; and having had much forgiven, will you not love him much? Will you not repeat with new meaning the oft-spoken words, "Oh, Lord, open thou my lips; and my mouth shall show forth thy praise?" (Psa. 51: 15).—*Sunday Magazine.*

Young Folks.

Which Loved Best?

"I love you, mother," said little John,
Then, forgetting his work, his cap went on,
And he was off to the garden to swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted half the day.
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"To day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

—*Sel.*

Practice Versus Preaching.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and cigars don't make the sermons, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write well without a cigar. So I thought may be the tobacco makes the sermons, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling you what father said, and it made me think. He said a prime cigar was a great solace (whatever that is), and he said, besides, it drove away the blues—put him into a happy frame of mind, and simulated or stimulated his brain, so he could work better. I suppose stimulate means to make one easier: and I've been thinking, mother, if I had something to stimulate my brain, I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if that don't help me along. You know you often told me if I follow my father's example, I will not go very far astray; and now I would like a few cigars, to make my brain work well, so that I can stand at the head of the class."

"I hope I shall never see my son with a cigar in his mouth; it would be his first step to ruin!"

"You don't think father is ruined, do you? and he has taken a good many steps since he has taken the first cigar."

"I think, my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break it off."

"But father says, 'We are to blame for forming bad habits, and it is a sin to continue in them.' I heard him say that in the pulpit not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whiskey. Butfather says, 'It is no excuse for a man, when he gets drunk, to say he is in the habit of 'getting drunk.' He says it only needs resolution and moral courage to break off bad habits."

"But, my son, smoking tobacco is not quite drinking whiskey and getting drunk."

"No, I know that, mother, but I was going to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety father gets when he has to go a day without any cigars, and besides, he could not write his sermons without them. I am sure, if he could write as well and do as much good without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practice the grace of self-denial and save my money for the missionary box. Besides, he says that such stuff is not good for me; it will spoil my teeth and ruin my health. Now I am quite certain that father would not spend so much money—more than I ever spent in my whole life, for candy, gum, clothes, and everything else—if he did not believe tobacco was a real benefit to himself and to others. Why, mother, do you know anything about the price of cigars in these times? Cousin Edward Wilkins, who smokes a great many, says you can't get a decent cigar for less than fifteen cents; and the best are fifty cents apiece. I heard Deacon Tompkins say his cigars cost him six hundred dollars a year; for he uses nothing but the very best, and they are all imported. He told father so the other day, when they were smoking in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father and the deacon and a whole host of ministers and elders, and temperance lecturers, and lots of good christian people spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins alone spends for cigars, would support a missionary in the West for a whole year, and would be a better salary than many western missionaries now get. Really, mother, I can't believe using tobacco is wrong as long as so many good christians use it. I don't care so much about chewing. I would rather have some nice clean spruce-gum, like they have down in Dickinson's store; I would like to smoke as my father does; and please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over with your father. Ask him if he thinks it will improve your habits and manners to learn to smoke; if he approves, you may ask him for a cigar.—*New Jersey Republican.*

A Relic.

Among the few remains of Sir John Franklin, that were found far up in the polar regions, there was a leaf of the "Student's Manual," by Dr. John Todd, the only relic of a book. From the way in which the leaf was turned down, the following portion of a dialogue was prominent. "Are you not afraid to die?" "No." "No!" Why does the uncertainty of another state give you no concern?" "Because God has said to me, 'Fear not. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.'" This leaf is preserved in the museum of Greenwich hospital, in England, among the relics of Sir John Franklin.

General News.

The Sultan has subscribed £2,000 for the relief of the wounded of the war.

The loss of the Russians in the crossing of the Danube at Sistova, was only 200 killed.

The English government has sent a fleet of war vessels to Besika Bay, near the entrance to the Dardanelles. Its purpose is not at present made known.

The sudden return to Berlin of Prince Bismarck, from his retirement at Kissengen, has set all Europe to inquiring. What is on foot now?

Victor Emmanuel owns 343 palaces.

The German government has forbidden the exportation of horses. The Hungarian government has also enlarged the area from which the export of horses is forbidden.

The engineers who made the geological explorations and soundings for the submarine tunnel between England and France, report that the tunnel is perfectly practicable, as there is a continuous bed of chalk between the two shores.

The Emperor Alexander has thanked the Holy Synod for finishing, after twenty years of incessant labor, the translation of the Bible into the Russian vernacular. This is the first translation into Russian approved by the Czar and the church. The British and Foreign Bible Society's translation is now prohibited in Russia.

On Saturday, June 30th, a terrible tornado passed over Morgan, Johnson, Shelby, Rush, Henry, and Wayne counties, Ind., doing immense damage. Its track in Morgan county was half a mile wide and fifteen miles long. Several persons were killed, and many severely wounded. Houses and barns were blown down, large numbers of cattle were killed, and the damage to the crops is very severe. On the same day tornadoes were experienced in Illinois, Kentucky, Ohio, and Pennsylvania, attended with great loss of property, and many lives.

The surface of our bodies is covered with scales like fish. A single grain of sand would cover 150 of these scales, and yet a single scale covers 500 pores. Through these narrow openings the sweat forces itself out like water through a sieve.

Mahmoud Djelaled-din Pasha has been intrusted with the duties of the Ministry of War while Redif Pasha is at Shumla. For the present the peace party is powerless.

The Legislature of the Samoan Islands has petitioned Queen Victoria to establish a protectorate over those Islands, and the United States Government is also to be asked to use its influence in behalf of a protectorate of some sort,—either solely British, or else a partnership affair between England and America.

The civil reorganization promised in the proclamation of the Czar has already begun in Bulgaria. At Matchin the Turkish officials who fled before the Russian advance have been replaced by a Municipal Council, composed of four Bulgarians and three Roumanians, all residents of Matchin, and chosen by the people.

A large Russian force is before Silistria, and the city, with all its dirt and mosques, its narrow, ill-paved streets, and somewhat redeeming Greek Church, is threatened. The city stands at the foot of the hills of Ackbar, is semi-circular in form, and is defended by stoutly-constructed fortifications of solid masonry, strengthened by forts, one of which, Abd-ul-Mejid, occupies the hill commanding the town. For the fourth time the Muscovite essays the capture of Silistria. In 1773 and 1809 the Russians besieged in vain, but in 1829, they captured it, to be repulsed again in 1854. Since then the fortifications have been materially enlarged, and the preparations made for a vigorous defense prophesy a desperate encounter when the attack is made.

The most enthusiastic Russian who has yet turned up appears to be Prince Meschtcherski, who, notwithstanding the appalling character of his name, has no hesitation in signing it to an article in the *Grashdanin*, of St. Petersburg, in which he declares: God's enemies are also the enemies of Russia, and a power higher than that of men will annihilate them. Russia has declared war, not as the executioner of Europe, but in conformity with its dignity and its mission, and it will not permit Europe to interfere with her doings in Turkey any more than Germany permitted a similar intervention during the French war. Russia knows that if she tolerated such proceedings, she would be degraded to the rank of a second rate Power like Turkey..... And she will rather bear all the horrors of war than allow Austria and England to interfere in her war against the Porte.

Mr. John Horn, Jr., plunged into the Detroit River last week, and for the 131st time rescued a human being from drowning. He lost his watch in the water, and the citizens of Detroit replaced it with a Jurgensen's worth $400, the expense being defrayed by a subscription. The presentation was made at the session of the Board of Trade at noon on Saturday. Mr. Horn already has a medal which was voted him by Congress recently.

A few miles from the town of Bakou, in the Caucasus, are situated the naphtha wells of that district. For hundreds of years naphtha has been extracted by the natives of this locality, and the quantity underground appears to be unlimited. A well 81 feet deep is shown to the visitor which was dug 200 years ago by the Persians when they were masters of the country. In summer, when gases are generated in the bowels of the earth, the naphtha is thrown up in jets, some reaching 100 feet in hight above the ground, and then runs to waste in the absence of means to collect such large quantities of this oil. Mr. Churchill, the British Consul at Resht, Persia, reports that while at Bakou last year on the way to his post, he visited the wells on the neighboring plateau of Balakhana. He says that in 1874 the tax of 25c per pood (36 lbs.) of petroleum brought the government 280,000r., showing a production of 1,120,000 poods of petroleum, and a consumption of three times that amount of naphtha. In that year upwards of 180 manufactories were at work in the outskirts of Bokou, but, owing to the enormous competition of American petroleum, many of the smaller manufactories have been compelled to shut up. The two largest are at Surakh Khana, eight versts from Balakhana. This spot was chosen for economy of fuel, as gas issuing out of the surface is used in lieu of coal or naphtha. You have at Surakh Khana the wonderful sight of green fields and waving corn, in the midst of which removal of a foot or two of earth will reveal a jet of gas that will raise an enormous blaze if set on fire. It is here that the Hindoo monastery of fire-worshippers is established, where a tongue of flame is perpetually kept up.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the one to help carry on this glorious work. Let us not only have your well wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St. Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

H C Caldwell	S W Robinson
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H Haskell	S K Pershing
Mrs L S Littlejohn	D O Hink
Hattie A Plank	J T Sargent
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P Holler	L J Wilson
D M Sarvis	L C Rice
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J C Waite,	B N Meigs
O Goodrich	F A Baker
A A Phelps	M M'Omber
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Geo M Button	C Slater
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C W Pitser	Thos H Chaney
N Field	A Armour

BOOKS AND TRACTS SENT.

H C Caldwell	B F Force
D M Sarvis	G W Stetson
V F Hunt	J R Goodenough
Jas Goldsworthy	Solomon Gage
E J Godfrey	Wm Main

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Marion Robinson	E D Carter
Mary E Thornton	Amauda M Meader
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TO OUR SUBSCRIBERS.

We cannot *agree* to furnish any back numbers of this paper after this date. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.

AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 19, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 15.

M. CHANDLER, Pres.

Illinios Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B & Q. R. R., eleven miles east of Mendota.

Conference Board.
- N. W. Spencer, Pres.
- C. W. Smith, V. Pres.
- S. B. Mabey, Sec.
- L. H. Davis, Treas.
- H. G. McCulloch.
- A. Armour.
- E. H. Burington.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld. J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH.

Notices.

Quarterly Meeting.—The first Quarterly Meeting, of the Eastern District of Wisconsin, will be held with the Cassell's Prairie church, Sauk county, commencing on July 14, at 2:30 p. m. Meet for conference and prayer, and to attend to church business. Preaching at 8 o'clock in the evening. The meeting will continue over the Sabbath. Let all come together at the beginning of the meeting, and come with the spirit of labor for the Master.

B. N. MEIGS.

South Western Kansas—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD V. F. HUNT.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.

J. S. THORP, Sec.

Quarterly Conference—The Advent Christian Quarterly Conference of Lawrence and Leavenworth will meet with the church at Tonganoxie, Kansas, on Saturday, July 14, at 10 o'clock a. m., and hold over Sunday. Preaching Friday night preceding. All who love the dear Savior are invited to meet with us and join us in our labors for the saving of the perishing. The foretold events of this world's history are *wonderful* and *startling* to those who have open eyes; but the world is blinded by the peace and safety cry of false teachers. Lay aside worldly cares for a little season and let us, like faithful watchmen, sound the alarm to a guilty world, that the day of judgment is come, and that the King of kings is just at hand. Let us pray earnestly dear brethren, that much good may be done at this meeting.

M. MCGUIRE, Sec.

Quarterly Meeting.—The Christian Society of South Hume, Whiteside county, Ill., will hold a Quarterly Meeting, commencing Friday evening, July 20, holding over the following Sabbath. Other ministers are expected. All who love the Lord are invited to come and labor for Christ.

SILAS B. MABEY.

Wisconsin Quarterly Meeting.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday eve., July 13. Let friends come from all directions. Eld. S. W. Thurber will be with us. We hope for a good time.

WM. SHELDON.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.

P. ALLING, Clerk.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.

JOHN NEWLIN, Sec.

Notice.—The Southwest Missouri Advent Christian Conference will hold their next Quarterly Meeting at the Washington schoolhouse, Vernon Co., Mo., commencing Friday evening, July 13th, 1877. Preachers from a distance are expected. Come brethren, and help to advance the cause of our Lord in this part of God's vineyard.

J. M. SEYBOLD, Sec.

Conference.—The California Advent Christian Conference will convene at San Francisco on Thursday, July 12, 1877, at 10 a. m., and continue over Sunday. These meetings will be held in the Mission tent, in the vicinity of Valencia street. Inquire for precise locality at 813 Valencia street. Come brethren and sisters from all parts of the state, and the adjoining states, to this feast. Ample provisions will be made for all, and the church and Conference wait to welcome you. Bring blankets and empty bed ticks so as to lodge yourselves in true camp style, in the tent and in the church. Sr. Clark, who is now laboring successfully with the tent, will be present.

A. J. YOUNG, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer-meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.

T. S. THOMASSON.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Belvidere, Sunday, July 1, and every alternate Sabbath until further notice.

FRANK BURR.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, JR.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.

P. VOE.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.

G. W. GREEN, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks.

L. H. COOK.

IOWA.

Clay, Clay county, (Huxley S. H.) July 15.

J. RIDLEY.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HOUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.

MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.

C. W. PITSON.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks.

PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.

RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

State Valley S. H., Sunday, July 7 at 11 o'clock a. m.

Bowman's S. H., July 14th at 11 o'clock a. m.

Wellington, in the court house, same day at early lamplighting.

V. F. HUNT.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7:45 p. m.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10:30 a. m. and 7:30 p. m. Prayer meeting Wednesday at 7:30 p. m.

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From our aged parents of Fourscore to infants of a few days, for 33 years.

From Elder John Couch, Editor of "World's Crisis."

Boston, March 17, 1877.

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JOHN COUCH.

DISEASES OF THE STOMACH.

Scarcely has an equal.

From A. A. Phelps, Editor of the "Bible Banner."

Vineland, N. J., Feb. 24, 1877.

Geo. Pierce & Co.:—ASSORBENT EPURGATIVE and REGULATOR my wife thinks it scarcely has an equal, and does not want to be without it in treating the various ailments of children.

A. A. PHELPS.

Sick Headache—Sour Stomach.

From Eld. I. C. Wellcome, the well known writer.

Yarmouth, Me., Feb. 27, 1877.

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From the well-known Evangelist, Rev. Edwin Burnham.

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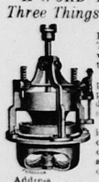

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Redemption.

P. HOLLER.

In Rom. 5: 12, Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The word "wherefore" in verse 12, is given as the opening up of an explanation of the last words in the 11th verse; "By whom (Christ) we have received the atonement."

Question—What occurred when the atonement was made? Also, what was the atonement for? We read in Numbers 15: 24, 25, the bullock was to be killed to make atonement for the sins of the people. Thus, under the law, it required death to make atonement for sin. Now, it is said by Paul, that by transgression sin entered into the world, and death by sin; not by man's nature as a natural consequence of his creation. If read so, it could not have been on account of sin, for we read, "sin is the transgression of the law," and sin brings death. Question—Did God transgress the law in man's creation? He certainly did if man dies as a consequence of his nature in creation. But Paul says it was on account of his (man's) transgression that all die.

Again, Paul says, in 2 Cor. 5: 13, "For the love of Christ constraineth us, because we thus judge that if one died for all, then were (not referring to second death) all dead?" Again Paul says in Heb. 9: 27, "and as it is appointed (not as it is going to be appointed, but *is*) unto man once to die, and after this the judgment." We read there is a death after the judgment, and it is called a death for, or on account of, sin, and is also called the second death. Question—What caused the first death? Paul positively says that man's transgression caused death, and Paul positively says all sinned in Adam.

Again, What is the penalty of sin? as we have positively proved that Adam sinned, and that all the race sinned in Adam. God says the penalty of sin is death. Paul says in Gal. 3: 13, "Christ hath redeemed us from the curse of the law." Again, in Gal. 4: 4, Paul says, "When the fullness of time came God sent forth his Son made of a woman, made under the law, to redeem them that are under the law." What law? Here, we either stand or fall. Mark you, it is *law* now. If God had originated a law and created man by that law, and by that law he was ordained to die, what did God threaten Adam with death for, as a penalty for sin? Will some one please answer?

Paul says in Gal. 4: 4, that Christ was sent to redeem them that were under the law, "that we might receive the adoption of sons." As there is no good in asking a dead man to become an heir of God, so there was no use to call upon man until he was, or could be, delivered from the first transgression. Brethren, let us be ready, for soon our Deliverer will come.

Nasheville, Mich.

The Bible—No. 3.

J. RIDLEY

Prophecy.

Prophecy is a record of events written before the events occurred, or, "history in advance." Man can record what has happened, but a Divine mind only can tell what is going to happen in centuries yet unborn.

In the Bible we have what purports to be a history of future events. Take prophecy from the Bible and you take a large part of the Bible itself. Now if the prophecy has been fulfilled as predicted then we know that the book is of God, and also, that the prophecies of things yet to come will also be fulfilled in their time. The Bible will bear the test of candid criticism. Let the skeptic take the Bible and carefully consider its prophecies in connection with the history of human events as recorded by historians, either religious or profane, and we have no fear of the result. Only one conclusion can be reached and that conclusion is, he who beheld the end from the beginning, inspired the ancient prophets to write the book. Let none condemn the book until they have proved it to be untrue. It courts investigation. It does not require of us a blind faith, or, a faith without evidence. "Prove all things, hold fast that which is good," is an exhortation too plain to be misunderstood. But the idea seems to get into some minds that the Bible is a book of mysteries, and cannot be understood by "common people;" that it has a "spiritual meaning," and that which appears on the face of it is not its true meaning. That is a mistaken idea: for, instead, the Bible purports to be God's will revealed to man, and if it is something revealed it cannot be something mysterious, for they are opposites; and that he designed it to be understood is evident, for he says, that "the things that are revealed belong unto us and to our children forever (Deut. 29: 29).

The Lord has given us an infallable rule by which to interpret his word, and that is the way the prophecies and promises have been fulfilled as recorded in the book itself and also in history.

Concerning his first advent the prophet said that he should be born in Bethlehem (Mich. 5: 2) while another said that the Lord would call him out of Egypt (Hos. 11: 1), two seemingly contradictory statements, but we find that both of them were true literally; for Jesus was born in Bethlehem, but on account of the persecution by Herod, Joseph and Mary fled with him into Egypt, and from there the Lord called them, after the death of Herod. It is also said concerning him that he should be "despised and rejected of men, a man of sorrows and acquainted with grief" (Is. 53: 3), and that they should give him gall for meat and vinegar for drink (Ps. 69: 21), and should pierce his hands and his feet, but should not break his bones, and they should part his garments among them and cast lots upon his vesture (Ps. 22: 16-18); which was all fulfilled, as recorded in the New Testament, according to the most literal construction of the language used.

We might refer to scores, yea, hundreds of instances like the above, but we leave the reader to examine for himself. Enough has already been said to show that the Lord has attached the same meaning to the words that he used in communing with us that we attach to them in communing with each other, or, that he means what he says and says what he means.

What he has promised he will perform and his judgments will all be executed. And it is "the words that I have spoken," said Jesus, that shall "judge you in the last day." He has appointed a day in the which he will judge the world in righteousness, and that day will as surely come as the prophecies to which we have already referred were fulfilled; and the careful student of Bible prophecy understands that we are very near that great day. Reader, you are sailing down along the shore of time, and the Bible marks out the prominent features along the coast, and the directions, if followed, will pilot you safe into the harbor of eternal rest. Do not disregard it, for, by so doing, you will find yourself wrecked at last outside of the harbor, and you will sink in the fiery deluge to rise no more.

Cherokee, Iowa.

A Little While.

"A little while and ye shall not see me; and again a little while and ye shall see me; because I go to the Father" (John 16: 16).

"A little while!"
Lone pilgrim hear the word
Of thy dear absent Lord;
He said thou shouldst not see him for awhile;
The dark defile
Of life doth briefly hide his tender smile.

"A little while"
The veil may intervene,
And darkness hang between
The form thru lovest and thy weary eyes;
The mists will rise,
And that will be a sweet and strange surprise.

"A little while,"
And life's dark, passing storm
Shall change to sunlight warm,
And all with these shall be eternal calm,
And angel psalm
Shall on thy spirit pour its healing balm.

"A little while,"
And thou shalt strangely hear
The accents soft and clear,
Of olden voices ring familiarly,
And O to thee,
How sweet will those glad words of welcome be!

"A little while,"
And softly gliding out
From this dark sea of doubt,
Thy thought will rise and wing its easy flight
Through paths of light,
And thou shalt look upon the Infinite!

"A little while"
Thy weary pilgrim feet
Upon the golden street
Will stand, and down the shining avenue,
With radiance new,
Thine own eternal mansion thou shalt view.

"A little while"
Pursue the way of faith,
Though toilsome be the path;
Some day the darksome haze will vanish quite,
And on the sight
Celestial morn will drop its changeless light.

—*Sel.*

Separation.

MRS. C. CASE.

"Marvel not my brethren, if the world hate you If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—*Jesus.*

How natural for us to think it strange, that when we "deal justly, love mercy, and walk humbly with our God," making straight paths for our feet, trying to do just right, that we are loved less by those who belong to the world, also by those who belong to the church, who have a name to live and are dead. Yet Jesus declares it to be the case, and observation confirms it. "How can two walk together except they be agreed?" One is walking the straight and narrow path, the other the broad road to destruction, the roads going in entirely opposite directions. Says Jesus, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I came to send peace on earth. I came not to send peace but a sword; for I am come to set a man at variance against his father, the, daughter against her mother, etc., and a man's foes shall be they of his own household." How can that be if he came to seek and save the lost, and says whosoever will may come and take of the waters of life freely? Again he says, "Ye will not come unto me, that ye may have life." One comes to him and confesses him, the other turns away and denies him. Opposite spirits can no more mix than oil and water. Why did Cain kill Abel? because his own works were evil, and his brother's righteous. Jesus designs the church and world to be kept so separate, that they will be antagonistic the one with the other. But is the dividing line kept visible? Nay, verily, says the church, it wont do to be too strict; we must conform to them by getting up amusements to attract them, instead of being so religious as to drive them away, instead of standing firm, warning them, even pulling them out of the fire; we must come right down to their platform or they will be disturbed with us, says the church. Is that in accordance with the teachings of Jesus? Is that coming out and being separate? If the watchman see the sword coming, and neglect to warn the people, their blood will God require at the watchman's hand. Says the watchman, It wont do to disturb them, they wont believe us, will be offended and we shall catch it. We had better live in peace so to get along smoothly. This is just opposite to the teachings of Jesus. "Woe to them that cry peace, peace, where there is no peace; there is no peace, saith my God, to the wicked." "Show the people their sins." "What fellowship hath light with darkness? What communion hath he that believeth with an infidel?" Just so soon as we come right down to their terms, we are shorn of our strength, and get out of the true and living Vine.

Jesus designs us to stand firm, to be so different that they will even hate us; hence, it says Jesus came to set them at variance. One being a believer, and the other an unbeliever, necessarily has that tendency. Says Jesus, "If any man will come after me let him deny himself, take up his cross daily, and follow me.' Where is the self-denial of the mass of professors? Are we willing to deny self in any of these luxuries, to have more to give to those who need, to say nothing about the conveniences which add nothing to our happiness? Do we deny self in these little every day occurrences? We speak a hasty word; the impulse of the moment is to return railing for railing, when the Word says, Say not I will do to him as he has done to me; give a soft answer which turns away wrath. Do we deny self, give a soft answer, or keep silent? How about taking up the cross daily? Says one, I take up the cross, I speak in meeting. Jesus says *daily;* we are not daily in the prayer and speaking meeting, but O how numerous these daily crosses, to show by our actions and conversation, that our citizenship is in heaven, only strangers and pilgrims here, willing to be called overmuch righteous, because we cannot go with the popular crowd to all these pious sprees got up to raise money, and join with the world in every sense of the word. From all these evils good Lord, deliver us, is the earnest prayer of a pilgrim waiting for Christ's appearing.

Belvidere, Ill.

Mr. Baxter's Antichrist.

J. E. CLARK.

Mr. Baxter, in his work entitled "*Coming Wars,*" teaches the rise of an eleventh little sovereign, a Napoleon who will make a seven years' covenant with the Jews according to his view of Daniel 9: 27. That this Antichrist is yet to be revealed, and to cause the building of the temple at Jerusalem, and the Jews are yet to return to Jerusalem, and offer their sacrifices as of old, and to perform their temple worship. This is to be the final seven years of the present dispensation, according to over fifty expositors. Many of these expositors claim the Millennium will commence between 1880 and 1890. We think it is high time the great work was begun.

Further, as regards this mode of interpretation of Daniel 9: 27, we think there are various objections. First, we fail to discover the propriety of restoring Jewish sacrifices at all. Secondly, that we doubt whether the Scriptures anywhere teach any such restoration.

Mr. Baxter's interpretation lies open to further serious objections, which is, that there is no such antecedent in the passage as a personal Antichrist. The antecedent is in the previous verse, namely: "The people of the prince" (or the prince's people) "that shall come shall destroy the city and the sanctuary," that is the prince, by his people, accomplishes this work. It is very evident that this refers to the overthrow of the Jewish city and temple, which is a work of the past. How then can the antecedent be an Antichrist whose work is yet in the future. Thus men are driven to unreasonable conclusions of Daniel 9: 26, 27, by losing sight of the *real facts.*

The idea of the return of the Jews to the land of Judea, to rebuild their temple and to offer sacrifices therein, is in complete opposition to the teachings of the Scriptures. If the Jews return to the land of their fathers" it certainly will be for another purpose than to observe the Mosaic law, the offering of sacrifices. Another class of interpreters claim that Russia having obtained possession of Constantinople, will encourage the return of the Jews with their wealth to Palestine, by making a seven years' covenant with them, etc. We pass this with the other fanciful expositions of this few question.

That there will be a future returning and coming to Zion with songs and everlasting joy, we have no doubt. But there will be no need of a temple therein, for the Lord God will be the temple thereof. The day of sacrifices is in the past, never to return. They all have served their object—in typifying the one sacrifice—the Lamb of God on Calvary. As they ended in him, there is no object for their restoration, therefore, the Scriptures no where teach their restoration.

As regards the rise of a future Antichrist, as predicted by Mr. Baxter and others, to make a seven years' covenant with the Jews, founded upon Daniel 9: 27, a careful reading of the passage will convince any one the absurdity of such an interpretation. Instead of looking for an Antichrist, to fulfill Daniel 9: 27, we would do better to look for the Lord from heaven, to bring again Zion.

In conclusion, we are satisfied the confirmation of the covenant brought to view in Daniel 9: 27, is in the past, and therefore is not an event to be looked for in the future. The whole question rests on one issue, namely: What is the antecedent of the pronoun "he"? We go to the previous verse and find it is the "prince" (whose people should destroy the city and the sanctuary). The prince here must be the *antecedent.* It must be the Roman prince, or the Messiah—the Prince. The league was not human, but a *divine covenant,* to which reference is made in verse 27. It follows that it is the Messiah and not the Roman prince. Let those who assume it to be the Roman prince, *prove it.* The word in the original is the same in this place as in verse 25: "Unto Messiah the Prince (nahgid)."

Taking verses 26 and 27 in connection then, it follows that three thinge are here predicted of the Messiah. First, that by his people (the gentiles) he destroys the Jewish city and sanctuary. Second, that he confirms a divine covenant. And third, that he causes the sacrifice and the oblation to cease, which was his own death upon the cross, the Lamb slain, the one and only sacrifice offered in our world that could cleanse from sin—the real purifyer—the *berith*—the confirmer of the covenant of God to Abraham.

Fair Haven, Conn.

The commandments were not promulgated by a tyrant. The Lord God who brought Israel out of Egypt was behind them. These words, written by God's finger on stone amid the thunderings and lightnings of Sinai, were wreathed with love, and were vocal with good will.—*Fulton.*

"Disobedient to Parents."

J. P. MARQUAND.

It is good once in a while to look at the dark side of things that we may be admonished and warned. In the 1st chapter of Romans are given the characteristics of the unregenerate or unconverted men and women. They are twenty-three in that chapter, but could easily be extended to fifty, viz.: "Unrighteousness, fornication, wickedness, coveteousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Is it possible that a human heart contains all this amount of evil? And can there be any adequate remedy found that will wash away sin and iniquity and make the heart clean? The answer to this question is, that God has provided a way of escape for mankind from sin, death and hell, and opened up the door of life and immortality, and it is through his Son Jesus Christ.

At the head of all natural and sinful mankind is the first Adam; but the second Adam (Christ) is at the head of all the holy and pure beings. "He is head over all things to the church," and the federal head of all that are saved. No man can come to Christ except the Father draw him (John 6: 44), and him that cometh to Christ he will in no wise cast out (John 6: 37). It is a certain fact that "God has given his Son power over all flesh, that he should give eternal life to as many as are given to him" (John 17: 2), and it is also true that all judgment is given unto the Son (John 5: 22), and also that all power in heaven and in earth is of the Son (Matt. 28: 18). Now the Lord Jesus Christ, by virtue of his office as mediator and intercessor, has power on earth to forgive sins, and wash away all our stains. He has power to cleanse the soul and make it white as snow, and to keep that soul unto the day of redemption. If we truly love God, all things shall work together for good (Romans 8: 28). If there is in us a little leaven, it may leaven the whole lump (1 Cor. 5: 6). If we will let God work in us by his purifying Spirit, he will carry it on to the day of deliverance and victory; but we must persevere in doing good, working out our salvation with fear and trembling (Phil. 2: 12). "If the righteous scarcely are saved, where shall the ungodly and the sinner appear" (1 Peter 4: 18)? It is a sad thought that although God has made an abundant supply in order to save the whole race of mankind, so few will come and partake of the waters of life. They prefer their own wayward course, and their own giddy pleasures, and turn their backs upon God and the path of holiness. Let all such persons remember that when mercy is offered to men and women, and they still persist in rejecting it, then comes judgment, or the rod, to see if they will repent and reform, before the Spirit takes its everlasting flight.

At the time of the Deluge, the Spirit strove with man one hundred and twenty years, until the day that Noah entered into the Ark, and "the flood came and swept them all away." So we are told that God will send Jesus Christ back again to this earth, to make a judicial trial with mankind and render to every man as his work shall be, to the Jew first and also to the Gentile. The kingdom was taken from the Jews and given to the Gentiles, and God will call us to a strict account for all our mercies and privileges. The time is drawing near when the kingdoms of this world shall become those of our Lord and his Christ, and then it will be too late to repent. Then will go up the wail of the lost, saying, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8: 20).

New York City.

Heart Breathings.

Jesus, plant and root in me
All the graces of thy love;
Guide and keep me near to thee,
Till I reach thy courts above.

Wash me ever in thy blood;
Spirit, burn within my breast;
Let thy grace come as a flood,
While my soul in thee finds rest.

Waiting on thy altar, Lord;
Resting in thy keeping power;
Trusting in thy gracious word;
Jesus saves me every hour.

All my trust on thee is laid—
Resting in the will of God;
Let me always thus be stayed,
Till I reach the mount of God.

—*A. W. A., in Harvester.*

"One Baptism."

J. S. LAWYER.

BRO. BURR:—You spoke of *one* baptism in last week's TIMES, which gives me light, and learning the will of God is what makes a believer steadfast. Allow me to suggest a few thoughts on the one baptism.

The apostle does not say there is *but one baptism*, in Eph. 4: 4, 6. He also speaks of a baptism of fire. The Holy Spirit taught, through the apostle, all things necessary for us to hear and do to obtain a part in the first resurrection. The Holy Spirit ordered the use of water to bring believers in, who had become dead to sin, as dead people only were buried. Now as the Holy Spirit is the Author of baptism, it is correctly called the *one baptism*, as there is no other that is valid, only that one ordered by the Holy Spirit, and the Holy Spirit commands it to be done with water; therefore we are commanded to be buried with him in baptism, and from this burial a person can be raised to walk in newness of life.

How can one be said to be raised to walk in "newness of life" who has been what some teachers call being enveloped with the Spirit, which they are pleased to call Spirit baptism. Raised from what? Let them answer. Do they not destroy the whole figure? Let us stick to the literal transaction.

Corn has to be planted before it can be raised. The dead have to be buried before they can be raised. Jesus did not arise from the cross. I say then that the one baptism is the one commanded by the Holy Spirit, and can, therefore, be called the baptism of the Holy Spirit in that general sense.

Believers are promised the Holy Spirit. We receive a promise; the one baptism is a command, and we can obey a command; but a promise is to be received. You cannot obey a promise. "Through the faith of the operation of God who hath raised him from the dead" (Col. 2: 12). Now we preach the faith to people. This faith operates upon them. It is a divine operation because of its divine Author; but when I operate upon people by presenting a motive to them to have them serve me, it is not a divine operation, but human.

See also Rom. 6: 1-11. The figures here are of planting, burying, crucifixion, resurrection, rising, etc. In Acts 2: 38 it is written that they were to be baptized "and receive the gift of the Holy Spirit." This Holy Spirit we get when the divine operation commences on us through faith (hearing the word). Then we are admonished to keep it, so that if it dwells in us it will raise us up in the last day.

The apostles received the Holy Spirit also in a miraculous form, causing them to deliver the exact words that to-day cause us to rejoice; so that we have a continual feast of a divine operation on our hearts whenever we open its blessed pages. How its words and promises thrill us with joy, making us feel often unspeakable, because as we grow in the divine life, we see things through its promises that those who walk after the flesh do not understand. Yes, thank God, Bro. Burr, for the blessed God, the divine Son, and the Holy Spirit which we are to receive.

Why are so many good people afraid of the water baptism? Was the Savior afraid of it? He gave us the example and command. The question might come up, Then all that have been baptized by water have had the benefit of the one baptism, or baptism of the Holy Spirit? No, sir! if they had not the divine motive, that the divine words of the Holy Spirit caused to operate upon their hearts or caused them to do it. Then it was a human baptism, because it was a human operation that caused them to be baptized. People join the church and are baptized for different purposes; some to please friends; some to avoid hell. The genuine are baptized because begotten from above, through the divine operation of the Holy Spirit; that is, because of the operation of their faith. Faith comes by hearing the word of God. We believe, if moved. If we have honest intentions we immediately repent and call for burial with the divine Master; also further crying out, "Speak, Lord, for thy servant heareth;" or, "What wilt thou have me to do?"

Let us try to be philosophers. It is the duty of philosophers to make plain cases of puzzles, and not puzzles of plain cases. As the end is near, let us all try to understand and quickly obey.

Columbus, Kan.

Campaign Paper.

A. A.

Since the editor has referred to my name in connection to the above subject I will say:

1. We are all under obligations to spread the truth, as we may be able.

2. One way of doing this is by circulating our papers, and it has been proven successful. Tracts are good, but papers are more likely to be read than anything in tract form. One paper treats on a variety of subjects, and among them some one is likely to be found suited to the reader.

3. We all remember friends at a distance by mailing them a paper occasionally. When a particularly good number comes, we wish we could send it to half-a-dozen, perhaps, and at the same time want to keep it home for reference.

4. So, if we know a particularly good number is coming out in August, and by ordering beforehand we can have extra copies sent us for only two cents each, will we not take advantage of it, and send and get ten cents worth, or twenty-five cents worth, or a dollars worth, and send to friends and neighbors far and near? It struck me many would gladly do so, and that some would distribute them at camp, and other meetings, and that those who had been partially aroused by meetings might see in the "Book and Tract" column in the paper what to send for, and where to send, for further light.

Lastly, if extra numbers can be sent for two cents each, when the type is set and the form on the press anyway, then if 3,000 extra copies were subscribed for at regular rates and sent to regu- subscribers, the office would be much better off.

We want a western paper, and in order to have one above the fear of famine it should have 5,000 subscribers. If those who hold aloof would take hold and help, perhaps they could *make* the TIMES to please them. It is the paper of the people, but if the most of us leave it to be controlled and supported as may happen, who is to blame for it?

Is it not *duty* to use the press in publishing the truths which distinguish us from others? Most assuredly it is. All I would ask is that you, reader, do your duty, both as to the extra campaign number, and the regular issues, as you may be enabled to discern it.

Tamarack, Ill.

Five Good Things.

MRS. L. D. CAREY.

Youthful reader, did you ever stop 'mid your busy plays to behold the innumerable mercies which God has bestowed upon you? If you have you undoubtedly witnessed the value of many things. To number them would be impossible; they are but as a drop to the ocean, or as an atom when compared to the immensity of the universe;

"They exceed in amount, when we wake or we sleep,
All the sands on the shore of the fathomless deep."

But though all of them cannot be numbered, a part of them may occupy a portion of our thoughts. Let us reflect for a moment upon the blessings of a *good constitution*.

Little do some young people who have good health and have never seen sickness, know what an unspeakable mercy it is to eat and to drink, to walk and to ride without sickness and pain. You may, perhaps, have never thought of this before. Think of it now, for he who has received the blessing of health, without thanking the Almighty Giver of it, may find himself, in a moment, deprived of a gift which he did not sufficiently value.

Let us now speak of a *good understanding*, something which has ever been considered one of the greatest earthly blessings. What a gift it is! Instead of living like the brute creation, to have the faculty of reflection, and the power of conversing, and to comprehend, in part, the wisdom and love manifested in the formation and government of the world. Nor is a good understanding bounded by these things alone, or it would still be very imperfect. For the most excellent things of this world will soon become useless, if not made instrumental in helping us on our way to a better. To be able to read and comprehend God's Holy Word, and to believe the promises of his dear Son are necessary parts of a good understanding. "The fear of the Lord is the beginning of wisdom; a good understanding have all they who do his commandments." If you possess, then, the blessing of a good understanding, devote it to the glory of God and the good of mankind.

Let us next speak of a *good name*. "A good name is rather to be chosen than great riches." Strive hard then to obtain it, and you will never repent of the trouble it occasioned you. "To be vain and to desire undeserved applause is foolish; but to value and to endeavor to hold the good opinion of the upright, is wisdom."

There is another good thing which no one can be happy without possessing, and that is a *good conscience*.

"Though rude be the temp st, and keen be the blast,
Still let a good conscience be yours till the last."

What does it matter how thickly the darts of the accuser fall around us, if we have to support us "the answer of a good conscience toward God." Make it your study how you may obtain a good conscience, for without it all the other good things in the world will be worth nothing. Seek it and retain it all your days.

The last good thing that we will now consider is a *good hope;* and without this a *good constitution*, a *good understanding*, a *good name*, and even a *good conscience* will be in vain. Oh, what a balm to the sorrows of life! What strength in the season of weakness! What a shelter amid the storm of worldly trouble! What a strong tower in the time of danger is a good hope of salvation! Therefore lose no time in seeking this blessing. Too many look upon the wasted seasons of youth and maturity with a feeling of remorse. Whatever, then, you give up, never give up the attainment of a *good hope*.

Let us recapitulate. If you have a *good constitution* try to keep it, by temperance and exercise. If you have a *good understanding*, try to improve it, by useful knowledge. If you have a *good name*, labor hard to preserve it. If you have a *good conscience*, value it above rubies. And if you have a *good hope*, maintain it unto the end. "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus (Heb. 6: 17-20).

Cherokee, Iowa.

Bible Investigation.

C. D. W. SCOTT.

In what sense is the Father and Son one? Answer: *In interest*. Says Christ, "I pray not for the world, but for them which thou hast given me; for they are thine, and thine are mine" (John 17: 2-10). Here we learn they are one in interest. "Neither pray I for these alone; but for them also which shall believe on me through their word. That they may all be one as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17: 20-22).

On what conditions can they all be one as the Father and the Son are one? By being kept in one name. What name? The Father's name. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name" (John 17: 11, 12).

Has this prayer been answered? Yes. Says Paul, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in earth and heaven is named" (Eph. 3: 14, 15).

What has he named the church? We will see. Says Paul, "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20-28). "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth" (1 Cor. 1: 1, 2). "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10: 32). "But if any man seem to be contentious, we have no such custom, neither the churches of God" (1 Cor. 11: 16). "What! have ye not houses to eat and drink in? or despise ye the church of God" (ver. 22). "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15: 9). "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth" (2 Cor. 1: 1). "For ye, brethren, became followers of the churches of God" (1 Thess. 1: 14). "For if a man know not how to rule his own house, how shall he take care of the church of God" (1 Tim. 3: 5)? "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (verse 46). "From these we learn that the family or house of God is the church of the living God, which is Christ's church; for he has said, "and all mine are thine, and thine are mine" (John 17: 10). From the above we learn that the Father gave to the family on earth his own name according to the prayer of his Son, that they all may be one, but it is to be lamented, men have departed from God's plan of union and sought out many homes, causing division in the family. May the good Lord help the Bride to see the truth, receive it, and be ready to receive her Bridegroom when he comes, wearing the name of her Father.

Ottawa, Minn.

Comfort in Affliction.

D. S. MORRIS.

The following from the Psalms states the feelings of the Jews in captivity:

"By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The people of God have always had troubles, and sorrows, and persecutions to contend with. These things are always intended for their good, to detach their affection from this life, and fix them on heavenly objects. And the enemies of God's children are often cruel in their persecutions, but this only leads them to think more of their home in Christ. There are seasons when the church has rest, and peace, and comfort. These are days of prosperity. But it has frequently occurred in the history of the church that these prosperous seasons have led Christians to neglect their daily religious duties, such as watchfulness, prayer, self-denial, and the like, and to imbibe the spirit of the world.

Thus it was with the Jews. They were a chosen, peculiar people, and were the subjects of very many extraordinary favors and remarkable blessings. But these very favors and blessings which should have kept them humble and obedient, were often abused by them. They became puffed up with pride and the love of their worldly possessions, and forgot God who had displayed such great power in their deliverance from Egyptian bondage, and who had supported them in such a miraculous power during forty years in the wilderness, and brought them to a land flowing with milk and honey. For their sins they were often sent into captivity. They now saw what they had lost by their unfaithfulness. Jerusalem was never so lovely to them, as when carried away into Babylon. Their privileges, their joys, their comforts, were all gone. All their calamities was the result of disobedience. They remembered Zion and wept. They profited by their chastisements, confessed their follies and sins, and God had compassion on them and restored them again to their homes and the privileges of their temple in Jerusalem. Thus it is with the church now. God chastises his people for their sins, and they learn to be more faithful. Brethren, let us watch and be sober. The time is short.

Meadland, West Virginia.

To the Brethren of Kansas.

G. P. ROUTWELL.

The Washington Co., Conference have decided to have a Campmeeting at Clyde, Cloud Co. Kan. commencing August 16th, 1877. Bro. Sheldon says he can come if he does not go East. We expect Bro. J. C. Smith with State Mission tent. Now, brethren, let us have the best meeting we have ever had in Kansas. Come from north, south, east and west—that takes in Nebraska and Missouri at least. Come, praying that the Lord will be there to bless.

Clyde, Kansas.

Peter's confidence was at first in himself, afterwards in Christ.—*Storrs.*

The Sermon.

The Sands of Time Fast Running Out.

An address by the Rev. Canon Garbett, Vicar of Surbiton, Surry, England, at the Wimbledon Conference, May 17, 1877.

The familiar phrase, "*Signs of the Times*," has the authority of our Lord, for he originated it. He laid it as an offence to the charge of the Pharisees that they did not "discern the signs of the times," although their Scriptures contained prediction indicating that the fullness of the time had come; that the sceptre had departed from Judah, and the lawgiver from between his feet; and that Daniel's prophecy of seventy weeks was being accomplished. Thus our Lord not only sanctions but positively enjoins *discernment of the signs of the times*. We are to observe and watch them as the food of hope and stimulant of faith.

The analogy between our own position and that of the Jews at the commencement of the Christian era is singularly close, and not a little remarkable. We look to the *second* advent as they looked to the *first;* we have the written revelation to guide us, as they had; and we have moreover, their mistakes from which to take warning. Somewhat the same character belongs to the predictions which guide us as to those which guided them; but we have not such difficulties in interpretation as those which must have embarrassed the Jewish student of prophecy in our Lord's days. The difficulty of distinguishing between the suffering Messiah and the reigning Messiah must have been to them very great; yet our Lord rebuked them as "fools and slow of heart for not believing all that the prophets had spoken" (Luke 24: 25). *Will he not blame us likewise if, either through lack of spiritual interest or neglect of prayerful study, we shall fail, like them, to discern the signs of the times?*

It is important to notice, that those things are specially *signs of the times* which are *peculiar* to the times they indicate. Features common to the experience of the Christian church in every age can scarcely be regarded as *signs of the times*, unless they have assumed a specially new development and strength.

I believe that most of the speakers at this Conference accept the historical year-day interpretation of the Apocalypse as one of the most certain of Biblical conclusions. We believe that the seven seals, seven trumpets, and seven vials contain a chart of the world's history from the days of St. John on to the second coming of our Lord. The Apocalypse has been called a *memoria technica* of church history throughout the time of the Roman Empire, the Middle Ages, the Reformation, the period of the French Revolution, down to the present time. And we are now, according to the general agreement of leading expositors, living under the sixth vial, in Rev. 16: 12, which is being poured out upon the "great river Euphrates," or Turkish empire, in order to dry it up and prepare the way for the "kings of the East." And, at the same time, three unclean spirits are going forth to gather the nations to the war of Armageddon (Rev. 16: 13-16).

Prophetic students are on the tiptoe of expectation that the coming of Christ is at hand. Nor can I think that expectation will fail to be realized, for we have now reached the close of the sixth vial, and there is no further series of events, but the specific warning, "Behold, I come as a thief," and immediately in our front echoes the voice out of the temple of heaven from the throne, "It is done." What, then, is the point we have reached? We believe that we are living under the sixth vial. Are not these prophecies meant for our instruction, that by identifying the times in which we live we may identify likewise, as by the very finger of God, the true nature and character of the temptations by which we are surrounded?

Indisputably, a perfect flood of light is thrown on the religious tendencies of our day, and the real nature of the conflict in which we stand foot to foot with infidelity and superstition, by this book. It is, I believe, God's own interpretation to us of the true meaning of the past, and the struggles of the present, as seen by his eyes and measured on his scales. Amid the momentous events of our day, how great is our need of such guidance! The predicted events are, therefore, so many landmarks to show us where we are. We believe ourselves able to trace their fulfillment one by one, in unbroken succession, without one link that fails, up to the present—like so many footsteps of a manifest God in the sands of human history.

If this be so, the fact amounts, on all the ordinary principles of evidence, to an immense presumption in favor of our mode of interpretation. Thus we are brought down to our present position under the sixth vial; and there we find the signs of the times, the description of the very questions which are now agitating the world all over. The gradual breaking up of the Turkish empire, commenced in its first dismemberment in 1820, and now going on amid the din of marching armies and the thundering smoke of battle, constitutes the features of the outside world. As regards the inner life of man, infidelity, superstition and worldliness, different in all their features but strong alike in their hatred to the truth of God, struggle against the church of Christ and the promised incoming of his kingdom. The one is prefigured under the *drying up of the Euphrates*, that the way of the kings of the East may be prepared; the other under the symbol of the *three unclean spirits* which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Now there are three signs of the times, things peculiar to our age, and such as never, I believe, have existed in the world before, to which I ask your attention, not as merely curious facts, but as bearing on the predicted future, and as being God's palpable preparation of the world for its occurrences.

First, I point to the mode in which *the ends of the earth are drawn together*, and the whole earth, as it were, united into one great scene for the enactment of the final events of the world's history. It is as if a spot were being prepared for a great human pageant, like the recent Imperial proclamation scene at Delhi. The hedges and minor partitions are broken down, all obstacles cleared away, and the whole space laid open. Just such a process is going on in the world. The material in instruments for its accomplishment are the railroad and the telegraph; and let it be observed how the invention of them has synchronized with the advanced civilization which enables men to use them. The swift things which are to bring mankind together are already hurrying over the length and breadth of the earth. Railroads are being introduced by Russian agency into the very heart of Central Asia, the original cradle of mankind. They already span India from end to end, silently breaking up the original caste that separates man from man.

The blazing sun of Africa looks down upon them; the stupendous ruins of the land of the Pharoahs look down upon the iron horse, and its silent solitudes resound with the whistle of the locomotive and the headlong rush of the train; the sacred soil of Palestine is penetrated by them, and even into the cold stagnation of China herself they are finding an entrance. What the railroad begins the telegraph completes. Information and the intercommunication of man with man, pass across the globe with a speed which outstrips the most daring imagination of the past. The local event of one day is known almost all over the world the next. Nations are no longer isolated and lonely. Prejudices are more or less giving away. The world itself is becoming one vast commonwealth of human kind. "Many are running to and fro, and knowledge is being increased" (Dan. 12: 3).

Such is the fact; but look at its meaning. It is but the preparation of a scene commensurate to the grandeur of events of which God himself will be the actor. But more yet. The interests of the world are becoming more and more inextricably intertwined with one another, till it becomes one organization, which thrills with a common sensibility, is actuated with the same sensitive anxieties, and is affected by the same common events and influences as it never was before at any period of its existence. With the world as it has existed in the past, broken up and partitioned off, it has been immensely difficult to understand how such events could take place as the prophetic record teaches us to expect; but in the world as it is, and as it is more and more becoming every day, we seem to recognize the destined scene, and the fitting features for the prophetic events of the last days and the Second Advent of the Son of Man.

Secondly, a further effect flows from it. We live in an age when *public opinion is one of the actual forces of the world;* but the phrase has hitherto meant the prevailing sentiment in a city or a nation. In our day it has spread yet wider, and the world itself has now got a public opinion. Yes, and that opinion is felt to be a force before which the mightiest potentates must bow. The whole course of recent negotiations in regard to the East has paid homage to it. It is not long since the greatest military power now existing in the world—Germany—bowed before it; for there is little doubt, but that the sword would have been drawn against France eighteen months ago—in 1875—but for the emphatic reprobation of the public opinion of the world. The result of this rapid communication of thought with thought has been to give predominance to public opinion over all other forces.

It has long seemed to me that the age of single men, I mean in which single men could very powerfully modify the course of events, was passing away, and the control of general public opinion taking the place which single men have hitherto filled.

This age of the drying up of the Euphrates is the age—not of single ambitions, but of principles of which the ambitions of single men become only the instrument. The moving power is spirits, frog-like, and hiding in secret, and, interpret them how you will, spirits, subtle, inward, and unseen. Whether the evil triad are infidelity, Popery, and worldliness, or however you define them, the nature of the influence is the same: opinions, principles, schools of thought, sentiments, theories—whatever you like to call them, are the moving power of the last days, and it is against them that we need to watch and keep our garments.

Thirdly, there is another sign that strikes me. It is the tendency of these subtle principles to shape themselves into outward forces, and to develop themselves into *political instruments of the most powerful and dangerous kind*. Take infidelity. I presume that *Communism* is invariably infidel. During the horrors of the civil war in France in 1871, after the peace with Germany, religion was almost interdicted, as it was in 1790. The secret revolutionary societies then shook France, and how they have shaken other Capitals and centers likewise, is familiarly known to us all. Take Popery, fretting under the loss of the temporal power of the Popedom, and, restless, scheming such a condition of the nations as may afford

to these Jesuit dreamers—for such, in the face of the inspired prophecy we must take them to be—a hope of its restoration. Or take a more general view. The desperate policy of Turkey is forced upon its unwilling statesmen by the excited passions of Mohammedan bigotry. It is the force of Pan-Sclavonic sympathy that fires the Russian war; the jealousies of contending nationalities that restrains the hesitating hand of Austria.

Inward sentiments, shaping themselves into action, are forces which meet us everywhere, and shake the world. I turn back to the sacred record and there I find warnings that exactly answer to this state of things. The dominant sound is the note of war: not the *battle* of Armageddon but the *war* (*polemon*) of Armageddon. The inner heart, and center, and essence of the great conflict of the last days, will be spiritual, and will pierce into the very souls of men. Yet such is the language, not of the Revelation only, but of kindred passages in Isaiah, Joel, Ezekiel and Zechariah, that the idea of outward, material war, with all its horrors, seems to be inextricably and inseparably bound up in it. But is not that exactly what the present aspect of the world presents to us? We see the inextricable conflict of antagonistic principles, not only dominant, because mind is the true motive force of all human life, but also so involved in the complicated political interests of the world and its complex events as to become great outward forces made visible in armies and fleets, and *all the dreadful apparatus of modern warfare*, active in the counsels of cabinets and statesmen, and latent in the secret gatherings of revolutionary Communists, and yet shaking the world with the roar of artillery and the crash of battle.

There are a multitude of lesser signs of the times, which have great value in corroborating the conclusion, formed on broader grounds, that the *last sands of human history are fast running out*, and the time of the glorious consummation drawing near. The rapid communication and the consequent disposition to travel, in which men run to and fro, shaking hands one day on the Pyramids, and a few days later in the Strand; the increase of knowledge, the progress of missions, so that the gospel is now almost preached "as a witness to all nations," the moral features of our times, the feverish love of pleasure, and the licentiousness, the disdain of authority and control, the destruction of the temporal power of Popery and the increasing degree in which the kings of the Roman world are making the Papacy bare and desolate, so that even France acts against her, and Italy herself eats her flesh, and the very rapidity with which all the world moves and shifts and changes, as if vaguely conscious that the sands were fast running out—are all signs of the times, singly remarkable, but in their *accumulation, irresistible.*

It is not the cry of fanaticism, but the conclusion of calm and sober reason that repeats with a peculiar emphasis at this time, the Lord's words, "Watch and pray," and the echoing language of St. Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep as do others, but let us watch and be sober."

The signs of the times are so many hands pointing into the great future, so many voices telling us of its approach. The sixth seal, under which we are living, is drawing to a close; and then the seventh seal is to be opened, and then will come the end. *The beginning of the end may ally ady be upon us.* We are like men who, from the top of an eminence, see home in sight. There it stands, right before us, bright and clear in the light of heaven, and with all the sweet, clustering hopes of human hearts. There it is, and there is little left between us and it. *There* is home—home for the weary and struggling church of God; and though the last sore conflict lies between, we fear not, for the Lord will help his people. Have we not his own word for it, and is it not the very voice of the crowned Jesus that speaks to us as to the church of old: "Be thou faithful unto death, and I will give thee a crown of life?"—*Christian Herald.*

Reports.

Eastern Michigan.

ELD. G. W. WRIGHT.

BRO. BUER:—For two weeks past I have been making aggressive movements in a new field four miles northwest of Port Sanilac. I have been for some time past very anxious to hold a series meetings in this field, feeling assured a great and good work could be done by faithful and earnest labor. The District has a large, new schoolhouse, but decided that no protracted meetings should be held in it. So we had to wait the opening providence of the Lord. I felt assured he would open the way, which has been done in a very marked manner, in a gentleman offering the use of his barn, and furnishing lumber to seat it. A dry-goods box made a good pulpit, which was neatly covered and furnished with two vases of flowers by his daughters. The Lord reward them. The first evening we had an audience of one hundred, the second evening one hundred and fifty, and the third evening two hundred.

The first week eight persons gave their hearts to the Lord, some of which give promise of great usefulness, being heads of families. We had three meetings on the 4th of July, and in the afternoon I baptized nine happy converts in the clear blue water of Lake Huron. This will make at least two hundred that I have baptized in this beautful lake during my eight years' labor here. Both saint and sinner declared it was the happiest Fourth they ever spent. At night there was an immense crowd, who listened with profound attention while I declared in the language of Paul, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation" (Rom. 1: 16).

I left the interost at high tide Saturday night, to fill appointments. I return to-morrow (July 10) to renew the conflict against the powers of darkness. Six or more await an opportunity to go forward this week in baptism. Our cry is, "Nothing is too hard for the Lord."

I am much pleased with the new dress of the TIMES, and the editor's course meets my entire approval. As soon as harvest is over, which looks very promising, I hope to obtain a goodly number of subscribers.

Pray for us. Your brother, in the highways and hedges.

Lexington, Mich.

Michigan Conference Report.

The annual meeting of the Advent Christian Conference of Michigan was held at Victor, Clinton county, commencing Wednesday, June 13th, and holding over Sunday. Convened for business June 14th, President J. Bower in the chair. After singing, prayer by Bro. Babcock, followed by remarks by the President, the brethren present were invited to participate in our deliberations.

A devotional committee was then appointed, consisting of Elder C. Fox, and Brn. Rowley and Vanburgher.

Business Committee—Brn. Babcock, Fox, and Leslie Bower.

Next in order was a letter from B. F. Smith, formerly a Methodist minister, asking for admission to the Conference, being recommended by Bro. Vos. After due deliberation he was received.

Nominating Committee—Brn. Babcock, Fox, and Conklin, who made the following report:

For President—John Bower, of Sylvester, Mecosta Co.

Vice President—Chester Fox, of Leslie, Ingham Co.

Secretary and Treasurer—Chester D. Berry, of Assyria, Barry Co.

BOARD:

Philip Holler, Nashville, Barry Co.
Day Conkling, Mosherville, Hillsdale Co.
A. E. Babcock, Jonesville, Hillsdale Co.
J. R. Preston, East Gilead, Branch Co.

Who were elected. The following resolution was then presented and adopted.

Resolved, That we hold a general Campmeeting at some point to be selected by the Board, sometime in the month of August next.

By motion the board was instructed to locate at once the place for holding the Campmeeting.

The following resolutions also prevailed:

Resolved, That we hold a special session of this Conference in connection with the campmeeting.

Moved, That Bro. Babcock be instructed by this Conference, to go out as a missionary and labor with the brethren in the State; also to correspond with the churches and brethren whom he cannot visit, relative to the special interests and needs of this Conference, and to report his labors at the next session of the Conference.

Moved, The chair appoint a committee of three to draft a constitution and by-laws for a State Missionary Society. Committee appointed, Brn. Fox, Berry, and Holler.

Letters from the following were received and read: James Anderson, Peter Vos, O. R. L. Crozier, W. S. Cummings, H. H. Skinner, T. P. Drummond, R. Crandall, G. W. Wright, E. H. Durand, J. M. Snook. Also the following letter:

To the Advent Christian Conference of Michigan, greeting:

The church at Sylvester, of which Bro. Leslie Bower is a member, by a resolution unanimously recommend him to the Conference for ordination.

JOHN BOWER, Pastor.
J. P. BOWER, Clerk.

Ordination Committee appointed, consisting of Brn. Fox, Berry, and Babcock, on Sunday afternoon Bro. Leslie Bower was set apart by the laying on of hands, for the work of the ministry whereunto he had been called.

REPORTS OF MINISTERS.

J. Bower—My interest is increasing. I feel the importance of our prophetical work. My missionary labors have not been as extensive as formerly. I have the charge of three churches and preach twice every Sunday. Have labored with others at Dayton, the result of which is the church is roused to the importance of its mission and eleven converts put on Christ by baptism. At our place I labored with Bro. Babcock, resulting in the burial of eight happy souls; also at Moffat school house I have baptized two. I am not ashamed of the name *Adventist* for that expresses my *hope* in a soon coming Savior. I have been in the work since 1843 and expect to keep in it till my Master comes.

C. Fox—I have three appointments; a good growing interest; some among them I think, will shine in the Kingdom. I tried to labor for the Master at Olive, in this county, but the cause has been blasted there by the infamous conduct of those, or one, who were standing for the truth. I have an appointment six miles north of Lansing. I have baptized fifteen or twenty in the past year, and there are more to follow. We need your prayers for we have about the same timber here as elsewhere; some have the fight in them but the Christian should not fight. I love the name Advent Christian. I love the name Christian best, but cannot help but love the other.

A. E. Babcock—I would like to say many things but will be as brief as possible. My whole soul is in the work. I am fallible and often fail, but I ever mean to stand for the right. I started just before Thanksgiving for the North: stayed awhile with Bro. Leslie Bower, then went to Hesperia and labored three weeks; found them terribly divided; tried to unite them and think we succeeded. Next went to Columbus, St. Clair Co., and dedicated a church, then held a three weeks meeting with them. We had terrible opposition, but the truth prevailed, and 18 came out on the Lord's side, and I hear there have some more come out since I left. My next labors were at Dentonville for two weeks, with good results. Next, for a week in Indiana; then up to Bro. J. Bower's; the results there he has spoken of. My determination is to be found in the Master's cause. I have given up my secular business and am waiting the gathering storm. I expect this war (Turko-Russian) is the great struggle. The King of the North is doing his bloody work; now shall I cry, Peace and safety? No, NEVER! I am ready to lay down *all* to publish the glorious tidings. Brethren, my heart is with you.

Leslie Bower—My labors have been mostly at home. I think it is best to have a good healthy growth around home, and it will cast its influence abroad. I am glad to meet with you, for I am trying to prepare a people to meet the Lord. At Ashland we have a good interest; it has been distracted, but is being united. Don't let us get fanatical; if I can't build up, I won't tear down. I want to labor for the Master in *love*.

Day Conklin—My feet stand firmly on the rock Christ Jesus, and I am ready to give the trump a *certain* sound to prepare the people for the coming Lord. I need your prayers that a door may be opened for me.

C. D. Berry—Have labored mostly at home during the winter; helped the "United Brethren," and afterward the M. E. church in protracted meetings (in the neighborhood where I taught school). Some say, How could you work with them when they preach the devil's lie? Simply, brethren, I had not the time to hold a meeting of my own, and I could do them good (my Master went about doing good) and by love win a place in their affections. After the meetings were over I was invited to preach occasionally till my school should be out. I did so, and in both places preached on the Kingdom, locating it also in private conversation. I stood for our faith and hope, holding that man was mortal, and the wicked would be destroyed when Jesus comes. I trust the truth found a lodgement. When I get so I cannot help build up (on the rock Christ Jesus), I will stop. I need your prayers.

Philip Holler—I may have been asleep; but something I do know, I have labored for the Master more than for anyone else. I have preached about twice every Sunday, and some through the week. I have had many trials. After I lost my son it seemed as if I never could preach, but I rented my mill and went about four miles north of Vermontville, in a new field, and have succeeded in building up a church of twenty-two members. All my time is devoted to the cause we love. I am with you, and if I should ever leave you I'll tell you I'm going, and give a reason why. The truth is brighter than ever. I am in for a Campmeeting; yes, a campmeeting *all* the time, and if necessary, I will preach every twenty-four hours and labor besides. I will not wait for *pay* and a nice way to go. Let us live near Jesus. It is good to endure persecution for him and be tried like gold.

G. W. Wright—Our brethren are doing nobly to sustain the cause. Bro. Mendenhall and myself are in the field and so far have not been allowed to suffer. The dear Lord is doing great things for us in our part of the field for which we praise his dear name. Here in Lexington we have from forty to seventy-five out to prayer-meeting each week and they are seasons of blessedness. Our house, 32x50, is well filled each Sunday evening, and the same may be said of the Port Sanilac church. Our cause is increasing at Columbus. We number thirty-two there. The omens of the coming day are brightening. Praise the Lord. Jesus is coming, and coming soon.

James Anderson—All is well with us spiritually and temporally, and our trust is in the living God who is the Savior of all men, especially of them that believe. I am preaching for the church at Bronson's Lake once in two weeks. There are a few faithful ones there holding on to the truth. Brethren and sisters pray for us.

Ira Green—I have no labor to report since the definite time move of Barbour, who was here two years ago. Our church cannot be called a church any more. Ruin has followed in his track in our part of God's heritage. By their fruits ye shall know them. You have my best wishes.

Peter Vos—The Lord has blessed my little. I have nothing to boast of, but I have reason to believe that my labor for the Lord has not been altogether in vain. Darkness has made place for the marvelous light of the gospel, and many are now looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. To our heavenly Father and the blessed Savior belongs all the glory. My present field of labor is in Mason County, where I fill three appointments and could have more if I could fill them. I have been able to reach some of the followers of the "man of sin." Opposition and reviling has been, and is yet, my share. But I glory in it, knowing if I suffer for him I shall also reign with him, blessed be his name; knowing there is an inheritance in heaven for me, pure and undefiled, that fadeth not away, and with the Lord's help I mean to obtain it. When Jesus comes I shall claim and possess it forever through the merits of him who died for me and saved me by his own blood. Glory to God, the day is hastening, and every day that passes I thank the Lord I am a day's march nearer home. The signs portend his speedy coming, for the "nations are angry" and I believe the "time of trouble," when "Michael shall stand up," is upon us. Glory to God and Jesus. I desire to be faithful to my little that the blood of sinners may not be found on my skirts, but that my robe may be washed in the blood of the Lamb. May the God of Israel ever meet with you and grant you that wisdom that cometh down from above. May sweet peace and harmony be with you all and when the great gathering takes place I hope to be amongst the number singing with you the song of redemption, on the evergreen shore. I'm looking for the morning.

W. J. Cummings—We have no church in our vicinity. A few of us are holding on to the truth. We have prayer-meeting once in a while and I preach occasionally. My family is so large, and my means limited, that I cannot devote as much time as I would like to the cause. It seems to me that the coming of the Lord is very nigh, and possibly this annual gathering will be the last before the Lord comes.

H. H. Skinner—I have not preached for nearly a year, because of ill health at first, and poverty afterward; but my faith is strong and I hope to soon be laboring for the Master. The church at Wexford is in a bad condition and I desire your prayers for it and for myself.

The reports were very interesting, but I have had to cut them down as they would have been too lengthy for publication. The meetings were good throughout and we felt it was good to be there. CHESTER D. BERRY, Sec.

The Lord reigneth—let the earth rejoice.

Kansas Conference Report.

The Washington County Kansas Conference met pursuant to the call of the President, with the Nelson Class.

The following business was transacted: Minutes of the last meeting was read and approved. The committee on credentials reported on delegates as follows: Sherman Class—Zibion Field, Emma Field, and C. B. Field. Nelson Class—A. L. Thomas and H. Titterington.

Reports from the delegates in regard to the condition of the classes: Sherman church in good thriving condition. Nelson church all waiting for the return of the Master.

Reports from the preachers: Bro. Hayworth said he was doing all he could for the Lord.

Next in order was the election of officers for the ensuing year. For President, Bro. F. O. Cutler; Vice President, N. T. Case; Secretary, Bro. H. Titterington; Treasurer, Bro. W. H. Shriner. It was voted that a new article be added to the constitution, as follows: Article 8. All Elders shall have the right to vote in all meetings of the A. C. Conference without credentials from their classes.

It was voted that the Washington County Conference hold a campmeeting, convening August 16th, 1877. Committee on campmeeting arrangements was appointed by the chair, as follows: W. L. Shalto, H. Titterington, and A. S. Field.

It was voted that the next regular meeting shall be held at Peach Creek Schoolhouse, at, or near the village of Peach Creek, in Washington Co., Kansas.

It was voted that the committee shall select the place and make all necessary arrangements for campmeeting.

On motion the meeting adjourned to meet at the call of the President

J. W. HAYWORTH, Pres.
H. TITTERINGTON, Sec.

Melvina Meeting.

The meeting at Melvina closed Sunday evening, July 8th, and we are glad to say, a better meeting we *never* attended. God's Spirit was present with uplifting and saving power, from the beginning to the end of the meeting, and we trust will continue to be with the little church at Melvina till Jesus comes.

It was remarked by many present that it was the best meeting they ever attended. Twenty-seven happy souls put on Christ by baptism, and we trust others will follow soon. To God be all the glory.

Brn. Hitchcock and Brown tarried over Monday, the 9th, and assisted in forming a church of sixteen believers in Christ's speedy coming. $2.50 were pledged toward building a chapel, and a committee appointed to solicit funds. We hope to build this fall. C. A. SLOCUM.

Iowa Mission Tent.

P. S. W. DEYO.

The following is a new list to lift the mortgage that is on the Iowa Mission Tent, to be paid on or before October next: O. B. Fox, Iowa City, Iowa, 50 cents; Mrs. O. B. Fox, Iowa City, Iowa, 25 cents; J. Davidson, Cedar Falls, Iowa, $1.00; M. E. Walker, New Hartford, $1.00, paid; Mary J. Jackson, Cedar Falls, Iowa, 50 cents; Nancy Parks, Waterloo, Iowa, 50 cents; Nancy Hour, Waterloo, $1.00; W. T. Thurman, New Hartford, Iowa, $5.00. Only $40 are still wanted. Who will help? I am struggling along. The cause is suffering, and why this goes slow I may soon explain.

Charles City, Iowa.

Christ is the refuge of man from the fires of God's indignation against sin.—*Cuyler*

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

H. F. CARPENTER, } Contributing Editors.
WILLIAM SHELDON, }

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CHICAGO, WEDNESDAY, JULY 18, 1877.

LET all our contributors send us some extra articles for the Campaign number, as we wish to make a varied selection, and our stock on hand is not as large as we wish for that purpose.

WE are instructed by Bro. S. L. Wagner, of this city, to say that a copy of his tract entitles "Three Essays" will be sent free to all ministers of the gospel who will send a penny stamp to prepay postage. Direct to this office.

A FAITHFUL laborer is the true companion of a trusting heart. They who come to Jesus and find his rest are those who also take the yoke of service. The trust that abides in an omnipotent Christ, also finds strength that is tireless, and power that is enduring as eternity. Therefore trust no one else and serve no one else, not even your own self.

How many copies of the "Campaign Paper" will you take to distribute? We have received a few orders, but hardly sufficient to cause any special effort on the paper. We will publish such an extra issue if it is sufficiently called for. Read Bro. Armour's article upon it, and send in your orders. They will be furnished you at the rate of $2.00 per hundred, but all orders must precede the issue, as we shall only publish enough to fill the orders sent to us beforehand. The object is to publish a paper containing first-class articles only on the different points of Bible faith. It will be a regular issue, but arranged with extra care.

THE *Golden Censer* in last week's issue contained the following as editorial:

"A great question among financiers is, What is a dollar? A silver coin is not a dollar, a greenback is only ninety-five cents, and a gold coin is more than a dollar. But everything we get in this office goes at par except mutilated scrip. Which we are sorry to say comes to us in such tattered shape as to make us ashamed to try to pass it. If the *Censer* were sent out in like condition in return, we guess there would be some fault-finding. *Moral.* Do as you would like to be done by."

Our readers will observe that the first half of the paragraph is verbatim from our editorials of the week previous, and yet it is put in as an original *Censer* editorial. It is a small matter to purloin a brief paragraph and call it original, but the *Censer* is up to such work now and then, the difference in this case being that a few lines of original is added by the editor, which is not common. And as for the "condition" of the *Censer*, we say truly that a large proportion of those that reach this office are so badly printed and so mutilated in condition as to be unfit for reading, sometimes a whole page being so blurred as to be quite illegible. We advise the *Censer* to be a little more honorable before it teaches "morals."

STRONG POINTS.

Most men have what are called their "strong points" of character. One man will be noted among his friends for his firmness, another for his benevolence, a third for truthfulness, and so on through all the various traits that may distinguish men among their fellows. These are but natural characteristics of the human race, yet by means of his strong point of character, many a person becomes approved of men, and regarded as meritorious in his position, and worthy of much honor.

Among men all strong points of moral goodness are worthy of honor, but before God there is nothing in them wherein a man may glory. Such points of strength are but human, and amount to nothing in the scale of eternal merit unless they are sanctified by the Holy Spirit, and when thus sanctified they become as weak in themselves considered, as any other trait, their only strength being in the Christ element by which they are imbued.

Moses, the leader of Israel, possessed a very strong point of character in the way of meekness, and this natural trait enabled him to endure patiently all the chiding of the Israelites for many years, and to bear with their abuse; but at last he fell into sin from the weakness of this strength which was long his support. He became angry at the "water of strife," and his meekness which had so long been his strength, was overcome, and as a fallen man, he was forbidden to enter Canaan.

Samson's strength caused his own death; David's self-control fled from him at the presence of a woman; Elijah's courage failed, and he fled to Horeb and wished to die. Simon Peter met with a similar experience. And thus it is with all human strength, with all "strong points" of natural character; they are not to be relied upon in the hour of deepest trial.

Christians are too apt to lean upon them. Men are too apt to note them as causes of Christian goodness. If a man is a man of God, some strong point of his character is remarked as being the merit of the man. His goodness is commended because of some natural trait, rather than because of his being saved by the Lord Jesus.

The tendency of the natural, or unconverted heart, is ever to rest for merit upon its strong point of character. And when men are converted, it is Satan's work to endeavor to cause the heart to still rely upon its own strength instead of upon Christ. But there is no strength in the heart to endure all temptation, except Christ be found there. Benevolence, firmness, truth, and all other strong points in nature, are weakness when tested by the presence of the Spirit of God. "Let not the mighty man glory in his might."

When a person comes to know for himself that all human strength is but weakness before God, then the heart seeks the strength of Jehovah, in Christ. It is when this human strength is acknowledged to be but weakness, that the Spirit trusts wholly in Jesus, and the experience of the trusting heart becomes like that of the apostle, who said, "When I am weak then am I strong."

How long will it take to learn that it is folly to trust in strong traits of character? How long will men lean upon their own understanding, and trust their own spirit? When men learn its folly, and cease to count themselves strong, then they will cease to 'fail of the grace of God." When they cease to serve God in their own strength, and do God's bidding, leaning wholly upon Jesus, their salvation will be something more than a failure, and their testimonies will be of something else besides that of a continual failing. Strong points of character are not sufficient for a foundation. Christ Jesus makes the trusting heart whole, and such a heart is invulnerable while trusting and working.

WHERE IS THE MEANS?

"Oh! if I had the means, this people should have an opportunity of hearing the truth," writes a correspondent from a distance. Every few days we receive letters containing a similar sentiment, from some isolated poor brother or sister, who sees the truth trampled under foot by those who understand it not.

There is a heart to spread the truth, but the *means* is lacking; the money to pay the expense. Some one has the means to do this work. There is money enough in the hands of the Lord's professed servants to scatter Bible truth on the second advent far and wide, all over these western states. Why is it not forthcoming? Why do those who have it by them neglect to use it except for the increase of their own wealth? Simply because they are not awake to the exigencies of the times in which we live. They lack sympathy for missionary work. They do not understand that God has given them money to use for *gospel* purposes.

What better use can be made of the thousands of dollars now in the hands of Advent-Christian believers, than to use it in spreading abroad the truth of the Lord's coming in places where it is only heard of to be abused? We know of many such places, and if we were a hundred men instead of one, and could *feed on the wind* instead of bread, and obtain other necessities as easily, we could awaken the prairies as with a trumpet's blast. But alas! preachers must be provided for as other mortals, and papers and tracts cost money, and those who have the money would rather purchase bonds, or lands, than use it for missionary purposes.

Here is a paper which goes out each week laden with rich gospel truth; here are tracts that ought to be scattered everywhere by the thou-

sand for men to read; but the Society is crippled for lack of means and cannot do one tenth the good it might otherwise. There are preachers of good metal lying idle because of lack of means. People say that they lack *faith* to go out. So they do, and we do not wonder at their lack of faith, nor do we blame them much. Take a horse of ever so good metal and blood, starve him quite poor, and then harness him to a ten ton load, and because he cannot draw it, or does not *try*, tell him that he has *no faith*. Of course he has no faith; who would or could have under such circumstances? And many preachers find themselves in nearly such a fix as this horse.

Let those who have means in this great west, use it for the Lord's cause, and you will see what can be done.

People say that so many hobby preachers are going about they are discouraged in giving to help any one. Yes, and hobby preachers and factionists will always be abroad until the means are furnished to send some other class. Weeds will always grow without tending, but if you want grain it must be sown, and the *weeds kept down*.

Brethren, the time for action in this matter of sending out light and truth, preachers, papers and tracts, all abroad, is come. Yes, it came long ago, but the church has not awakened to it. Let us now awake. We here in the office have some faith. It is reasonable that we should have it. A brother from a distance asked us recently how we were getting along. We answered, "It is like sledding on bare ground, up hill, heavily loaded, but thank God! we have a team that is strong and will pull in spite of everything, and so we move on." That team is the Spirit of God in the hearts of the thousands all through the land who support and help on this Publication Society. They have pulled the load for three years, and the evidence of the past gives us faith for the future.

But brethren, you who read this paper and who have means that might be used in the Lord's work, it is now time for you to arouse to action. Shall not this paper and these tracts, and those preachers be assisted in their work? Look not at hindrances but look on the side of help. Let us all have the spirit of Caleb and Joshua for awhile. Assist this Society by donations for its relief; start out those preachers who are at manual labor for a living. If they are not full enough of the Holy Ghost, tell them to go and fill up at the fountain head, and that you will stand by them in their weakness and strengthen them; so the work will go on, and you will be blessed. And in the meantime, let those who are without money seek to introduce the paper and get subscribers, and God will bless their efforts. If the means already in your hands are used, the work will be done.

THE RAGING ELEMENTS.

Newspaper men have for some time past remarked upon what are called "elemental disturbances" throughout the world, as the accounts of the various earthquakes, fires and tornadoes, were sent in to them. But their frequency and great force have led people to remark of them as something besides mere *disturbances;* it is a fearful raging and a furious gathering, seemingly for some future disaster of great and terrible magnitude.

The "disturbances" of nature that are manifest, have become so general as to create suspicion and alarm among many wise heads, who begin to understand that the course of nature is suffering something more than a mere perturbation; that it is really being possessed by dangerous combinations, and being broken up. Let any one read the twenty fourth of Isaiah, and the forty-sixth Psalm, with the declarations of Jesus in Luke 21: 25, 26, and they will see what is before the world, and they may know from these words something of the cause of these elemental ragings.

The world must be sufficiently warned of coming judgment and dissolution of nature. It is being thus warned. While men search the field of science to discover the various electric and atmospheric changes that enter into these unusual elemental ragings, let them not forget also to search the word of God for the mind of the Creator concerning them, and then their wisdom will be pervaded with truth that will prepare them for coming wrath, of which these cyclones, earthquakes, and fiery trials are just the forerunner.

The *Philadelphia Ledger*, in a recent issue remarks upon the late destructive storms and disastrous conflagrations that have visited the world, and adds by way of inquiry:

"Was there anything in the atmospheric conditions at the times of these fires to give unusual potency to the consuming element? This is not asked as a question that can be answered, but as a question to suggest inquiry, in its relations to the extraordinary atmospheric disturbances which have marked this season, and which, to some extent, characterized the period at which the Chicago fire occurred. In this last-mentioned year, and near about the time of the Chicago calamity, there were most disastrous forest and prairie fires in Minnesota and Wisconsin; and intelligent persons who were eye-witnesses to them, in Wisconsin, testified that hot blasts swept the country for miles in advance of the fire; that great luminous balls traversed the air in the afflicted districts; and that new flames started up at considerable distances from the main body of the conflagration. Assuming these statements to be true, and they have not been questioned within our knowledge, there would seem to have been something in the air of that region, at that time, which gave it extraordinary potency to excite combustion, to feed fire, and to carry it over long distances. What can our meteorologists, physicists, chemists, and other scientists tell us about this? Given these coincident circumstances, are there any relations between them, and does the atmosphere at times get into a condition to make it extremely susceptible to fire, or to give it an unusual power to excite and feed combustion? If there be any such influences—even if there be only a suspicion of them—and if this season, with its long list of hurricanes, severe storms, and disastrous forest and city fires be one of the seasons when such agencies may be potent in the air, then it is a season to be on guard against the *beginnings* of fires, whether by 'accident' or by spontaneous combustion, or by the fire-cracker and rocket-stick. Those people are wise who do not tempt fate or undertake to defy the powers of nature."

Such inquiries are well, but to inquire of the Almighty is better. Most people regard these fearful scenes as but "visitations" to this earth. We remark, however, that instead of being "visitors," they have come to *stay*, and by the best of evidence, both scientific and Biblical, they will not cease their work until the final shaking of the heavens and the earth, which shall result in "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12: 27).

Having the mind of the Spirit that first moved upon the chaos of matter, and brought light and order to nature, we may rest assured that this Spirit, under whose dispensation we now live, will not rest until a second Genesis is revealed, a new creation "wherein dwelleth righteousness."

SEPULCHRAL CURIOSITIES.

This is the title of an old book published in 1833, the year of my birth. It is filled up with epitaphs gathered from tombstones in England and elsewhere written in the previous century. Some of them are exceedingly interesting to us, as a people, as showing that the scriptural ideas of man's nature, death, and the resurrection, were well understood at that time, and that God has ever had witnesses of the true light.

An epitaph in Heatherly church-yard, Devonshire, England, reads thus:

Time was when once I was—now I am not;
Time is and shall be—though I am forgot;
Time was when I never was—yes, long before;
Yet I shall be, when time shall be no more.

The author of this epitaph had read Jeremiah's description of the death of Rachel's children in his thirty-first chapter where he declares that while in death's state they "were not."

Jacob's children, when speaking of their brethren, said, "One is not," referring to Joseph, whom they supposed dead (Gen. 42: 32). They had learned this idea of death from their father, Jacob, who mournfully exclaimed, "Joseph is not," referring to his supposed death (Gen. 42: 36). "Was, and is not," in Rev. 17th, describes the beast before and while wounded to death. It was evidently customary in the days of patriarchs and prophets to speak of death as a state of temporary non-being. This old epitaph is in striking harmony with the above quotations.

In Anvell church-yard, Hartfordshire, Eng., on the tombstone of Thomas Manger is the following:

"That which a being was, what is it, show?
That being which was, what is it now?
To be what 'tis, is not to be, you see;
That which now is not, shall a being be"

In our conflicts for the hope of Israel it is truly cheering to read these long-ago testimonies.

H. F. C.

Church News.

THE Iowa State Campmeeting is to commence on the 10th of August. See the change in the date in the notice.

BRO. J. RIDLEY writes in a private note of a recent two month's trip in southwestern Iowa, as pleasant and resulting in good. He sowed the seed of truth in some new fields, and some started for the kingdom.

ELD. GEO. W. GREEN, of Memphis, Ind., reports baptizing three persons at Muddy Fork church, on the 8th inst., and there are others expecting to go forward in that ordinance soon. The interest there is on the increase, and God's name is being glorified.

THE church in North Fairfield, Ohio, has no regular preacher. Bro. Harvey writes us that Bros. Jefferson and Alling from Norwalk supply them occasionally, and that they have good social meetings, and they live in hopes that the Lord will send some one among them to preach the word of divine truth. May it be so.

ONE N. H. Barbour, called Dr. Barbour, with his confreres, J. H. Paton and C. T. Russell, is traveling around the country, going everywhere that they can find Adventists, and preaching that Jesus has come secretly, and will soon be revealed, and mingling in their lectures a lot of "Age-to-come" trash, all to subvert

their hearers. They are not endorsed by Adventists, "Age-to-come" folks, or anybody else, yet having some money and a few sympathizers they will probably run awhile. They have been to Ohio and Indiana and are working westward. We are credibly informed that one of them boasted in Union Mills, Ind., a few days since, that they would break up every Advent church in the land. We guess not. Their whole work is proselyting. The Lord never sent them on their mission. Give them no place, and go not near them or countenance them.

Correspondence.

From Eld. D. T. Call, Rockbridge, O.

BRO. BURR:—After so long silence I will write you a line, that you may know how we are getting along here in your old field of labor. The church here is still alive, though not as much alive to the nearness of the coming of Christ, and their condition, as they should be. I am preaching to the church in Millville half of the time, and working new fields the other half. The people are showing a deep interest in the gospel of the kingdom, and many are accepting it. I must say that I like the appearance of the TIMES in it new dress very much, and shall always pray that it may continue to carry comfort and cheer to the waiting and longing ones, "who are looking for and hasting unto the coming of the day of God."

For myself, I can say that the cause of Christ is dearer to me to-day than ever, and his truth is clearr than ever before, and I feel more and more like being all the Lord's, and doing all the will of the Lord than ever before. Oh, Bro. Burr, it is precious to *know* that we are in his care, and that whatever comes upon us is for our good. Last January we were called upon to mourn the loss of a darling child, who had been with us only one short year, just long enough for our hearts to twine their arms of love around her, when she was taken from us, and we were left to mourn. But, glory to God, Jesus is coming soon, and he will restore her to our arms. Pray for us. I remain yours in the "tie that binds."

From Geo. Breckenridge, Tampico, Ill.

BRO. BURR:—As I feel it my duty to do all I can for the cause of Christ, I take this opportunity to write a few lines, this being the first time I ever attempted to write for publication. The subject I want to speak about is the ten virgins that are spoken of in Matt. 25. I understand those ten virgins to mean the church, and not the whole world, as it may be supposed by some that the five wise virgins were the church, and the other five were the world's people. I claim that the ten mean the church, and if this is the case I say it is no wonder that we see those who were once true disciples of Christ languish and despair in some places, for we find men that claim to be followers of Christ, and even ministers, that hardly ever speak about the second coming of Christ, the subject that should be foremost of all.

I ask, are those that neglect this important point numbered with the five wise virgins? If they are, what are you going to do with the thirteenth verse, where it says, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Are those who do not warn the people of this fact, watching? I think not. Then what is going to be done? Those are without oil in their lamps, and while they go to get them filled the door is shut, and when they come to go in they receive the answer, "I know you not." May God help those who are his children in deed and in truth, to let their light shine, and to have a good supply of oil on hand and lamps trimmed and well burning. The eyes of the world are upon us, and if we let our light go out they will be lost.

It is over ten years since I first experienced the love of Christ, and I have attended many meetings, but do not remember hearing one sermon on the second coming of Christ until last winter, and that was by Eld. Mabey, at South Hume, Whiteside county, Ill. Thanks be to Heaven's King, we have a little band of Christians there who are at work in earnest, and are letting their light shine; and we have prayer-meeting every Thursday evening, which is well attended, and the interest is steadily increasing. There is a good prospect for a good work to be done here; and may God give us all faith to believe that we may see the car of salvation move forward and the cause of Christ prosper. I believe that the lack of faith among God's children is a great hinderance.

"Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

From Charles F. Barlow, Rolfe, Iowa.

BRO. BURR:—I thought it a duty as well as a privilege to write to the TIMES, and let the brethren know that I and my little family are trying to serve our Master in our weakness, and looking for our Lord. The TIMES is a welcome messenger to us. We read it with much interest. It feeds our hungry souls. I would like to keep them, but there are too many around us in need of such reading as they contain. We give them to our neighbors, believing they will do some good. There are no others here of the same faith; but we are willing to fight the battle alone till God gives the increase. My prayer is that he will raise up a people here that will preach his truth. My soul burns within me when I hear them preach "peace and safety," and that the world is growing better.

I have given away some of Bro. Moody's tracts on "The Second Coming of the Lord," and we think they are doing a little good. The report has been circulated about the neighborhood that I am blowing about the world coming to an end, and the Methodist preacher told me he did not want me to talk my peculiar views in his meetings. But by the grace of God I am determined to fight the good fight of faith, and lay hold of eternal life.

I have a class in the Methodist Sunday-school. After Sunday-school we have prayer meeting, and I am determined to hold up the truth as long as I live, and may I do it with the Spirit and the understanding; do justly, love mercy, and walk humbly before my God. Let us lift up our heads and rejoice, for our redemption draweth nigh. The time has come when the cry is soon to be made, "Behold, the Bridegroom cometh; go ye out to meet him." Brethren, pray for us. From your brother in Christ.

From James L. Field, Suisun City, Cal.

BRO. BURR:—I address you as brother, as I feel pretty well acquainted with you by reading your paper, as well as by hearing Brn. R. F. Clark and L. C. Rice speak of you. I am identified in the same work that you are, and am on the altar a whole sacrifice. Feel that the Lord is soon coming. I have put the trumpet to my mouth, and hope to give it no uncertain sound.

I have had your paper to read through the kindness of the brethren till now. I expect to stay here for awhile and want it sent here. Also want some books and tracts from time to time, all of which will be used for the cause; and if you feel disposed to make any furthur reduction in any prices I shall be pleased, and will purchase all I want myself besides soliciting patronage from others. Probably I can get some subscribers for the TIMES.

At present, the Advent Christian Mission Tent of California is at this place, and has been since the 17th of May, and much good has been done in the name of the Lord. Many have said, I will serve the Lord, and show their faith by their works. Sr. M. J. Clark has done the most of the preaching, relieved occasionally by Bro. H. F. Carpenter, of Vallejo. The Spirit of the Lord has been among us with power.

From Hettie M. Palmer, Menomonee, Wis.

BRO. BURR:—I wish to tender you my sincere thanks for the reception once more of that welcome visitor, the A. C. TIMES. I am very thankful that I have had the blessed privilege once more of perusing its carefully-filled columns. I should dearly loved to have been with the brethren and sisters at the Lavalle Campmeeting, the description of which I read with especial pleasure. My prayers were with you.

How it cheers my heart to occasionally hear from the loved ones, although I am not permitted to meet with them. Last summer while teaching here, I was permitted to meet with a dear sister once a week at least; now I am even separated from her, she being in the western part of Nebraska teaching music; therefore I am all alone here among strangers, my parents living at Baraboo.

I look forward with pleasure to the close of my school, when, if the Lord wills, I will meet once more with some at least of the loved ones. People here think nothing of attending from two to three dances during the week, and the majority of the church-members help to constitute the party. How strange it seems to me to be deprived of hearing a little of gospel truth preached. Kindly soliciting your earnest prayers, I close.

From Mrs. C. C. Fosdick, Chenoa, Ill.

BRO. BURR:—I can truly say, the Lord is good, and his goodness endureth forever. He careth for his children and leadeth us through dangers, seen and unseen. We have been visited with plenty of rain again this spring and many begin to murmur. But I feel like saying, Blessed be the name of the Lord. He will take care of all those that put their trust in him. Although we did not raise enough to live on last year, we have been cared for thus far. And I believe he will care for us until Jesus comes, which will not be long. I do believe the signs proclaim him near. I rejoice that we shall soon rest. Here we labor and toil and have no rest for the weary. But by and by we shall all be at rest in the kingdom. How I long to get home.

From Eld. R. B. Dutton, Centerpoint, Iowa.

I want to say to my friends, through the A. C. TIMES, which is a blessed visitor and a source of great comfort to me, that I am still confined to my bed, and am as helpless as a babe, and have to lay on my back all the time. I suffer terribly every hour, the most intense pains of rheumatism. My dear brethren, and friends at large, can't you write me a word of encouragement by the way? for at times I feel cast down, and would be glad to receive a kind word from any friend or brother.

Correction.

BRO. BURR:—I notice in the TIMES of July 11th, an error in my address to the N. Y. Conference. In next to the last column, after quoting Eph. 5: 5, I ask, Is your property so disposed that you have no ready money to do good with? The an- is left out, and thus destroys the sense of the next sentence. The answer is, "Jesus says, Sell that ye have and give alms." Please correct, and oblige.

R. H. BATEMAN

Springwater, N. Y.

Honor the Lord with thy substance.

Christian Life.

Abiding Trust.

What though the figtree blossom not,
Nor fruits adorn the olive-grove,
What though it be my fearful lot
'Midst barren vines and fields to rove,
Though bleating flocks no more I see,
Nor herds within the stall appear,
Yet still in God my trust shall be,
I'll serve him more from love than fear.

'Tis surely in his love alone,
The Lord, our God, his judgments sends;
In all his ways is mercy shown
To all the earth's remotest ends.
So let us then our banners raise,
To all the world his love proclaim;
The God of our salvation praise
With triumph in his holy name.

What though through death's dominion, lies
The path that leads to yonder rest;
Yet still my songs of praise shall rise
To him, whose hand my soul hath blest.
Yea, though I pass the shades of death,
With clouds and darkness overcast,
I'll praise him with my latest breath,
For oh, he loves us to the last!

Behold yes! my Redeemer lives,
I know that he ascends on high!
In love his children he forgives,
And wipes the tear from every eye.
Hosanna to his name I'll sing
In whom such goodness I have found!
My light, my joy, my every thing,
Let saints and men his praise resound.

Oh, praise his name, his glories sing,
Celestial joy shall tune my voice.
He soon shall reign our God and King;
In him, in him, rejoice, rejoice!
Ye hills and mountains, rocks and streams,
Ye rivers, oceans, lakes, and floods,
And all that lives, wherever beams
This light and joy, adore your God.

—*Sel.*

Every Day Converse.

Christian holiness has a language; it is the language of Canaan. It has a style of address, well adapted both to superiors and inferiors. It unites the law of kindness upon the lips, and sweetens all the utterances.

The tongue is a mighty instrument for good or evil. A natural tongue, a tongue belonging to an unrenewed man, cannot be turned by human skill or power, according to apostolic testimony. Grace alone has the taming potency. The Holy Ghost, working out in the soul his wondrous processes, brings this unruly member into beautiful subjection.

That of which it is declared, "It is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell," is brought into obedience to Christ. Christ is made unto us "wisdom," at this point, in a pre-eminent degree. A holy watch is set at the door of the lips, especially "when the wicked is before us." The speech is seasoned with salt, and ministers grace unto the hearer. As Satan works his worst mischief among men by the agency of an unbridled tongue, so Christ achieves his greatest victories by the same instrumentality. "Where sin hath abounded," (in the Tongue-Realm, as elsewhere) "grace hath much more abounded." A tongue set on fire of hell is deadly; a tongue set on fire of heaven, is life giving. No where does the grace of true holiness shine with greater effulgence than in this very department. Hence, the apostle gives this as one of the crowning evidences, if not the highest proof of a state of Christian perfection. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

1. *Holiness is opposed to all harsh and irritating forms of expression* Its tone is that of kindness, gentleness and love. In the home-circle, to children and servants, there should be nothing but kind words and loving modes of address. No matter how irritating their conduct, it must be met with patience (perfect patience, Mr. Fletcher says, is one of the stars of this peculiar constellation, Christian perfection), and no word must be uttered contrary to pure love.

In the place of business, among employees, in the factory or store, there love must sit enthroned at the door of the lips. A harsh, hasty, or bitter word, spoken in the ears of dependents, by a professor of holiness, will eat as doth a canker. When the speaker is gone, there will be the sneer and the sarcastic, "I told you so!" Alas, that holiness is sometimes in this way wounded in the house of its friends. True holiness ought to have a sublime mastery here.

2. *Holiness precludes harsh and uncharitable judgment.* The words of the Great Teacher, at this point, are weighty, and should be deeply pondered. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thousay to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

These precious words of Jesus, if generally followed, would prevent a world of mischief. Perfect love must and will, secure such a following. "Out of the abundance of the heart the mouth speaketh." A heart full of perfect love will bring the tongue under the same elevated dominion. One of the crying evils of the day, among professing Christians is, that of uncharitable judging. And we have known some professors of holiness who did not hesitate to indulge in unkind and damaging expressions in regard to absent persons. They are deceived who suppose that such a course is compatible with the enjoyment of Christian holiness. The worst form which this practice of judging assumes, is, that of pronouncing upon the *motive* governing any particular act or mode of life. What a presumptuous thing this is. Who can read the heart? God only. And shall weak, short-sighted mortals, dare to invade the domain of Omniscience! Yet it is done, frequently. Reputation is thus rudely handled, and Christianity has a terrible stigma put upon it.

The apostle, in his inimitable thirteenth chapter of 1st Corinthians, strikes the axe to the root of this evil. The chapter is a graphic portraiture of *perfect love*, and what does he predicate of this divinely given grace? He says, "*Love thinketh no evil*"—and if there is no evil in thought, there will be no evil in speech. Again, "*Love believeth all things, hopeth all things.* The practical application of these characteristics of perfect love will effectually destroy the habit of judging one another. If we have not come to such an experience as will lead us, at all times, and under all circumstances, to pronounce charitably upon the acts and motives of others, we may be assured that we are deceiving ourselves in supposing that we have attained unto entire holiness. But we must pause for the present. This subject of *tongue government*, in daily life, in its relations to the subject of *entire* holiness, is of sufficient importance, however, to demand further examination hereafter.—*Guide to Holiness.*

Young Folks.

To Whom Shall We Give Thanks?

A little boy had sought the pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst;
Then gracefully he touched his cap—
"I thank you, Mr. Pump," he said,
"For this nice drink you've given me!"
(This little boy has been well bred.)

Then said the pump, "My little man
You're welcome to what I have done;
But I am not the one to thank—
I only help the water run."
"Oh, then," the little fellow said,
(Polite he always meant to be,)
"Cold water, please accept my thanks,
You have been very kind to me."

"Ah!" said cold water, "don't thank me:
Far up the hillside lives the spring
That sends me forth with generous hand
To gladden every living thing."
"I'll thank the spring, then," said the boy,
And gracefully he bowed his head.
"Oh, don't thank me, my little man,"
The spring with silvery accents said.

"Oh, don't thank me—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again."
"Oh, well, then," said the little boy,
"I'll gladly thank the rain and dew."
"Pray don't thank us—without the sun
We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks
For all that you have done for me."
"Stop!" said the sun, with blushing face,
"My little fellow, don't thank me;
'Twas from the ocean's mighty stores
I drew the draught I gave to thee."
"Oh, ocean, thanks!" then said the boy—
It echoed back, "Not unto me.

"Not unto me, but unto him
Who formed the depth in which I lie,
Go, give thy thanks, my little boy,
To him who will thy wants supply."
The boy took off his cap and said
In tones so gentle and subdued:
"Oh, God, I thank thee for this gift,
Thou art the giver of all good."

—*Christian Radical.*

Old Time Advice to Girls.

Far be it from me to underrate a good housekeeper as a constituent part of a good wife. On the other hand, I know her value, and tell every young man that he cannot have a good wife without her being a good house-keeper, any more than he can live by bread alone; and I tell you, young ladies, that to be good wives you must be good house-keepers. True, this is but one duty, but it is a most important one. You cannot love a husband without wishing to make him happy, and to do this you must know how to economize; how to make his hard-earned money go as far as possible, and procure as many of the comforts of life as can well be obtained with it; how to prepare his meals properly, and suit his appetite; how to make his home agreeable and feed and clothe his children; how to make and mend things promotive of his comfort; and how to wait on him; for there is a certain mysterious something in the relations subsisting between husbands and wives which renders the meal prepared by a beloved wife far more palatable than the same meal prepared by a servant; an agreeable beverage still more agreeable by its being served by her; and even a bitter medicine less bitter. For the correct-

ness of this remark, I appeal to every man who has a good cook and house-keeper in the person of his wife—the others are incapable of judging. To all young men in search of a good wife, let me say with emphasis, Let the woman of your choice be familiar with the kitchen and smoothing-iron. If to these she adds those graces and accomplishments, requisite to shine in the parlor, so much the better; but at all events, select a good house-keeper. I despise the modern notion that fashionable young ladies must know little of kitchen duties—that a wife must be too pretty and too accomplished to work. As soon would I deem it a recommendation in a woman not to know how to eat or sleep! What! a woman put herself in the market for a husband when she does not know how to make bread and wash dishes! She certainly will impose on the man she marries; for no other quality or talent can compensate for absence or inactivity of the working talent.

These remarks involve the ingenuity on the part of a good wife, for it is very convenient to have a wife who can use her needle in making linen, cotton and other garments for her husband and children; repairing garments, making convenient articles, etc., etc., as well as in turning off every kind of household-work. Every girl should be taught to sew, spin, weave, make dresses, etc., as well as to sweep, wash, cook, etc. Before you "pop the question," see what kind of bread your intended can make; for I assure you that home made bread is better and cheaper than baker's bread. To young men who are poor, and even to those in moderate circumstances, these qualifications are invaluable, and even indispensable, and to the rich, especially in these times of pecuniary embarrassment and uncertainty, they are scarcely less so.

And let the ladies, before giving their assent, see to it that their would-be husbands have some occupation which can be relied upon to support a family. Industry and economy are invaluable recommendations that will rarely be wanting in a good husband. The man who is without them, may possibly make a good one, yet he must have virtues many and rare to offset for these deficiencies. Shun the dandy; dismiss the young man of leisure who has drawn his support from a father's pocket. If he can love you (which is doubtful), he cannot support you, and therefore, at the farthest, cannot be more than half a husband, just as you can be only a part of a wife if you do not understand domestic matters. Get a whole wife or husband, or none; for while you require congeniality of feeling as the foundation, you also require these as no inconsiderable parts of the superstructure —*Sel.*

Perfect Faith.

A story is told of a street boy in London, who had both legs broken by a dray passing over them. He was laid away in one of the beds of the hospital to die, and another little creature of the same class was laid near by, picked up sick with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said, "Bobby, did you never hear about Jesus?" "No, I never [illegible] of him." "Bobby, I went to Mission [illegible] once, and they told us that Jesus would take you to heaven when you die, and you'd never have hunger any more, and no more pain if you axed him."

"I couldn't ask such a great big gentleman as he to do anything for me. He wouldn't stop to speak to a boy like me." "But he'll do all that if you ax him." "How can I ax him if I don't know where he lives, and how could I get there when both my legs is broke?"

"Bobby, they told me at Mission School as how Jesus passes by. Teacher says as he goes around. How do you know but what he might come around to this hospital this very night? You'd know him if you was to see him." "But i can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die." "Bobby, hold up yer hand, and he'll know what you want when he passes by."

They got the hand up. It dropped. Tried again It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said: "I give it up." "Bobby, lend me yer hand; put yer elbow on my piller; I can do without it." So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to Mission school but once.—*Sel.*

Farm and Home.

Make the Most of Yourself.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31). Man is responsible to his Maker for every power and for every possession he enjoys. Spirit, and soul, and body; time, and money, and opportunity, all are from him, and we are bound by every consideration of right to make the most of our opportunities, and to avoid everything which can impair the integrity of our being, or the efficiency of our powers.

A man to whom God has given strength, has no right to be weak; a man to whom God has given health, has no right to be ill; a man to whom God has given intellect, has no right to be a fool; a man to whom God has given soberness of mind and soundness of judgment, has no right to debase and destroy his powers, and unfit himself for the duties which are incumbent upon him. The maker of a machine would feel outraged and wronged to have it continually injured and rendered useless by the carelessness or wickedness of those to whose charge it was committed, and the great God has a right to expect of us that we will make the most and the best of every power which we possess. Hence we are to do all to glorify God; avoiding everything which shall impair or destroy our capabilities for good.

Intemperance, gluttony, sensual excess, and indulgence of every kind are to be honestly avoided, if we would fulfill our high destiny as creatures created for the noble ends which God appoints. We have no right, even for a day, to part with judgment, self-control, and intelligence. As men, we are held to strict accountability, and must be faithful to our trust. Hence the propriety of constant diligence, constant watchfulness, constant fidelity, as servants of the unseen but ever present God, who blesses us, watches us, helps us, and strengthens us, but who ever holds us bound by our allegiance to him. Let us then put away from us everything which would [illegible] to impair our powers or hinder the ripest [illegible]elopment of our abilities for good; and let us labor, working that which is well pleasing in his sight, to the glory of his name.—*The Wayside.*

The Best Fertilizer.

The Illinois Industrial University at Champaign made an experiment with 13 different fertilizers on 20 plats of corn. The highest yield was from barn-manure. Twenty loads on one acre yielded 93.50 bushels (of 70 lbs. dry per bushel). The lowest yield was with potash and superphosphate of lime—70.31 bushels of corn. The highest yield without fertilizer was 80.85 bushels, and the average of all the plats was 79.11 bushels of corn.

It was harrowed soon after the fertilizers were applied. June 10th it was cultivated, and again June 24th, when it was thinned to two stalks to the hill. July 3rd cultivated, and cultivated and laid by July 14th. This was all one way, north and south. October 28th, 29th, and 31st, the crop was gathered and weighed, allowing 80 pounds of ears to the bushel. The land was never before manured and had never been in grass. Had been in corn most of the time for twenty-five or thirty years.

This corn, as stated, was gathered October 31, and 80 lbs. allowed for a bushel. At the time, 80 lbs. were shoveled from the load and carefully preserved, November 20th it weighed 78 lbs.; December 20, 76 lbs.; January 12th, 76 lbs. It then appeared dry, and was shelled, and gave 63 lbs. corn and 12 lbs. cobs, showing that only 70 lbs. should have been taken for a bushel.—*Independent.*

Raising Calves.

A writer in the *New England Farmer* says: "Having raised calves for the last twenty-five years, and never having lost one, I propose to tell my way of managing them. The calf is allowed to run with the cow till two or three days old, when it is taken away and put in a pen by itself where it can be kept clean and have plenty of exercise. It is fed twice a day with new milk from its mother, about three quarts at a feed. When the calf is a week old I begin to feed skimmed milk (giving a little more than of the new milk), at first with milk that has set twelve hours; in another week that which is twenty-four hours old, and afterward with milk from which all the cream has been taken, having a care that it is not sour enough to separate when warmed. At three or four weeks old the calf will begin to eat hay, which I intend to keep by it, and of the best quality. A small box is nailed to one corner of the pen, where I feed a little dry bran, or a few oats, or both, two or three times a day. Calves are also very fond of apples, potatoes, carrots, etc., all of which are good for them, beginning to feed, of course, very carefully. I never feed milk but twice a day; not very early in the morning nor very late at night, but regularly, and never mix anything with the milk. I never feed corn-meal nor oat-meal to calves, but feed corn-meal and bran to cows. This may not be the best way to raise calves, [illegible] Jersey calves live and thrive under this treatment."

Mushrooms.

Probably the safest rule with regard to these fungi is not to eat them; but if people have a taste for mushrooms, they should also have sense enough to be sure of what they are eating. The common edible mushroom of this country is always pink on the under side, which toadstools never are, and they are much more delicate in structure than the latter. The skin of the upper side also readily peels off, while that of the toadstool will not peel at all. These are the principal tests, and should be carefully applied before the fungus is used for food.—*Ex. and Chron.*

Chickens require a great variety of food. Strange as it may seem, says the *Massachusetts Ploughman*, a disease very analogous to dyspepsia is common among them, and it results solely from confinement to almost a single article of diet. We have no doubt that a large proportion of deaths among the young birds is due solely to the use of the everlasting "corn-meal dough."

Health.

Rules for Bathing.

As summer approaches rules for bathing are apropos. Whether in bath-tub, river, or ocean, bathing should be accompanied only by pleasureable sensations. The whole body should be kept aglow. If any shiverings or chilly sensations are experienced, either you are not well, the water is not of the right temperature, or you are bathing too long. At all events, such feelings are nature's warning that you should at once leave the water and give yourself a thorough rubbing with a coarse towel. Bathing, especially swimming, necessitates great muscular activity, therefore in order that digestion may not be interfered with, at least one hour, and better still, two or three, should elapse between a hearty meal and bathing. It is easily seen that eleven in the forenoon, four in the afternoon, and just before retiring at night are the best times for bathing.

Some like a cold dash on rising in the morning. Very few, comparatively, can stand such a shock to their nervous systems. Let those who enjoy it, and experience a glow during the operation, continue the practice; but let them be careful how they urge its adoption upon those whose nerves possess a less degree of resistance.

Any one desiring to acquire the habit of a cold bath every morning should begin the custom in the warm weather, continuing it during the winter, and not commence it in the latter season.

If you are perspiring from walking, rowing, or other exercise, as you reach the place of bathing do not (as some advise) sit down on the bank to cool off before entering the water. Doff your clothes and dash in as soon as possible, only being careful to keep up the exercise without intermission after you are in the water. In this way you continue the glow which you experienced from the previous exercise.

Ten, or at longest fifteen minutes in the water should suffice for the strongest aqueously inclined urchin. Strive always to leave the water before you feel chilly, or certainly at the first approach of any such sensation, and continue or rekindle the glow by a vigorous rubbing with a coarse towel.

Turkish superstition says wet your head thoroughly upon entering the bath; we say do it to prevent a rush of blood to the brain, which event may cause death.

Finally, as bathing, apparently a simple process, is not without its dangers, we would warn all boys not to begin the practice too early in the season, or to repeat it too often daily. Many have found an early grave by over indulgence, while others have endured long years of suffering from the obscure effects of excessive bathing. No physician should consider it below his calling to give specific direction to all seeking his advice as to when and how long they should bathe.—*W. H. Vail, in Christian Union.*

Alleged Cure for Hydrophobia.

A correspondent of the Philadelphia *Times* writes that for thirty years past a farmer named Fry, residing near Allentown, Pa., has treated hydrophobia with unvarying success by the following simple method: The patient is to be kept free from excitement of every sort, especially from that caused by the visits of sympathizing friends. The medicine is to be prepared by taking one ounce of elecampane root, powdered; one teaspoonful of madder, and one quart of new milk, and boiling them all together slowly (in a water bath if possible) until reduced to a pint. The dose is one wineglassful once a day for three days; then intermit three days; then repeat, and intermit again, and again repeat; that is, nine wineglassfuls are taken in all, and there are three intermissions. In support of the efficacy of this treatment it is stated that thirty years ago Mr. Reed and Daniel Mershon were bitten at Germantown by a rabid dog; that Mr. Reed was treated by an eminent physician, and died of hydrophobia; while Mershon, under Fry's treatment, never suffered at all. A young man named Jacoby and a daughter-in-law of John Boyer at the corner of Mill street and Chelten avenue, under similar treatment recovered from the dreadful disease about twenty years ago; and in 1858 a policeman, so far gone as to be held in the carriage in which he was driven through Germantown to Mr. Fry's residence, was also treated with entire success. A number of additional cases are quoted, in all of which the remedy described is claimed to have effected complete cures.

Water.

The water infants drink, is as essential to health and life as the air they breathe. In this expression, we mean to include the milk they take. Water forms eighty per cent. of the bodies of infancy. It composes, then, a very large part of all their tissues.

We can hardly appreciate the value of water, until we realize how constantly the infantile substance demands it; how rapidly it runs away by perspiration and the copious secretions by the kidneys and the thousands of glands found in every part of the system. If infants drink nothing but milk, can this fluid supply the demand for water? Our own observation assures us, that many infants are rendered feeble and sickly by not having the proper amount of this precious beverage, of which they are so largely made. We have, now and then, been called to suffering infants, who were relieved at once by giving them a draught of cold water.

Mothers may depend upon it, that a few teaspoonsful of cool water are useful in quieting restlessness and promoting sleep. In health, no less than in disease, fresh water is as necessary as fresh air. Fresh air, pure water, and sunshine, will aid nature in expelling febrile disease, and will supersede to a very great extent, the use of medicine. They reduce the rapid pulse, the flushed cheek, the restless nerves, and the hot skin better than any drug ever known. The mouth is parched, the stomach has lost its tone and its digestive power, the bowels are not in their normal state, the infant is tossing in its crib, and crying for its mother's care. What drug can give it so much relief and so much comfort as successive draughts of cold water? In many cases, the expenditure of water by the needs of the various organs in order to discharge their functions properly, is much greater than the supply. The tissues are drying—the blood is thickening. The organs of secretion, the cutaneous surface, the kidneys, the liver and all other parts of the system feel their needs and loudly demand water, water, water. The parched mouth and the dry throat mean more than some mothers suppose. The mouth and throat speak for all tissues. They all feel the want of water.

In hot seasons, when the perspiration is free, and the many glands are rapidly removing the pure fluid of which they are mostly composed, and the mucus membrane of the stomach and the intestines no less than the cutaneous surface, are all less able than ever to discharge their respective functions; what medicine can give so much strength as moderate quantities of cold water. This beverage is an absolute necessity, and an imperative demand of infancy. How many suffer, how many die, simply because this necessity and this demand are disregarded?—*Sunshine and Health Journal.*

I am but a point, a single comma, and God is the literature of eternity.—*Beecher.*

General News.

A letter from Erzeroum in the Hamburg *Correspondent* gives some particulars of the new corps of divers which has been organized by the Turkish Government for the purpose of removing the torpedoes laid down by the Russians in the Danube and on the shores of the Black Sea. These divers are Mohammedans from Lazistan, and a certain number of them are attached to each of the Turkish squadrons cruising in the Black Sea. When the ships arrive near a spot where the existence of torpedoes is suspected, two of the divers row to the place in a very light boat, drawing so little water that there is scarcely any danger of its striking against the torpedo. On arriving at their destination, one of the rowers dives into the sea; if he finds the wire or rope by which the torpedo is attached, he cuts it with a sharp instrument and returns quickly into the boat. The liberated torpedo floats to the surface of the water, the men pass a sort of lasso round it, take it in tow, and then row back to the ship as quickly as possible. For each torpedo thus captured the divers are paid $45, and also a sum of money equal to one-half of its value. Although the men have been often employed on this dangerous service, not a single accident has yet occurred to any of them.

A bold advance in the construction of iron clad ships has been decided upon by the Italian Government in respect to the two vessels which are to excel the Duilio and the Dandolo. The new ships are now begun, but it will probably be six years before they are complete. They are to be unrigged turret ships, propelled by twin screws. They are to be much larger than the largest ships in the British navy, and much faster, in addition to which they will be much more costly. The most powerful engines in her Majesty's fleet are those of the Inflexible and the Dreadnought, working up to between 8,000 and 9,000 indicated horse-power. But this enormous amount is to be at least doubled by the engines of the Italian ships. According to present conclusions, the armor will be steel, probably, a metre thick, or fully half as thick again as the maximum armor of the Inflexible. What guns these colossal ships are to carry is as yet undetermined, but it is not unlikely that in ordnance as well as in other respects the forthcoming ships will transcend all predecessors.

Under the new ecclesiastical laws in Spain the Catholic prelates and priests have almost unbounded opportunities to annoy the Protestants in their assemblies for public worship. For exnmple, a Protestant congregation of 400 at Jueves Santo were interrupted while at worship by the entrance of two armed policemen, who ordered the preacher to break off his sermon and dismiss the congregation. It appeared that the Bishop of Caliz had complained that, although the doors were closed, the preacher's voice was heard in the street, and the service was therefore "a public manifestation" and a violation of the laws.

The island of Heligoland, situated in the German ocean, and belonging to Great Britain, is reported to be gradually disappearing. It is now less than a mile in superficial extent; but in 1649 it was four miles in circumference; in 1300 it measured 45 miles, and in 800, 120 miles. The encroachment of the sea is effected almost entirely from the north-east, owing to the currents and the direction of the prevailing winds.

Mrs. D. L. Moody writes a letter to a friend to say that Mr. Moody never said Mrs. Livermore was not a Christian because she was a Unitarian; and that he never advised that the name of the "Woman's Christian Temperance Union" be changed to the "Woman's Evangelical Temperance Union," and never thought of doing so.

The *Alta California* says: "The signs that the California farmers generally have a hard year before them continue to increase. At least one-third of the area in wheat and barley is now beyond the hope of yielding enough to pay for threshing, and another third is in serious danger. Many fields will not even make hay."

I was somewhat shocked when a young man got up in our young converts' meeting and said he had carried a pocket pistol ever since he became converted. But when he drew it out it was a Testament. I hope every one of the young converts will carry a pocket pistol of that kind. —*Moody at Boston.*

Three great religious events have taken place within a very brief space of time—the jubilee of Pio Nono at Rome, the quin-centennial of John Wesley, and the Pan-Presbyterian Council.

There is great excitement in the City of Mexico over the order to Gen. Ord to cross the Rio Grande in pursuit of the Mexican raiders.

Fifteen hundred persons, fleeing from Adler to the Turkish lines, from fear of the Russians, have perished from hunger.

War News.

The Russian campaign in Asia Minor is a failure. The Russians attribute this chiefly to the fact that Persia allowed the Turkish troops to pass through her territory, and thus they surprised the Russian rear at Bayazid, and made the position of a great portion of their army untenable, as they were entirely unprepared for it. It is not yet known who is responsible for this breach of neutrality.....The Russians are blockading the mouth of the Danube by sinking vessels laden with stone.....Mukhtar Pasha telegraphs under date of July 11: "The enemy has raised his camp on the east of Kars, and has retreated. We now occupy its site."..... Mukhtar Pasha and the commandant of Kars are preparing a combined attack on the Russian centre, consisting of forty-five battalions of infantry, two regiments of dragoons, six regiments of Cossacks, and thirteen field batteries. More than thirty siege batteries are in position 4,000 metres northeast of Kars.....A reserve of Cossacks, consisting of twenty regiments and ten batteries, in all 20,000 men, are preparing to follow the 12,000 men who have already marched from Saratova for Armenia. When ready, the army will take the direct route to Erzeroum.....The Roumanian army concentrated near Kalafat numbers over 40,000, not counting the reserves who have been called into quarters.....The Russian garrison at Bayazid has been relieved, and the Turks who besieged it completely routed. ...A special session of the British Cabinet was held at Windsor yesterday, the Queen presiding over its deliberations. This is regarded in London as a significant occurrence, and important events are expected with feverish interest. The fleet at Besika Bay has been largely reinforced, until it now embraces twenty-four vessels mounting 150 guns, besides troops on board to the number of 8,000. It is difficult to persuade the generality of Englishmen that all this is a part of the absolute neutrality programme originally announced by the Queen, and it certainly does look very much as if all these formidable preparations meant something besides a passive and disinterested observation of the war in the East..... The London *Times* in a leading article, says it believes the Russians cannot advance in force upon the Balkans until they have secured their communications by constructing a position on the Danube as strong as any in possession of the Turks. This will require a month at least.....A St. Petersburgh correspondent reports that the Czar has ordered the withdrawal of the Russians from Turkish Armenia. Great despondency prevails among the troops in consequence. Gen. Melikoff has tendered his resignation, and requests a court-martial. A fort night ago the Grand Duke Michael refused longer to incur the responsibility of carrying out Gen. Melikoff's strategical operations.....The Russians are preparing to turn the defence of Trojan's wall by another crossing near Calarabb, where they already have two Roumanian steamers.....A Bucharest special says according to information from reliable military sources the Roumanian army will cross the Danube to-morrow above Kalafat. The Prince will personally assume command.....A telegram from Ronan (a town of Moldavia) states that ten thousand troops per day pass there by rail, besides those who march to the Danube by road.....Two more crossings of the Danube by the Russians are imminent. One of these will be made into the southern Dobrudschs, so as to get in the rear of the Turkish force lying between Medjidie and Kustendji and the other near Kalafat. The Roumanians will probably participate in the movement at the latter place. The Turks are preparing for a decisive battle west of Shumla, and reinforcements are being pushed forward with all possible dispatch. Every available man will soon be at the scene of action, and a battle that will doubtless have a considerable effect on the issue of the campaign may be expected before long. The Russian force which crossed at Sistova is now well provided with everything and cannot much longer delay offensive operations on a large scale.....Prince Hohenlohe, the German Ambassador to France, will be present at the meeting of the Emperors of Russia, Austria, and Germany on the 8th of August.....With the capture of Tirnova the Russians gained a most important position, being thus put in possession of the approach to the Schipka Pass. Military authorities here think that the Grand Duke's force will rapidly advance through the pass to Adrianople, thus threatening Constantinople in front and Shumla in the rear.....The army in the Dobrudscha is constantly receiving reinforcements, and all are tending towards Silistria, where the Fourteenth Corps has already arrived.

Marriages.

WEPKING—MILLER.—At the residence of the bride's parents, near Wahoo, Neb., June 20, 1877, by Eld. C. A. Huyck, Mr. George Wepking, of Fennimore, Grant Co., Wis., to Miss Hannah Miller, of Saunders county, Neb.

Deaths.

BRANCH.—Hattie A. Branch, daughter of N. and F. A. Branch, died in Minneapolis, Minn., June 6, 1877. Age, 11 years and 8 months.

Hattie was looking unto Jesus and leaves good evidence of a meetness for the "First Resurrection." Funeral services by the writer. F. A. BAKER.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

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ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.
AGENT.

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TO OUR SUBSCRIBERS.

We cannot *agree* to furnish any back numbers of this paper after this date. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.
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Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting
W. L. SHALTO.
H. TITTERINGTON.
A. S. FIELD.
Campmeeting Committee.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 10, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bedsticks, rubbers, overcoats, wash boards, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 15
M. CHANDLER, Pres.

Illinois Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.	
C. W. Smith, V. Pres.	
S. H. Mabey, Sec.	Conference
L. H. Davis, Treas.	Board.
H. G. McCulloch.	
A. Armour.	
E. H. Burington.	

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Notices.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.
P. S. W. DEYO,

Conference.—Notice is hereby given that there will be a Conference at Hesperia, Mich., of Advent Union Christians, commencing July 27, at 7 p. m. and will hold over Sunday. Some important business to transact relative to the ensuing Campmeeting. All who are coming by rail to White Cloud, or Fremont Center, please write to the subscriber for the purpose of bringing them in and taking them back to the cars. All who come will be provided for. Done by order of the committee.
DANIEL WEAVER, Chairman.

Two Days' Meeting.—There will be a two days' meeting held, one and a half miles east of Logan, Hocking Co., Ohio, beginning Saturday, July 28, at 2 o'clock p. m., and continuing over the following Sabbath. Eld. D. T. Call, and Eld. Wesley McBroom will be present to preach the word. We most earnestly invite the brethren of southern Ohio to come out to this meeting, as this is a new field, and needs building up.

D. T. Call.

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

Eld. V. F. Hunt.

Quarterly Meeting.—The third intermediate session of the Solomon Valley, Kan., Conference will be held with the A. C. Church of Athens, on Limestone creek, about five miles above Glen Elder, commencing evening, July 20th, and holding over the following Sunday. We hope the churches will all send delegates, and that all the ministers will be present.

J. S. Thorp, Sec.

Quarterly Meeting.—The Christian Society of South Hume, Whiteside county, Ill., will hold a Quarterly Meeting, commencing Friday evening, July 20, holding over the following Sabbath. Other ministers are expected. All who love the Lord are invited to come and labor for Christ.

Silas B. Mabey.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Peterson, of Edinboro, Pa., will be with us.

P. Alling, Clerk.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon, Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing.

John Newlin, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

Wm Sheldon, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

H. G. McCulloch will preach at No. 221 West Madison street, July 22, morning and evening. All are invited.

July 22 in Union, McHenry county, Ill., at 10:30 a. m. Baptism after service. The same day at Riley Schoolhouse at 8 in the evening. All are invited.

Geo. M. Button.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings. S. Layton, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. Koier.

Union chapel, Union county, Ill., the third Sunday in each month until further notice. T. S. Thomasson.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. Mabey.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.

J. August Smith.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. Smith, Pastor.

W. T. Baker, } Elds.
S. Burrell. }

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

Chas Koier, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

Silas B. Mabey, Jr.

MICHIGAN

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.

P. Vos.

INDIANA.

Volga Church Ind., preaching first and third Sundays in each month by L. Record, T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. Green, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice.

Frank Burr.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

B. N. Meigs.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

Philo Hitchcock.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. Hitchcock, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. Meigs.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks.

L. H. Cook.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. Hough.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

John Scarce.

Bethlehem, Wayne county, Iowa, once in three weeks.

Chester Schoolhouse once in three weeks.

J. F. Adair, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.

Martha J. Janes, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.

C. W. Pitsor.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks.

Peter Mitson.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.

Ruth M. Rowell.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

W. W. Cate.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. Webster.

NEW YORK.

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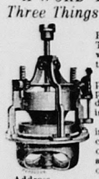

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Notes by the Way.

THOS. FITZSIMONS.

Forty-two religious journals in Europe and America are to-day proclaiming the coming of Christ; and eight hundred ministers and lay-evangelists in both countries are proclaiming from the pulpit and stand the same message. It is estimated that one hundred thousand Christians in different parts of the earth are expecting and looking for the return of Christ. The number of works, sermons, essays, tracts, and expositions upon prophecy and the Lord's coming issued in the past five years, exceed the entire aggregate issued in the previous twenty years.

There is being manifested in high ministerial quarters a fresh outburst of opposition against the spreading cry of Christ's coming.

A large number of the American and European public journals, which have for the past five years been assiduously proclaiming to their readers the speedy arrival of "better times," are now silent on the situation.

The following text of Scripture alone, did not some twenty others exist to support it, is conclusive evidence, that the times will be on "a declining scale," right down to the hour of our Lord's appearing. The readen will please particularly notice the italicized words, as they are the clinching points of the times and the period: "Behold, the whirlwind of the Lord goeth forth with fury, *a continuing whirlwind:* it shall fall with pain upon the heads of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. *In the latter days ye shall consider it.*" (Jer. 30: 23-24.) Here is light enough whether the times are to get better or not, in the words, "A continuing whirlwind; in the latter days ye shall consider it."

The Rev. John Cox, of London, well-known to Adventists as one of the ablest writers upon the coming of Christ, says in a recent article in refutation of the worldly view that the times will retrieve: "I have no such hope whatever; it is in opposition to scriptural teaching, which declare that the last days, preceding the coming of Christ, will be days of *continual and increasing* evil and social and financial derangement when both the power of God and the energy of Satan will be displayed in a marvelous and unprecedented manner. We have already seen extraordinary events, and many are asking, alarmed, What will be next? To those I would say, as the result of scriptural study and my own solemn conviction, *that all that we have yet seen is but as the ripple, compared with the breaker—the lull before the final storm.*" Dr. Cox is sustained by the ablest writers of prophecy, and we are of his conviction. We believe the times to-day are comfortable and pleasant to what they will be in a couple of years hence, when we shall be ushered into the "tribulation," and time of "Jacob's trouble."

Philadelphia, Pa.

Who Will be Saved?

J. P. MARQUAND.

"He that believeth and is baptized shall be saved" (Mark 16: 16).

These are the words of Jesus after his resurrection. To what baptism did he allude? He had just submitted to the ordinance of water baptism to testify to its authority, and necessity, but on his coming up out of the water we find him being baptized again with the Holy Spirit sent down from heaven, and then John the Baptist, after seeing the Spirit in the form of a dove, pointed to him, saying, "Behold, the Lamb of God which taketh away the sin of the world."

In Eph. 4: 5 it says, "One Lord, one faith, one baptism," and we are constrained to say that Jesus meant Holy Ghost baptism was necessary to salvation. Water baptism answers to the outward life, conduct, and character, but the baptism of the Spirit of God takes effect on the heart and the interior affections. In Acts 19 we read of some who had been baptized with water, but the apostles thought that was not sufficient, and they laid their hands on them and they received the Holy Ghost. Also in Acts 8 read of some who received the Holy Ghost by the laying on of hands.

Now it is certain that man by nature is perverse, willful, and wicked, and unless some divine power and energy is brought to bear upon his heart in order to change it, he cannot be saved. God offers to give man this power if he will receive it, and this is the appropriate office work of the Holy Spirit, to sanctify, cleanse, purify, wash and redeem the soul. It is by the washing of regeneration and renewing of the Holy Ghost (Titus 3: 5). It is through sanctification of the Spirit and belief of the truth (2 Thess. 2: 13; 1 Pet. 1: 2).

While we acknowledge the power and efficacy of the incorruptible word as giving life to the soul (1 Pet. 1: 23), we do not leave out the work of the Spirit which has a transforming effect. "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life" (John 6: 63; 2 Cor. 3: 6).

There is a perfect harmony between the word and the Spirit; they walk together. "How can two walk together except they be agreed?" (Amos 3: 3). "Except a man be born of water (the word) and the Spirit, he cannot enter into the kingdom of God" (John 3: 5). We, therefore, conclude that man must be immersed into the Holy Spirit, and that the Spirit must take possession of the man, in order that his character be rounded out into fullness and completion. We are also told that the Spirit of God is the seal put on by Jehovah to distinguish us from the world (Eph. 4: 30). This was the seal put on Jesus after he came up out of the water (John 6: 27), and then in the 8th chapter of Romans, 11th verse, we are told that if the Spirit of God dwells in us, that it will quicken our mortal bodies by that same Spirit, etc.

We now urge the great importance of going to the fountain and asking for it. God and Christ are both willing to bestow it, but man is unwilling to believe or take it. He would rather hold on to his sins and his follies and run the risk, not remembering that every moment is precious, and that Christ is standing at the door and knocking (Rev. 3: 20). Oh, mortal! whoever you are, whether in the church or out, you cannot be saved without the baptism of the Holy Ghost. It will make a new being out of you, and give, and fit you for the [illegible] of God. Will you go to God and ask [illegible] you repent and be baptized and [illegible] sins? and will you turn your face toward heaven like a flint, and say, *No*, to every person that would induce you to do wrong, and learn of Christ to walk in the narrow way that leadeth unto life?

New York, N. Y.

The Prophet of Carmel.

Elijah stood erect,
Terrible earnestness and majesty
Now sitting on his brow. Twelve stones he took,—
Mark, twelve; this challenge was in the full name
Of Isreal, as it stooped to David's hand,
And with one mighty throb the multitude
Approved Elijah's purpose;—twelve smooth stones
From Carmel's side, and with them he repaired
Jehovah's altar. Then at his command,
We filled the trench with water, till it ran
Around the altar like a surging stream,
And washed the stones, and soaked the wood beneath
The sacrifice. He knelt upon the ridge,
Against the golden placid sky of eve;
Brief, simple, clear, his words arose to heaven:
"That God would testify unto himself
And to his prophet, and would turn the hearts
Of his own people back to him again."
Scarce had he spoken when a broad white glare,
Scattering earth's light like darkness in his path,
Keener than lightning, calmer than the dawn,
The sword of God that proveth him by fire,
That proveth him by fire in every age,
Stooped from above and touched the sacrifice.
In the white blaze the sun grew wan, and hung
Like a pale moon upon the glimmering sky.
The fierce flame licked the water up; the wood
Crackled aloft, the very altar stones
Glowed fiery red. The pillared smoke arose
Through the flushed air in towering flawlessness,
Then spread out, calm and broad, like God's own face
Breathing acceptance.
But Baal's prophets shook
In utter fear, and smote upon their breasts,
And grovelled, moaning, down into the dust.
Clear broke the shout from that great multitude,
"JAH IS THE GOD! JEHOVAH HE IS GOD!"
—*Bayne's "Days of Jezebel."*

Reply to "Small Papers on Large Subjects."

ELD. JOHN A. CARGILE.

MY DEAR BRO. POPE:—As a subscriber to your good paper I hope you will allow me space in its columns to notice some of Bro. G. C. Connor's arguments and assertions against what I believe to be God's truth.

First. In No. 10 of the *Reflector*, published Feb. 1, in his article on "Perseverance of Saints," he says it means their "continuance in a state of grace until transferred by death unto a state of glory." As an honest seeker after truth, I wish to ask Bro. C. where he gets the idea that death transports saints to a realm of bliss? The Scriptures tells us (Rom. 5: 12, 17) that death came "by sin;" hence Paul tells us (1 Cor. 15: 26) that it is an enemy. If this is true it cannot be "the voice of Jesus," or a *friend* of ours—the *portal* to a world of bliss. It seems to me, Bro. Connor, that if your idea of death is true, that Hezekiah did very unwisely when he prayed God, till he was kept out of the "state" of glory fifteen years; but as he had received the message, "Thou shall *die* and *not live*," I think he believed it. If he had thought as Bro. Connor does about death (the enemy that came by sin), he, being a good man, would have rejoiced at the thought of leaving this old world and being "*transferred by death unto a state of glory*." Hezekiah's is the only case in the Bible where any one is admonished to prepare for death, and in this he was not exhorted to become a Christian, in order to be saved. He was already a man after God's own heart; but the admonition was, "Set thine *house* in order for thou shalt *die* and NOT LIVE (Isa. 38: 1)?"

If Bro. Connor is right, I can't see that God punished Moses very much for his sin by keeping him out of Canaan, and just transferring him "by death, unto a state of glory," where as the poet sings, he could "*view the landscape o'er*." If this was the punishment, I pray God to give us all just such punishment.

God says (Eccl. 9: 5), "The *dead* know not anything." In Psalms 146: 3, 4 we read of man, "His breath goeth forth, he returneth to his earth —*in that very day his* thoughts perish." Job says in chapter 14: 10, 12, "Man dieth and wasteth away—yea, man giveth up the ghost and where is he? As the waters fail from the sea and the flood decayeth and dryeth up, so man lieth down and riseth not till the heavens be no more—they shall not awake nor be raised out of their sleep." Why, Bro. Connor, Paul, in his great argument for the resurrection (1 Cor. 15: 18) says if there is no resurrection "then they also which have fallen asleep in Christ are *perished*." This don't sound much like your argument. Paul would not agree with you that death "transferred saints to a state of glory." I can prove that the moon is green cheese just as easily as Bro. Connor has proved that saints are "transferred by death unto a state of glory." That is, I can assert it as a fact without a shadow of proof.

Second. In No. 13, of Vol. 2, of the *Reflector*, published Feb. 22, 1877, he says in his article on "The Future Life," that "Man is mortal and he is immortal." This to me is a very strange idea, that a man can be both mortal and immortal, or in other words, he is a dying man and a deathless man, both at the same time. He says the "soul is immortal because God so wills it." I understand that the *Reflector* is in for "the faith once delivered to the saints" (Jude 3), and I hope Bro. Connor will give us one passage where God has willed the soul to be immortal. In Ezekiel 18: 4, God says the "soul that sinneth IT shall DIE." This is clear. He says the "immortality of the soul is denied by Materialists, Adventists, and those of like tendencies." Well, Bro. Connor, if you make two classes of this faith, I can say I belong to both, for I am both a Materialist and an Adventist, because I believe Materialism and the Advent of Christ to be the fundamental doctrines of the Bible. If I am wrong, correct me. God has promised eternal LIFE to those who follow him (Mark 10: 29, 30, 1 John 5: 11, 12). In Rom. 6: 23, he plainly tells us that "The wages of sin is *death*, but the gift of God is eternal life." This, then, is clear.

The charge of the annihilation of the wicked in the strict sense of the term we deny. Common-sense teaches us that the annihilation of matter is impossible. But I believe as Paul does that they "will be punished with everlasting destruction" (2 Thess. 1: 9).

Now to the charge of Materialism; what does the term signify? Bro. D. T. Taylor says it is from the Latin word *materia* (matter), and when used as a noun signifies the substance of which anything is composed. By the use of the prefix *im* (non or not) we have the much misused word immaterial, which, in the sense of no consequence, unimportant, etc., is often properly used; but in its application, anything or substance is a negation, a blunder, a misnomer, a metaphysical whim" (*Bible Banner*).

Bro. Connor says it seems to him "that the language of Matthew 25: 46, establishes the doctrine that the souls of the redeemed and the condemned will continue to exist through all eternity." He then quotes, "These shall go away into everlasting punishment, but the righteous into life eternal." He then gives a tremendous display of his knowledge of Greek to prove that the punishment is just as long as the life promised the righteous. Here we agree, i. e., that the punishment is eternal. He gives us several definitions of the "Greek" words *Kolasin*, *Kolasis*, and *Kolazo*, one of which is to "prune." I understand the word prune to mean cut off. Hence the Emphatic Diaglott renders it "eternal cutting off from life."

One question, Bro. Connor: Is eternal life the gift of God to the righteous? If so, the wicked who fail to get the "gift of God" surely fail to get eternal life, and consequently cannot possibly live forever. Bro. Connor can see much better than I can if he sees the immortality of the soul taught in Matt. 25: 46, for I can't see a single word about the *soul* at all.

Bro. Connor says, "Place before the wicked the choice of eternal suffering, either from the stings of their own consciences or from separation from God, and all hope on the one hand, and instant annihilation on the other, and every soul would promptly accept the latter." That, my brother, is narrowing the idea of a burning hell very much—to bring it to the remorse of conscience, and I would like for you to tell us where the wicked will be when they are separated from God. Ah! they will be just as God says in Psalms 37: 10, 20, "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. .... But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away." This is plain.

Bro Connor says, "The New Testament uses *Hades* as the habitation of disembodied spirits." I challenge him to produce the passage. He says that *Hades* in Greek and *Sheol* in Hebrew means the place of departed spirits. I want the Scriptures for such assertions. He says that "By *sheol* the Jew meant something beyond the *keber* (the receptacle of the corpse), when he thought of the spirits of his dead in *Hades*," and the Greek carried his thoughts to a life beyond the *taphos*. Now, Bro. Connor, admitting that by *Sheol* the Jew meant something beyond the *Keber*, when we turn to Eccl. 9: 5, 6, we learn that "the dead know not anything, also their love and their hatred, and their envy is now perished." Then in view of these facts he admonishes in verse 10, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol, something beyond the *Keber*), whither thou goest."

Bro. Connor speaks of disembodied *spirits* in Hades, in speaking of the rich man and Lazarus. I don't see a word of the disembodied spirit of either one of them. I wonder where he gets the Scriptures that the *spirit* of Lazarus was borne to Abraham's bosom, while his body was cast into the dishonored grave of a pauper. Bro. Connor, why do you butcher Matt. 10: 28? God has nowhere taught us to fear the devil, but we are to "fear God who is able to *destroy both soul* and body in hell (Gehenna).

Bro. Connor closes by saying, "The passages quoted from the life of the Savior himself, are sufficient to satisfy the devout inquirer of the unscripturality of the dogmas of annihilation and soul-sleeping." Well, Bro. Connor, this is one time that your paper is too small for your subject, as your heading clearly indicates. I have, in love for truth, written this brief review and do sincerely hope you will look into this matter, coolly, candidly and seriously. If you have the truth, I want it; and if I have it you ought to be willing to look at it.

Now, Bro. Connor, before I close I want to give you and the many readers of the beloved *Reflector*, the advantage of the following offer, viz.: ONE THOUSAND DOLLARS IS offered for one of the following phrases in the Bible, viz.: *Immortal soul*, *immaterial soul*, *never-dying soul*, *immortal spirit*, *immaterial spirit*, *never-dying spirit*, *departed spirits*, *or "disembodied spirits in Hades."* We read in Eccl. 12: 7, "The spirit RETURNS to God who gave it; but that it returns as a conscious entity remains to be proven.

I do hope hereafter Bro. Connor will not get subjects to large for his "small papers," but will have a "thus saith the Lord" for all he says, then we will hear him.

Stevenson, Ala.

[The above article was sent to the Nashville

(Tenn.) *Reflector* as a reply to an article it contained, but the editor refused to publish it.—EDITOR.]

Spiritualism—No. 1.

GEO. M. BUTTON.

The first medium ever used was the Serpent. The place was Paradise in Eden. Its object professedly was to seduce the innocent and wreck their fortunes. Its effects were sinful, hellish and deadly, and will be felt to the end of time.

The next we hear, it has got down into Egypt, and Jannes and Jambres, with their magical arts and enchantments withstand Moses. But they are beaten sadly and wofully, and finally leave the field, saying, "This is the finger of God."

From Egypt it is not far to Endor. When Saul wandered from God, he seeks a lying fool of a witch. You remember the account (1 Sam. 28: 7-20).

Firstly, Witches were put away, Secondly, It was night. Thirdly, Saul could not be disguised; also he promised the witch protection, and none would inquire for Samuel but the king. Fourthly, Gods came *up* out of the earth, Fifthly, An impossibility. Sixthly, She knew Samuel's form and dress when he was alive. Seventhly, She may have had an accomplice, and also been a ventriloquist. Eighthly, She told him nothing more nor less than God had told him. Again, God's people have often been warned against them, and ordered to put away the entire class; and in Isa. 8: 19, the words "familiar spirit," are rendered by the Seventy, ventriloquist. It is the blackest superstition for a living man to seek counsel of the dead. Go into a grave yard alone, without any medium, and tell us what you hear.

At another time a man of God had a twist with some Chaldeans, astrologers, magicians, and soothsayers, and they were forced to confess their weakness in the following words: "There is not a man on earth that can show the king's matter." But Daniel triumphantly declares that there is a God in heaven that revealeth secrets, and maketh known, through him, the simple dream of the king. In apostolic times, at Ephesus (Acts 19: 19), we read of many sorcerers being converted, and gave up their curious arts, which signifies overdone, applied to laborious and senseless incantations. And they had a costly fire of the mystic formularies.

Paul says, "The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy," that is, hypocrisy of lying speakers. Satan transformed into an angel of light. Wolves in sheep's clothing. They quote Bible until cornered, then they throw the whole away, denying Christ and denying his truth. But they go farther. They forbid to marry. What next? Free love, animalism, commanding to abstain from meats, outward sanctity, inward rottenness.

"They shall work with strong signs, and lying wonders." Falsehood is the base, sensuality is the essence, and false spiritualism is the aim. They are truly lying frogs of foulest quagmires. They are an infernal monstrosity. The trinity of hell; infidelity, socialism and spiritualism, the whole are anti-Christ. Later, this same thing in a patent dress, presents the alluring name of vision; and away the people go like mad, after some silly *woman* laden with sins, following her whims instead of the commands of God our Savior. Whenever we bow to any save the Mighty God, we are bowing to the devil, and paying tribute to false spiritualism.

Again, the Davenport boys take up the rope, and finally in Austria (if I remember right), the poor fellows hang themselves.

Then some daring spirit breaks the spell and materializes. The world is about to be taken by storm, when some honest man peeks behind the curtain, and tells handsome Katie to go home, the show is out. Anon the Fire Queen was sweeping the country, but some Rockfordites (of Ill.) were so shrewd that she subsided. Next a first class medium is sent home by a host of indignant scientists, to get his lesson over again, and spiritualism was not adopted as the state religion of Russia. *Next* comes a decision from Judge Donohue of the Supreme Court, declaring spiritualism to be jugglery. They never yet have told any of the momentous future, but on the contrary, have often been trapped while pretending to tell some trifle of the past. They never yet in any shape have displayed intelligence above the medium or their associates. Tell us something worth knowing, or else stop all pretensions. Lord, deliver us from being spirits, if we must run to serve every bloat, licentiate and strumpet, at their every whim, whom we would not notice while on earth. Why does Webster's spirit go back on his own spelling book? Is it progress? Why do they not talk out loud? Who's afraid? Haven't they burst the shell yet? Can't they do as well as Balaam's ass? Why do they stay in the dark? That's Error's favorite haunt. Are they owls? Have a care, fallen angels only rule in the dark land. Come out and show yourselves, ye devils! From all that we can learn, their condition is no better there than here. They are a kind of gossamer bubbles, living on immaterial incense. What assurance have we that the old cloven foot does not shake hands with us, instead of our friends, in the misty darkness. The base of the whole thing, from first to last, is immortal-soulism—the most God-dishonoring lie that ever was forged on earth. "Try the spirits!" Don't lie! Be virtuous! Give the maudlin mutterers a wide berth! Keep clear of the devil.

Rochelle, Ill.

Camp Meetings.

C. P. DOW.

A historic reference to them may not be uninteresting to the curious; especially since they are now receiving quite general favor from men of various creeds, and are at present understood to be a pleasant and profitable means of calling together large and decorous congregations of intelligent people to hear important truths ably discussed.

As a child of Providence, they had their origin on this wise. In the year 1799 according to one authority, or to quote the language of an author who had an early and large experience in meetings of this kind, the celebrated Peter Cartwright, we are told that "Somewhere between 1800 and 1801, in the upper part of Kentucky, at a memorable place called Cane Ridge, there was appointed a Sacramental meeting by some of the Presbyterian ministers, at which meeting, seemingly unexpected by ministers or people, the mighty power of God was displayed in a very extraordinary manner; many were moved to tears, and bitter and loud crying for mercy. The meeting was protracted for weeks. Ministers of almost all denominations flocked in from far and near. The meeting was kept up night and day. Thousands heard of the mighty work and came on foot, on horseback, in carriages and wagons. It was supposed that there was in attendance at times during the meeting from twelve to twenty-five thousand people. Hundreds fell prostrate under the mighty power of God, as men slain in battle."

This meeting was commenced in a house, with no thought of such an unwielding attendance, or marked and peculiar demonstrations of unwonted power; hence the audience room must be enlarged. This was done by going outside in the woods and fields around the church, where stands of a rude kind were erected from which preachers of different orders proclaimed repentance towards God, and faith in our Lord Jesus Christ; and, as the result it was supposed, and so stated by eye and ear witnesses, that between one and two thousand souls were happily converted to God during this first camp-meeting, as it really became from necessity, and as people came so far and in such numbers, that they could not well return, nor find shelter only as they supplied themselves in a rude way.

This could hardly be called a Methodist camp-meeting—it was a grand union meeting or camp. Two pious brothers by the name of Lee, of the Methodist order, an humble and devout people at that time, from Tennessee, happened to be present at this Presbyterian Sacramental occasion, and beheld with wonder the grace that was manifested, and were the first to appoint a camp-meeting in an adjoining neighborhood, and subsequently another, which were both signally owned of God, and thus a great service in the west was begun, and camp-meetings thenceforth became a speciality of the Methodist church, and remained so for many years.

We are told that the attendance at many of these primitive camp-meetings was so large that no human voice could reach the entire assembly, hence several congregations were addressed at the same time. Thus inaugurated and divinely sanctioned, they were reduced to a regular system, used by the different churches, especially by the Methodists.

The inimitable Peter Cartwright, for many years a Presiding Elder of the Methodist Episcopal church, and himself a marvel of moral and physical power, perhaps without an equal, in his highly interesting autobiography speaks of over thirty such meetings, giving novel incidents which occurred, and with which he was personally concerned, as also, of an indefinite number of like meetings elsewhere; showing that during the first half of the present century, they were a most successful means of saving men. From rude and uncultivated elements, also in connection with a free and unrestrained use of the *ardent*, in a time when "like priest, like people," all drank more or less freely of the intoxicating cup, the "carnal mind" being "enmity against God," and evil less polished and refined than now, scenes stranger than fiction were enacted. Let me give you an incident or two as related by Cartwright:

"Our last quarterly-meeting was a camp-meeting. We had a great many tents and a large turnout for a new country, and perhaps there never was a greater collection of rabble and rowdies. They came drunk, and armed with dirks, clubs, knives, and horse-whips, and swore they would break up the meeting. After interrupting us very much on Saturday night, they collected early on Sunday morning, determined on a general riot. At eight o'clock I was appointed to preach. About the time I was half through my discourse, two very finely dressed young men marched into the congregation with loaded whips and hats on, and rose up and stood in the midst of the ladies, and began to laugh and talk. They were near the stand, and I requested them to desist and get off the seats; but they cursed me, and told me to mind my own business, and said they would not get down. I stopped trying to preach, and called for a magistrate. There were two at hand, but I saw they were both afraid. I ordered them to take these men into custody, but they said they could not do it. I told them, as I left the stand, to command me to take them, and I would do it at the risk of my life. I advanced toward them. They ordered me to stand off, but I advanced. One of them made a pass at my head with his whip, but I closed in with him, and jerked him off the seat. A regular scuffle ensued. The congrega-

tion by this time were all in commotion. I heard the magistrates give general orders, commanding all friends of order to aid in suppressing the riot. In the scuffle I threw my prisoner down, and held him fast; he tried his best to get loose; I told him to be quiet, or I would pound his chest well. The mob rose, and rushed to the rescue of the two prisoners, for they had taken the other young man also. An old and drunken magistrate came up to me and ordered me to let my prisoner go. I told him I should not. He swore if I did not he would knock me down. I told him to *crack away*. Then one of my friends, at my request, took hold of my prisoner, and the drunken magistrate made a pass at me; but I parried the stroke, and seized him by the collar and the hair of the head, and fetching him a sudden jerk forward, brought him to the ground, and jumped on him. I told him to be quiet, or I would pound him well. The mob then rushed to the scene; they knocked down seven magistrates, and several preachers, and others. I gave up my drunken prisoner to another, and threw myself in front of the friends of order. Just at this moment the ring-leader of the mob and I met; he made three passes at me, intending to knock me down. The last time he struck at me, by the force of his own effort he threw the side of his face toward me. It seemed at that moment I had not power to resist temptation, and I struck a sudden blow in the barr of the ear and dropped him to the earth. Just at that moment the friends of order rushed in hundreds on the mob, knocking them down in every direction. In a few minutes, the place became too straight for the mob, and they wheeled and fled in every direction; but we secured about thirty prisoners, marched them off to a vacant tent, and put them under guard till Monday morning, when they were tried, and every man was fined to the utmost limit of the law. The aggregate amount of fines and costs was near three hundred dollars. They fined my old drunken magistrate twenty dollars, and returned him to court, and he was cashiered of his office. On Sunday, when we had vanquished the mob, the whole encampment was filled with mourning, and although there was no attempt to resume preaching till evening, yet, such was our confused state, that there was not then a single preacher on the ground willing to preach, from the Presiding Elder, John Sale, down. Seeing we had fallen on evil times, my spirit was stirred within me. I said to the Elder, 'I feel a clear conscience, for under the necessity of the circumstances we have done right, and now I ask to let me preach.' 'Do!' said the Elder, 'for there is no other man on the ground can do it.' The encampment was lighted up, and the trumpet blown. I rose in the stand, and required every soul to leave the tents and come into the congregation. There was a general rush to the stand. I requested the brethren if they ever prayed in all their lives, to pray now. My voice was strong and clear, and my preaching was more of an exhortation and encouragement than anything else. My text was, 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen; the people fell in every direction, right and left, front and rear. It was supposed that not less than three hundred fell like dead men in mighty battle; and there was no need of calling mourners, for they were strewed all over the camp-ground; loud wailings went up to heaven from sinners, for mercy, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted all night, and Monday and Monday night; and when we closed on Tuesday, there were two hundred who had professed religion, and about that number joined the church" (Page 90-03).

Thus also was the work of John Wesley carried forward, and "Scriptural holiness spread over these lands." Camp-meetings, since the early days of Cartwright, have become modernized like many other things, and are not now scenes of rowdyism; but under the full protection of law, and the sanction of public opinion, are occasions of friendly meeting and respectful behaviour, and no man, unless drunk or insane, would think of offering to disturb. Now we have national camp-grounds and annual meetings. Camp-meetings for the promotion of holiness, presided over by Inskip and others; temperance camp-meetings, spiritualistic camp-meetings, and one was held last year at Seabrook, N. H., called the "Women's National Union Camp-meeting," "under the auspices of the Christian Women's Bureau," and pledged to be "positively unsectarian."

Quite a number of permanent grounds are already fitted up, not in that rude and uncomfortable way as was done in the days of Cartwright's camp-meeting celebrity; but at the expense of thousands of dollars each, neat wooden cottages being the rule, and cloth tents the exception. Methodists have them with regular streets named after their founders and eminent ministers, as Wesley, Fletcher, Asbury, etc. "Ocean Grove," "Round Lake," and "Oak Orchard" are beautiful grounds, expensively fitted up, with every convenience, and so have become pleasure resorts, and places of recovering health, both spiritual and physical, where residents of cities, merchants, factory operatives and others can sojourn awhile, and find rest and benefit at a comparatively small expense.

Adventists have several grounds, as "Spring-field," Mass., where the so-called "National Camp-meeting" is held annually, and a larger ground and meeting at Alton Bay, N. H., and others in New England that we need not mention. Canada has two grounds, one at Beebe Plain, Stanstead, P. Q., a beautiful ground, with twenty-six cottages, this being its second year, and another at Magog, P. Q., at the outlet of the beautiful Memphramagog, in full view of the lake, and splendid mountain scenery. The "Lake View" meeting convenes on September 1st and holds over two Sabbaths. May these means be sanctified to the good of many as they have been in the past. The Methodists of Stanstead district have bought a cloth Tabernacle tent for preaching, and several smaller tents for family use, which constitutes a *"portable camp-meeting"* arrangement and can be located at various points where good can be done; a good idea surely. Let every proper means be used, that men may be prepared for the kingdom and gathered to the camp of the saints and the "beloved city."

Magog, P. Q.

Dodging the Answer.

N. FIELD, M. D.

While attending the International Convention of the Young Men's Christian Association, at Louisville, Ky., a few days ago, a Mr. Cushing of Cleveland, Ohio, one of the delegates, and a doctor of divinity, preached a sermon from the text, "Lord, what wilt thou have me to do?" The following is an abstract of the sermon as published in the *Louisville Commercial*:

This was the language of Saul of Tarsus when on his way to persecute the Christians at Damascus. Saul was not an idler in the Jewish church. Hitherto his powers had been wrongly directed. Being arrested by the Son of God, and learning that the mission upon which he was bent was in antagonism to the Lord Jesus Chrits, he sincerely made the inquiry of the text. There are two principal thoughts suggested by these words: First, Saul made a complete surrender of himself to the Son of God. Although he had his pocket full of papers authorizing him to make arrests among the Christians of Damascus, he willingly gave them up, and instead of going as a persecutor, he went as a man called of God to a higher and nobler work. If we would please God we must make a full surrender of ourselves to his divine will.

Secondly, Saul *devoted himself entirely* to the will and work of Christ. This, perhaps, is the leading idea of the text. The church is in need of workers who appreciate this calling; the sphere in which we toil may be an humble one, but all Christian service is dignified by the fact that it is for Christ."

Here we have a specimen of the dishonesty or incompetency of a doctor of divinity, and a representation of the doctrine and practice of the Y. M. C. A. He deliberately evades the answer which the Savior gave Paul and what Paul did in obedience to it, and what the result was. The subject matter of the question and answer is entirely ignored, and instead of it a few vague generalities and platitudes about surrendering to the Lord, giving our heart to him, and doing his will, are substituted.

What Paul did is a matter of record and should have been fairly and honestly presented as a practical illustration of what believing penitents are required to do for the remission of sins. But Mr. Cushing dodged the inspired exposition of his text and handled the word of the Lord deceitfully. It is in this way the gospel is nullified and made of none effect as was the law of Moses by the priests in the days of Christ's ministry.

There is quite a difference between telling a man to become a Christian, and how to become a Christian. I may convince a man in Europe that he ought to become a citizen of the United States. After hearing all that I can say in favor of our government he is convinced that it is true, and he is willing to become a citizen. He asks me what he shall do to be a citizen. I tell him to give his heart to the United States, to make a complete surrender of himself to the government, and he will find the peace and happiness of an American citizen. Will all this make him a citizen of the United States? How much wiser will he be from this indefinite talk? He is still in the dark in regard to *how* he is to proceed to become a *bona-fide* citizen of the United States. But when I tell him what the naturalization law of the United States requires him to do and he does it, then, and not till then, is he a citizen entitled to all the rights and political blessings of native born citizens.

Again, if I undertake to make converts to Free Masonry or Odd Fellowship, it will not do to deal in platitudes about loving these institutions, and giving their hearts to them. I must, after securing their faith, be explicit in presenting the law of initiation, and the absolute necessity of complying with it. The institution of Christianity is regarded as a thing without law or order. No way to be initiated into it, no door to it, no system, and no law of membership with the body of Christ. Any thing and every thing or nothing, according to convenience or whims of the manipulators of modern bogus revivals. Any way but the right way, with the blind guides of this degenerate age.

Jeffersonville, Ind.

Soul-Immortality Inconsistency.

V. F. HUNT.

In a late number of the *Messiah's Herald*, I saw something which to the mind of every thinking person, must show some of the inconsistencies of the doctrine of rewards and punishments immediately at death. The writer, speaking of the death of a sister, begins by saying, "She departed to be with her Savior;" and then afterwards says of the same sister, "We laid her away to await the coming kingdom," etc.

Now there must be a mistake here somewhere, for if she went to live with her Savior, as the writer positively affirms, they could not have laid

her away—or else Christ must be in "hades" yet! Now the Scriptures affirm that the same Jesus that died rose again the third day, and Stephen says he saw heaven opened and Christ at the right hand of God.

Immortal-soulism truly makes its advocates very inconsistent indeed. How much better to say at once we have laid away the Lord's dead until he shall call for them (Rev. 11: 15; 1 Thess. 4th chap.)

Arconia, Kan.

Thy Kingdom Come.

Thy kingdom come.
I heard the seer cry, The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come),
Comforted waters waxen calm shall glisten
With bashful tremblement beneath his smile;
And echo ever the while
Shall take, and in her awful joy repeat
The laughter of his lips—thy kingdom come—
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain,
And valleys round about.

And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer shout, and make the welkin ring,
And tell it to the stars, shout, shout and sing.
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long,
Lift up, O earth, for he shall come again,
Thy Lord, and he shall reign, and he shall reign.
Thy kingdom come.

—*Jean Ingelow.*

A Singular Dream.

E. H. BURINGTON.

"I dreamed the other night," said a friend living in the village of Genoa, DeKalb county, Ill., "that there was a large collection of stars, hanging over the north part of town, and they were in motion. They soon took the form of letters, and then words, which read thus, '*The Birth of Christ.*' Then they took motion again and formed the following figures, '*1880.*' Then they began to move again and once more took the form of letters, when this was written, '*The end of time.*'"

"The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully" (Jer. 23:28).

Genoa, Ill.

What Language Did Adam Speak.

Professor Bush, the distinguished Hebraist, in his "Notes on Gen. 11: 1"—"And the whole earth was of one language and of one speech," has the following interesting remarks:

"The language there spoken, therefore, was, in all probability, the language of Noah; and the language of Noah can scarcely have been any other than that of the antedeluvians; and that this was the Hebrew cannot well be doubted, if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac, and Jacob, or those of Solomon and Malachi. Thus Adam, Eve, Cain, Seth, Abel, Eden, Nod, Enoch, etc., are all words of purely Hebraic form, structure, and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

I am inclined to think that there is not one sin we ever commit but has its effects upon our souls in after years.

The Sermon.

Grace.

A sermon delivered by L. D. Moody, in Boston.

We are told that we should be ready to give a reason for the hope that we have within us. I think I was a Christian a number of years before I could give a Scriptural reason for the hope that was within me. I was about in the condition of the blind man that we are told about in the ninth chapter of John, who said, "I was blind and now I see," but how I was made to see I didn't know. Now, this Scripture I am going to read to-day will give us light, I believe, if we are ready to receive light on this point. I was telling you that were here the other night that perhaps this word was the one least understood in the language, for one that is used so often, this word grace, undeserved mercy, or unmerited favor. There are two classes of people we meet with, one that think they don't need the grace of God, and others that think they don't deserve the grace of God. Now, this first class is the one we want to reach—the class that needs undeserved mercy, unmerited grace. I want to read a few passages to show the source of the river of undeserved mercy that has been flowing through the world these 6,000 years. Some people talk a good deal about the discovery of the source of the Nile, but the discovery of the source of the river of Divine Grace is far more important. Now, in the first chapter of John it says: "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." And in the seventeenth verse of the same chapter we read, "For the law was given by Moses, but grace and truth came by Jesus Christ."

God wants to give his grace to every man and woman in this assembly, and there is only one thing to keep grace from flowing into all our hearts to-day, and that is unbelief. He wants to do us good. He wants to give us the favor of heaven. He wants to smile upon us, and the only thing that keeps it out is this miserable unbelief. You go up in Scotland and you find very often a beautiful farm; in fact I have seen them in the Rocky Mountains, where all around is desolate and barren. But you will find that away up in the mountain there is a spring which comes down into that man's farm and irrigates it. Now, that is just what the Jews were at one time. There was a time when all the blessings of God came through the children of Israel. And when he sent his Son down to just bless them some more, the Jews were so self-righteous and conceited that they said, "O! we are the seed of Abraham, we have got Moses and the laws." But Christ said, "I will give you more, I have come to bless you." They wouldn't have him, and they built up a great wall of unbelief, and now the river of grace is flowing out to all the other nations, and that is the only spot that is dry and desolate. And if you want to find a nation that is wandering over all the face of the earth, without a king, without a nation, look at the Jews. Why? Because they despised Christ and refused grace. And there are a great many people like them to-day, who say, "We are good enough; we will get to heaven without God sending his Son to save us." Men are not willing to become partakers of the grace of God.

If you will turn over to the seventh chapter of Mark, you will find Christ's dealings with a poor woman, who knew just how to get a blessing from him. It begins at the twenty-fourth verse: "And from thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid." A man that is following Christ you can't hide. "For a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, a Syro-Phœnician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs." Now he was just going to try her, and he was also going to give an object lesson to his disciples. He was always trying to teach them what grace was. So he just did that to her to put her to the test. And if she had been like some people in Boston, she would have got mad and said: "You call me a Gentile dog, do you? There's a woman down in my street that isn't any better than I am, nor as good, and she calls herself of the seed of Abraham." But, no, "She answered and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs." And instead of giving her a crumb he gave her a whole loaf, and said to her: "For this saying, go thy way; the devil is gone out of thy daughter." Ah! she understood how to obtain a blessing. She was willing to be anything if only he would bless her. It is this miserable pride and unbelief that keeps back the blessing.

Now, if you will turn over unto the seventh chapter of Luke you will find just what Jesus' idea was about grace. "Now when he had ended all his sayings in the audience of the people he entered into Capernaum, and a certain centurion's servant who was dear to him, was sick and ready to die. And when he heard of Jesus he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." I have a great admiration for that centurion—he looked after his servant. I wish Christian people would look after their servants now-a-days. "And when they came to Jesus they besought him instantly, saying that he was worthy for whom he should do this." Now, Lord, they said, we want you to go down and heal this centurion's servant, because he is worthy. That was the Jew's idea. "He loveth our nation and hath built us a synagogue." The same old story. Oh, yes; he's worthy. He built a synagogue. He gave one thousand dollars to Harvard University—he's worthy. Let him be stuffed full of vanity and pride; still he's worthy. Give him the best seat you can; he's worthy. The Lord was under no obligation to give him a blessing because he was worthy. A great many men are willing to be blessed if they can be blessed on the ground that they are worthy. But if they must take it as beggars, Oh, no! We often hear about worthy men. He only lacks one thing, they say. Why, a dead man only lacks one thing—that's life. A beggar only lacks one thing—that's riches. If a man lacks one thing he lacks everything. But he was going to teach the Jews a lesson, so he started at once. "And when he was not far from the house the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed." There is humility for you. Not only humility, but there is faith. He believed that the word of God gave light. God grant that the men of Boston might believe that to-day. The moment that a man gets into that position God can bless him. And "when Jesus heard these things he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel." He was always pleased if he found faith; nothing on earth pleased him like that. And then he said to the centurion, "Your servant is well." He got all he asked. It is only on record that Christ marveled twice. He marveled at the faith of the centurion, and he marveled at the unbelief of the Jews. Now, I

want to call your attention to this fact, that we are not saved by works, but by grace. I don't know how it is about Boston, but I have met this remark here (if one has said it to me fifty have said it): I ask them if they are Christians, and they say "Yes, sir, but not your style." "Oh, yes, I am a Christian, but not one of your sort." As if I had brought in some heresy here. Now, if I don't preach according to the word of God, don't you believe what I say. If we are saved by works then the Bible is false. Now, I will try and prove that to you by testimony. Let us see what Scripture says, not what I or any other man says. Turn to the second chapter of Ephesians and read the seventh, eighth, and ninth verses: "That in the age to come he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Wherever you find a man who is working for his salvation he is all the time boasting, "I give to the poor; I visit the sick;" and it's I, I, I, all the time, and if he makes a speech thirty minutes long the printers have to go and borrow some I's to fill out the report. Now, if we are saved, we are not saved by boasting or by works. Will you just turn over to Paul's Epistle to Timothy—the second epistle, the first chapter and the ninth verse: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." God don't save a man on account of his own works. But here is a passage that will make it stronger; in the eleventh chapter of Romans and the sixth verse: "And if by grace then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." I see some of you looking around; I want you to listen and know how you are saved, if you are saved, and if not, how you may be saved to day.

Now, the reasoning is this, if you are saved by grace you cannot be saved by works. The two are distinct and separate. The Lord is not in partnership with the sinner in saving him. If we are saved at all it must be the sovereign act of God that saves us. The gift of God is eternal life. If I were to say I would give you this Bible freely, and a man comes up the aisle and says, "I would like to take the Bible, but not on your terms;" another man comes and says, "I'll give you a dollar for it;" but, I say, "I'm not here in Boston to sell Bibles." "Well," says he, "I'd like to give a dollar for it." And so he won't have it, because I want to give it to him free of cost. When a man wants to add something to the finished work of Jesus Christ there is no hope for that man. And when people say they are trying to be Christians and get to heaven by their works, I know they are a great way off from the Kingdom of God. If men could buy salvation wouldn't they be proud. The rich men would all want churches by themselves. "I have bought salvation; I'm not one of the common crowd of people," they would say. The grace of God makes no distinction. You must all take it as a beggar. Some one has said that it is the ragged beggar who opens the wardrobe of heaven.

Do you understand how you are going to be saved, young lady? It is by just stopping working. "Flesh cannot be overcome by flesh." You say you believe in work. So do I. I will work as hard as any of you, but I work from the cross and not towards it. I will work because I am saved, not because I want to be saved. I knew a man who traveled round the world and got to the Garden of Gethsemane and knelt down there and cried to God, but he found God didn't meet him, and then he came back home and God met him—he found he had been making a fool of himself. Don't insult the Almighty by offering him the fruits of the frail body to atone for sin. His grace is freely offered to you. Who will take the gift to day? Do you think God made a mistake in sending Christ into the world? Do you think that the cross would ever have been erected on Calvary if you could have saved yourself? "There is no other name given under heaven whereby men can be saved except Jesus." The harlots and publicans went into the Kingdom of God before those self-righteous Jews. I remember once preaching to a very fashionable congregation, and I asked any of them who wanted to accept of the grace of God to meet me after the service, and they all went out as if they had been struck by a plague. And I felt cast down about it, but as I came out, up behind the furnace there was a man who hadn't any coat on—he had drank it all up—and he was weeping. And I asked him what was the trouble, and he said, "You said to-night there wasn't a man in Chicago but could be saved by the grace of God. My mother has cast me off, my wife has left me, and I have drank up $21,000 worth in the last few months. I am lost and ruined." Well, my friends, I could stand there and hold up Christ to that man, and he knelt down and cried to God for mercy. Next day I got him some clothes, and when I sailed for Europe he was one of the brightest lights in Chicago. He was the only one in that church that could take hold of the grace of God; the rest didn't want it. People say, "O, if we could only get a rich Boston merchant into the church, what a power he would be?" My friends, don't forget that God can take up a blaspheming Bedford tinker and make him one of the greatest lights of the world. Yes, these harlots shall go into the Kingdom of God before these self-righteous Pharisees who are all the time wrapping their robes of self-righteousness about them.

Young man, the grace of God is here. He brings you salvation, and you can take it and live, or reject it and die. "The grace of God hath appeared, bringing salvation unto all men" Some one says that it is universal salvation. Well, that is what the Bible says. It is a universal offer. Everybody can be saved, and they will; but some won't. Suppose this pulpit was a wrecked vessel, and I knew it was going down, and a life-boat came along and the captain should say to me, "Moody, jump into it," and I won't jump. Then I'm lost. Whose fault is it? If men go to hell they must go over God's salvation. When Chicago was a little city, away out on those western prairies there was a preacher who sent his son to market with a load of grain. And he fell in with gamblers, who got all the money he had for his father's grain, and then they persuaded him to sell the horse and cart, and they got that money from him, too. They stripped him. And he was afarid to go home, so he fled. The father waited, and waited, and at last went in search of him. He found out about his gambling and he knew what it meant. The boy had got a wrong idea of him. He tracked him to the Pacific coast. He followed him there and put a notice in the San Francisco papers that he was going to preach. And he preached that day and told about that boy, and how his heart was breaking for him, and begged if anyone in that congregation ever saw him to let him know. And when the people had passed out he looked up and saw that son coming up the aisle, and the father recognized him, and the boy began to confess to him, but he stopped him and said: "Oh, I'm so glad to see you, I freely forgive you." And that is grace. That is what God has done for you, sinner. He comes to-day and wants you to come back to the throne of grace. He says to you, "Turn to me to-day and I will forgive you freely." O, may God bring back every wandering child of his is the prayer of my heart.

Christian Life.

The Mysteries of Prayer.

I asked for grace to lift me high
Above the world's depressing cares.
God sent me sorrows. With a sigh
I said, "He has not heard my prayers."

I asked for light that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.

I asked for peace, that I might rest,
And think my sacred duties o'er;
When lo! such horrors filled my breast
As I had never felt before.

"And oh," I cried, "can this be prayer,
Whose plaints the steadfast mountains move?
Can this be heaven's prevailing care?
And oh, my God, is this thy love?"

But soon I found that sorrow, worn
As duty's garment, strength supplies;
And out of darkness, meekly borne,
Unto the righteous light doth rise.

And soon I found that fears, which stirred
My startled soul God's will to do,
On me more real peace conferred
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways
Lead my dependent spirit on;
And whensoe'er it kneels and prays,
Teach it to say, "Thy will be done."

Let its one thought, one hope, one prayer,
Thine image seek, thy glory see;
Let every other wish and care
Be left confidingly to thee.

—*J. S. B. Munsell, LL.D.*

"He Press'd the Sailor's Pillow."

M. ANNESLEY.

"Carest thou not that we perish?" That was just the reason that he was aboard the ship that night, to save his disciples, and they needed the sense of danger to arouse their fears, before they would call upon him to save them, but when the vessel filled with water, and they were in jeopardy of losing their lives, they called unto him as he lay peacefully on the pillow. Rather an impatient expression, "Carest thou not that we perish?" Yes, he cared a great deal for them, and would not let one of them perish in the storm—a great work was before them—they must also see his works—their lives were precious for their service—they were in the way of duty in the ship, and the heavenly Rabboni was with them, to listen to their cry in their extremity. Some one will say, must we always be in distress before we cry for help and deliverance? We cannot say, for the Bible says, "The prudent man forseeth the evil and hideth himself." But there are sudden and unexpected evils from which we know not how to ask deliverance, like that storm that came pouring down the gorge on Lake Gennesareth, and here is the beauty and virtue of having the Master with us, and desiring no place where he will not go with us, so that he may be at hand to deliver or sustain, just as we need. Our dangers and trials are often to increase our faith, for we are so prone to walk by sight, that we sometimes require a real shaking on the crest of the billow, to arouse the cry of faith, "Lord I believe, all things are possible with thee," and trust in the darkness with the howling storm about us. At such times we learn the value of a single act of faith, by which the soul is put into entire rest, that all will be well; Mrs. Fletcher felt the answer when her precious husband was delayed past midnight in his parochial duty; her fears were quieted in answer to prayer, and she felt he would return safely—it was all fulfilled.

We once heard a retired sea-captain relate that in a great storm in the Gulf of Mexico, he took the helm and lifted up his cap, and cried; "Lord, save, or we perish"—and he weathered safely through the gale. Ah, said that poor wife and mother, Was there ever a darker time than last winter? No never, and when the spring came, where were they to get clothing for all those children? The bread was forth-coming through the hard work of the father—but—but, so many wants after a destitute winter.

We have heard of a good woman who knew some of the pinches and close places of necessity, say, to the little sparrows as they chirped about her window sill, "Ah, your heavenly Father careth for you; if the ground is covered with snow, your crumbs are sure."

Well, it is true that God cares also for the human little ones, as well as the sparrows.

That very same family who thought the winter long to work and provide—still meant to do the best they could with their little, and cheerfully looked forward for better times. But how they were suprised, when a kind providence threw into the lap of that patient, mending, toiling, praying mother, little suits of clothing just fitted for those different little bodies, so they could go to school every day, and appear so nicely clothed on the Sabbath?

Only have Jesus with you, and his sweet whispers you can distinguish amid the trials, and conflict, and you will get through, although all the way is now hedged up. He has a way in the deep for his ransomed ones to pass over. Jesus knew the storm that would be upon the sea that night, and his disciples exposed to its terrors. So friend, just let him take care of your trials; he knew them before you did, and in him the remedy is provided.

Care for us? We are the purchase of his blood, and that is the surety for his care, his pledge of love. If all other men neglect your soul, the Man, Christ Jesus, seeks you.—*Guide to Holiness.*

Holiness.

Holiness is one of the essentials of the church's strength. Here, too, we are absolutely dependent on the Spirit of God; for every holy wish, and desire, and thought, in this world, must have come from him. And if we have attained unto any grace or excellence; if we abide in fellowship with God; if we have reached complete consecration, it must be by the power of the Spirit of God alone. And when the standard is reached (for a man *may* reach *his* standard), then the Spirit of God supplies a higher standard—not a higher, but a higher to us, and revealing to us yet more fully the wondrous infinity of the holiness that is in Christ Jesus.

But there is no attaining to, or reaching after, holiness, except by the Spirit of God. Take an unholy church, and what is the use of it in the world? I do think this is the devil's worst instrument for stopping the progress of the Redeemer's kingdom. And the better a man seems to be in his creed, and the more evangelical, if he be an unholy man the more noxious will he become on the face of the earth. We grieve to think that the Church of Rome should be so dead; but it were a greater grief if one of the churches in which the truth of God is preached, and Jesus Christ honored in its doctrine, should nevertheless lack a pure spiritual life. And that will soon be seen in the absence of holiness—for holiness is sure to grow out of the work of the divine life within the soul. Holiness makes the church to be "fair as the sun, clear as the moon, and terrible as an army with banners;" it makes the world respect her, and ask, What is the cause of all this? But you cannot have it without the Spirit of God. Without him you are stripped of your armor and your weapons of war, and you know not how to go out to conflict with the adversary.—*Spurgeon.*

Selected.

The Russian and the Turk.

Many Americans have been puzzled to know on which side to cast their sympathies in the great struggle now in progress in the Orient. It has seemed to them much like witnessing an aerial conflict between a buzzard and a hawk, or like the struggle which the wife of a rather brutal husband is reported to have witnessed between her husband and a bear, and in reference to which "she didn't care much which beat." Both parties have the reputation of being semi-barbarous. Napoleon's famous remark is endlessly repeated: "Scratch the skin of a Russian and you find a Tarta[illegible] On the other hand, the very name Turk h[illegible] passed into a synonym of sensuality and brutal[illegible] the result of centuries of sad experience in East[illegible] Europe. Why, then, should we of the far Occid[illegible] take sides in the controversy? The passing gentlemen, who hears two fishwomen dispute at the top of their voices in choicest Billingsgate, does not feel called upon to investigate the quarrel and take sides with one of the disputants. When pot and kettle renew the long-standing difference as to which is the blacker of the two, neither dining-room nor parlor furniture need become warm partisans of the one or the other sooty combatant.

Such ideas and feelings might not be unnatural to the popular mind in its rude endeavor to get, in a confused way, at the general sense of things; but they would not do credit to intelligent persons. It is true that, in certain salient respects, neither of the combatants in question calls for admiration; and that, whichever side one espouses, he will have frequent occasion to blush for his client, somewhat as a Tombs lawyer may be supposed to do. Russian despotism is about as severe as Turkish tyranny in its rule and in the punishment dealt out to those who resist it. The greed of dominion which carried the Ottoman power from Asia to Europe, across the Bosphorus, and to the banks of Danube, is fairly balanced by the Muscovite greed which swallowed Poland and Finland to the west, and which, every ten years or so, makes a mouthful of an additional province in Asia. The administration of justice in Russia has not a fair reputation, and its secret agents in other lands are reported to carry bribes in both hands; while the corruption of Turkish judges and officials is of world-wide notoriety. The Turks are great religionists in their way, and have had rather severe notions as to attempts to convert a Moslem into a Christian, or as to the pretense of a native Christian to social and political equality with a Moslem; but Russian law, in defense of the Orthodox Greek church, is not much more encouraging to Protestant missionaries, while the Roman Catholics of Poland have found the Czar a hard master, and the Pope owes him no good will. Executions, banishments, and massacres are only too familiar to both of these combatants, who stand face to face on the Danube and on the Euphrates.

And yet the civilized world will be justified in taking a deep interest in the progress and result of the conflict now waging. For it is no strife between unknown parties in unknown parts. It is carried on in the old seats of empire. It has ultimate reference to the possession of the finest site on earth for the world's metropolis. It concerns the prosperity or ruin of a wide extended territory, whose natural resources cannot be developed, or its population elevated, under the oppression now practiced. It involves the tendencies and destinies of two long-rival religions and conflicting civilizations. It is the coming to a final issue of causes which have been at work for centuries, and which soon must produce their legitimate effects. While the Russian and the Turk can easily be balanced in the scales of their comparative evil qualities, as judged by past events, they do not stand upon an equality as regards their possibilities of good and their relations of race and religion to the future. The Turk is plainly a failure as to progressive civilization. His whole system is on a false basis, and it cannot be changed without destruction. Socially and civilly, in educational, legislative, and administrative respects, the civilization is Mohammedan instead of Christian, and, as such, is out of connection with the nineteenth century. For the Koran is state book as well as Bible. Needful reforms are impossible to a Mohammedan race in the face of their faith. The ideas, the sentiments, the principles, the character are wanting on which to base a new order of things, under the auspices of the present dynasty. If the Sultan and his advisers should attempt a change in earnest, a revolution of the Moslem masses under the fanatical Softas would dethrone them. Nothing can pave the way to improvement but such a thorough defeat of the Turkish armies as shall convince the people, as well as their rulers, that the knell of Mohammedanism has struck, in political respects, and that there must be a divorce of that religion from the State. Utter humiliation must precede reconstruction of the government.

And Russia, notwithstanding its many faults, is plainly the instrument of Providence to insure this result, though at a cost to itself which may be a partial retribution for its own sins. It represents, in general, the progress of the age and the religion which, in one and another form, has nurtured modern civilization and is linked with education. It has the ambition and prowess of a growing power and a masculine race. It is itself developing and improving, and is coming into increased sympathy with the spirit of the age. Its upper classes are the peers of similar classes in the rest of Europe, while the peasantry have been put in position to be soon reached by ameliorating influences. It is not so much what Russia, in its ambition, intends for its own benefit, as what Russia, under the pressure of Christian civilization in Europe, will be necessitated to do. Forces back of the Czar—forces permeating modern society—will give the law to him, whether he be conscious of it or not. Hence we must look beneath the surface of events, and beyond the worldly disputes of diplomatists, and consider wider issues. The evils of the Turkish rule are inherent, and the tendency is to decay and dissolution. The evils of Russian despotism are separable from its religion, and its political system is capable of modification. The imperfections will be gradually eliminated, as they have measurably been in the rest of Europe. What we watch with interest in the combat is the dying conflict of a decaying and corrupt past with the incoming fresh and vigorous future.—*Chicago Tribune.*

All the glory of God is in focus upon each believing soul. The wisdom, the power, the love, the grace of our Father are occupied with our concerns, that often seem so insignificant. "Nathaniel, whilst thou wast under the fig-tree I saw thee."—*Tyng.*

Advent Christian Times.

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CHICAGO, WEDNESDAY, JULY 25, 1877.

THE Campaign number of the ADVENT CHRISTIAN TIMES will come out on August 8th. Send in your orders at $2.00 per hundred, more or less at same rates. Do not delay, as we may not print more than are ordered beforehand.

WE call the attention of our subscribers to the *Life of St. Paul* which is offered by our agent as a premium for new subscribers. It is a book of deep research, and abounds in historical information, and has a world-wide reputation as a standard work. It contains over nine hundred pages, and is a valuable book of reference which should be in every family. Our agent gives it to every one who sends on the names of four new subscribers for one year, with the money. See Business Column. See also, "Important to our Subscribers," on page 111.

IN a recent conversation, the editor of the *Interior* remarked to us, as he was looking over our paper and commending its appearance, that he thought we could hardly afford so good a paper for its price. This would be true were it not that we are favored in several respects in the matter of expense, and also that we are expecting the assistance of our present subscribers in enlarging its circulation. The cause we are engaged in needs just such a paper as we are publishing, and while by close economy in our expenses, and the benevolence of Bro. Billings in furnishing us office rent and light free, we are enabled to start in our present course, yet we hope to be sustained in it by the efforts of all who are interested in the work, strengthened by the grace of God toward us. We are not alone. If we were we should have no hope. We cannot do this work alone. We need the strength of the Holy Spirit, and the assistance of all the brethren scattered abroad. We have the first, and so we shall not fail. If we have the second then the paper will not fail, but become a mighty power. Shall we have it?

THERE is one whose privilege it is to cover up sin, but it is not the sinner. No sinner can cover his sins and prosper. The sinner is asked to bring them openly into the presence of the Savior, and there leave them. There Jesus will cover them with his sacrifice of love, and thenceforth cause the sinner who brought them to become a saint, and to have nothing more to do with sin. All this will Jesus do provided the sinner forsakes his sin, and seeks it no more, but seeks the Holy Spirit. Believe this, O, fellow mortal! Cease thy sins forever, and become a saint of the living Christ.

MANY of our readers will remember the name of B. T. R. Foster, of Smithville, Tenn., as an applicant for alms through our paper some time ago. Some have assisted him by way of money and clothing, but we have always suspected a fraud, although he sent us what purported to be a certificate of good character from the clerk of the county court. Bro. A. A. Phelps, of the *Bible Banner* has been searching out the matter, and now it comes out that the man is a vile imposter and drunkard. The citizens of Smithville held a meeting June 18th, 1877, and so declared concerning this man. The report occupies three columns of the *Journal* of that place, and is signed by a large number of prominent men. We publish this for the benefit of all.

A NEW HYMN BOOK.

The Eastern Publication Society at Boston, have lately issued a new hymn and tune book, calculated for general use in religious meetings. It is entitled "Christian Hymns and Songs," and contains many old and standard hymns and tunes, besides quite a collection of new music and hymns well adapted to the worship of those looking for Jesus' appearing. It is neat, cheap, and excellent, and we think will be received with favor among the people. It is in flexible covers; but a more expensive book is made by binding it with Gospel Hymns, No. 2. Some may like the larger work. See our Book Column for prices, etc.

THE EDITORIAL CORPS.

By our earnest request at the last annual meeting of this Society, Brn. Wm. Sheldon and H. F. Carpenter were elected as contributing editors to this paper. Our object in proposing this movement was stated plainly at the time, to be a desire on our part to enlist the services and interest of brethren at large in the support of our paper. We thought that by bringing to the front one or two more of the well known workers among us, the churches and brethren in the great Northwest would be stimulated to more energetic action.

We could not offer any great temporal inducements to these brethren as a reward for their work, but they have signified their willingness to assist us in contributions occasionally, and perhaps every week, for which we feel grateful, as we wish to make this paper a great success, and we are satisfied that their work will be a material help in the matter. And now, we need also the help of every person who reads this paper, to send us on new subscribers, and if that is done we will be able to furnish a first class paper each week, and after paying all debts and expenses, we shall be able to pay our contributing editors something for their work, although they have not required us to promise them any salary. Brethren, will you help to make this paper a great success?

TEACHING AND DOING.

"Would you please to give in the TIMES an explanation of Matt. 28: 20? 'Teaching them to observe all things whatsoever I have commanded you.' Does this mean all he commanded them to *do*, or all he commanded them to *teach*?" J. R.

A teaching that has no doing connected with it, is of but little worth. All teaching that produces definite results is a teaching of what a man must *do*. If we teach what Christ has done, we only teach what was incumbent upon man to do, and seeing that no man wholly human could ever do it completely, Jesus, the Son of God, became one of us that he might do it for us, and finish it forever. Why teach a person that which does not affect his life? We know of no living faith that has no works connected with it. We know of no gospel doctrine or teaching of the Lord Jesus that has no personal duties connected with it. Hence, if the disciples taught what Christ taught, there would always follow works to be done. Therefore we conclude that both teaching and doing are included in the command of Jesus, of which our brother inquires.

But there is one thing in this connection which we wish to note. Because of what is written in the fourth chapter of Romans, and similar passages elsewhere in the New Testament, many people have condemned works, and have sought to proclaim a righteousness of faith alone. Now, we believe in a righteousness of faith alone, but not in a righteousness of faith which has no works. The Scriptures teach us that true works are an essential part of faith. Jesus declared that "this is the work of God, that ye believe on him whom he hath sent," (John 6: 29). We also read of the "works of faith;" and concerning those who sought Jesus to be healed, as they were making strenuous exertions to reach him, it is written that he "saw their faith" (Mark 2: 5). He never would have seen their faith if their works had not manifested it, for the very reason that there would have been none to be seen.

James wrote that "faith, if it have not works is dead, being alone" (James 2: 17). That which is dead is very soon buried, and seen no more.

The great distinction to be impressed upon the people is that between works of the flesh, and works of the Spirit of God. The first are dead works; the second are works of life. Sinners are to repent of dead works, and having done this are never to repeat them afterwards, but go on unto perfection.

The "finished work" of Jesus about which evangelists talk so much, and which they tell us we must believe, is really but a work of making an offering to sin and death, and is so sufficient and complete that we are to believe in it, and *not seek to repeat it.* Christ made a sin offering once for us all, and if we believe it fully, we will not seek to make an offering for ourselves by submitting to works of sin and death. We will throw off the yoke of bondage, and go free. The "finished work" is the work pertaining unto death. Jesus completed that work. No oth-

er one could complete it. We are to believe that it is done, and our faith concerning it is thus coupled with Jesus' work, and by his work is our faith made perfect.

No other work can ever be finished but the work that pertains to death. All other work pertains to life eternal, and has neither beginning nor end. It is the "work of God" (John 6: 28) and is eternal as he is eternal. Sinners are to believe that the work of death is finished in the suffering of Jesus on Calvary, and, giving up their struggling to release themselves from the load of sin that oppresses them, they are to accept the finished work of Jesus as their faith, and then they are to seek the gift of the Holy Spirit by faith in a risen Jesus, and obedience to the gospel requirements.

We hope that none of our readers will get the idea that because so much is said nowadays about a finished work there is therefore no more work of salvation for them to do. It is the works of death that are finished, and the glorious work of believing and obeying unto eternal life, is freely offered to all.

DEATH A BLESSING.

Says the author of "Our Eternal Homes," in treating upon the termination of human life. "Death is the deliverer, which enfranchises the spirit from its prison-house. Then death is a blessing ...Death is only the introduction of man into a higher and fuller life, therefore death is a blessing."

Then the "second death" must be the second "*blessing*," and all the wicked will receive that "blessing," and the wages of sin will be a "blessing," and eternal death will be an eternal "blessing;" but on saints "the second *blessing* shall have no power." The "blessing" of damnation would not be a very desirable "blessing."

But is death a blessing? If it is, Adam, by disobedience, earned a blessing. And the substance of the message to Hezekiah must have been as follows: "Thou shalt be *blessed*, and not live." And the revelator must have meant, in speaking of the saint's final home, "And there shall be no more *blessing*." And Jesus must have meant, "Neither can they be *blessed* any more." And Ezekiel must have meant, "The soul that sinneth, it shall be *blessed*." Do these considerations favor the idea that death is a blessing? And if death is really a blessing the resurrection will rescind that blessing, so this theory virtually pronounces the resurrection a curse.

But Paul pronounces death an enemy: "The last enemy that shall be destroyed is death." Would Paul style a blessing an "enemy?" And would he say that the Lord is finally to *destroy a blessing*? There is a mistake about this matter. Is it on the part of Paul, or theologians?

Again, Paul affirms, "Sin entered into the world, and *death by sin*." Does he mean that a *blessing* came by sin? And did the Lord really threaten Adam with a blessing in case he should sin? And when God said, "I will redeem them from *death*" (Hosea 13: 14), did he mean, I will redeem them from a blessing? Did Paul mean, "For since by man came a *blessing*, by man also came the resurrection from a blessing?" Did James mean, "Sin, when it is finished, bringeth forth a blessing?"

Is death a blessing? Do we believe it when it raps at our doors, and demands the surrender of one of our own number? Do our tears, our heart aches, and our protestations bespeak our faith in it as a blessing? Are we apt to make huge efforts to ward off a blessing when it stands at our door? Will we spend our money, our time, and our best efforts to keep it at bay? Is "the king of terrors" really a blessing? Our own experience, as well as the voice of inspiration, cries out against the assumption as inaccurate.

To insist that death is a blessing, is to discard the literality of the resurrection, for such a resurrection would obliterate such a blessing, as all can see at a glance; so an effort is made to spiritualize the resurrection, by first spiritualizing death. But right here this theory explodes, for if conversion is brought to view under the figure of a resurrection, that cannot apply to saints, but only to sinners. A "resurrection of the just" is due.

IS DEATH USED IN TWO SENSES?

To pave the way for the theory of a spiritual resurrection, in repudiation of a literal resurrection of man, our author affirms: "The Bible does certainly use the words, 'death' and 'dead' in two senses; the one, meaning natural decease, the death of the body, and the other signifying spiritual death." Granted: and the nature of the resurrection due the saint, depends entirely upon the nature of the death from which he is to be raised; and furthermore, the saint is to be raised from the same kind of death that Christ was raised from, he being pronounced "the first fruits," or sample. But was Christ raised from spiritual death, a "death in trespasses and sins?" To say that he was would be blasphemy, by making Christ a sinner. To say that he was raised from a literal death, is virtually to admit that the saints will be as literally raised, for the harvest of saints must compare with the "first fruits," or sample; besides, it is affirmed, "He that raised up Christ from the dead, shall *also quicken* (make alive) your mortal bodies" (Rom. 8: 11).

Again: "If we believe that Jesus died, and rose again, *even so* them also that sleep in Jesus will God bring with him" (1 Thess. 4: 16), and "he brought again from the *dead* our Lord Jesus Christ." If Jesus was raised literally, the saints will be raised "*even so*." That Christ was not resurrected on the principle of spirit elimination, is evident from the fact that after his resurrection he discarded the idea of being a "spirit," claiming to have "flesh and bones."

RESURRECTION OF WHAT? SPIRIT, OR BODY?

One writer affirms: "The resurrection of the man is not any resuscitation of the body." Again: "Man's spirit rises from the dead body." Paul affirms: "The *dead* shall be raised;" and "The *dead* in Christ shall rise." If the spirit is spoken of instead of the body, it follows that the spirit *dies*, and that a dead spirit is to rise. Such spirits could not be immortal.

Besides this, Paul goes further: "The dead shall be raised *incorruptible*, and we shall be *changed*;" so if the spirit instead of the body, is the subject of the resurrection, it is *corruptible* prior to its rising, and needs to be "*changed*," which consideration would disprove its present immortality. Moreover, Paul prefaces the foregoing statement by saying: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised."

Do spirits sleep the sleep of death? Do they remain dead till "the last trump" shall sound? But Paul adds, in explaining the change then due: "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15: 51-53). This cannot be applied to the spirit, without involving the concession of its corruptibility and its mortality, nor without abandoning the claim that it is raised at the hour of death, and deferring its resurrection till "the last trump"—and as "*the last* trump" cannot sound at *each* man's death, even if *any* trump then sounds, this would involve all spirits in mortality till that day. Thus the theory falls to pieces like a rope of sand. Said Isaiah: "Together with my dead *body* shall they arise." Not arise from the power of a *blessing* but from an *enemy's* power. W. S.

CONTRIBUTIONS.

Friends must not look for too many articles from my pen, as my first and chief attention must be bestowed upon the *Bible Banner*; but I shall doubtless find time to contribute something.

Have just returned from the Melvina, Wis., meeting, where many were converted to God—twenty-seven baptized. Brn. P. Hitchcock, C. A. Slocum, L. H. Cook, S. W. Thurber, and J. Brown were present. It was a good meeting, and a help to the cause all through the region around. W. S.

WIVES FOR CAIN.

Although not a word is said in the Scriptures about Cain's going to Nod to find a wife, nor about his marrying one after he got there, yet many have quite an anxiety lest there were not women enough in the world at that time to supply him domestic companionship. The following epitaph found upon an English tombstone may help the unbelief of such:

Died, May 10th, 1794,

Thomas Shulton, Aged 97 years.

Who had of children,

By his first wife	28
By his second wife	17—
Was own father to	45
Grandfather to	86
Great Grandfather to	97
Great Great Grandfather to	23
Total of posterity at death	251

If Adam was as fruitful as this man—and we have no reason to doubt it—in three hundred years his posterity would number about twenty-seven million. We think Cain must have had a pretty good opportunity for selection.

H. F. C.

FAIRFIELD.

The work of God still goes on in Fairfield, Cal., where our tent was first pitched. The tent has now stood eight weeks in that place, believing it better to stay and finish a work than to begin it and then leave it. The result is that we now have a church there of more than fifty members, and a chapel about to be erected. The Lord has blessed Sr. Clark's labors abundantly.

H. F. C.

SAD.

During our tent meetings in Fairfield, the beautiful, sweet babe of Bro. and Sr. Clark, formerly of Kansas, was seized with congestion of the lungs, and early on the morning of the fourth of July died. Every body loved little Mattie Grace, and her death threw a gloom over all. Her burial service under the tent July 5th, was the most tearful service I ever attended. The Lord helped us to speak words of comfort, and Brother and Sister Clark who left all to

preach Jesus on this coast, have the deepest sympathy of the entire community. The grace of God enables them both to say, "It is well."

H. F. C.

Church News.

THE Editor expects to preach in Rutland, Illinois, on the Sabbath of July 29.

ELD. GEO. W. WRIGHT reports further successful labor near Port Sanilac, Michigan. See his letter on another page.

ELD. W. A. SHAW writes us that he and wife are laboring in De Kalb, Illinois, and vicinity, and the Lord is prospering them abundantly.

LET the brethren of Illinois remember the campmeeting at Earl, on the C. B. and Q. R. R., to commence Aug. 25, and make every calculation to attend it.

BRO. M. CHANDLER writes that the Iowa State Campmeeting is changed in date so as to commence on August 24. It is to be at Ladora, on the Rock Island and Pacific R. R. Note the change, brethren, and let there be a full attendance.

AFTER a pastorate of over seven years, with the church at Nevada, Ohio, Eld. E. McCulloch closed his labors with that church on Sunday, July 29th. Bro. McCulloch is pastor of the church at Sparta, Ohio, and preaching for them half the time. Any church desiring his labors the other half of the time, can correspond with him at Nevada, Ohio, until further notice.

ELD. C. W. RUSSELL, of Chicago, is now out in the field preaching the gospel. He wishes us to say that if any church wishes him to hold a two or three weeks' meeting, more or less, among them, he will visit such if they will write him at this office. He expects a support from his labors. He would like to go out on the Rock Island R. R. into Iowa. We regard Bro. Russell as a true and faithful worker.

THE Editor spent the Sabbath of July 15th in St. Joseph, Mich. We were invited there to speak to the Y. M. C. A., at an open air meeting, which we did by mentioning the fulfillment of prophecy as a proof of the Messiahship of Jesus. We also preached by request in the Congregational church in the morning. Subject: "The Works of God" (John 6: 28, 29). The testimony of many brethren was that the services of the day were very profitable.

Reports.

Good News Along the Lines—Report of a late Engagement—Victory on Zion's Side!

Our late Camp-meeting at Melvina, Monroe county, Wis., was a grand success, so far as we are able to judge. The outlook at the beginning seemed very forbidding. The brethren in the vicinity seemed to have little faith that anything would be accomplished, although they greatly desired it. But soon the veterans and new recruits began to come in to combine their strength for a raid on the enemy's camp. The prayer of faith mingled with strong crying and tears, together with earnest exhortations, brought the enemy to lift the white flag of surrender, and submit to become "prisoners of hope," and servants of the Lord Jesus Christ. Glory to God.

Husbands and wives were seen to kneel together at the altar of prayer. Parents and children began the work of grace together. Neighbors settled up an old grudge by asking and receiving pardon. Twenty-seven souls were buried beside their risen Lord in the liquid tomb, and rose with triumphant shouts upon their lips. It was good to be there. The halo of light beaming from their countenances sent a thrill of joy through the hearts of the assembled saints, and shouts of glory were heard upon the Sabbath air.

Everything was perfectly harmonious from first to last save a few unintelligible chatterings from certain Judaizing "visionists," who, when the sons of God come together to worship, generally come also. But one blast of genuine Christian experience, and a short story of the love of God in the heart, will usually dissipate these haters of grace and advocates of law.

The following brethren were present and rendered efficient aid: Wm. Sheldon, S. W. Thurber, Jobe Brown, C. A. Slocum, S. H. Cook, besides a large force of private soldiery from different parts of the district. Bless God, we have a grand army of loyal men in this part of Wisconsin, who are not afraid to fight, afraid to die, nor afraid to live to the glory of God.

Monday morning, the ninth of July, we took the parting hand to meet soon, if not before, in the camp of the saints and beloved city. Monday evening the writer was requested to remain and assist Bro. C. A. Slocum to set in order a church of Christ, to unite them upon a Scriptural basis. Our next Camp-meeting will probably be held at West Salem, sometime in September.

PHILO HITCHCOCK, *District Evangelist.*

Correspondence.

From Wm. Main, Minonk, Ill.

A few thoughts to those that have never attended camp-meeting: Dear brothers and sisters, can there be anything that would give you more enjoyment than to meet with those of the same faith, and spend one week in prayer, praise, exhortation, and hear the gospel preached, and see each others' faces, and talk of the goodness of God? I think not. Dear brothers and sisters, do not let the cares of this life cheat you out of a blessing. Come to camp at Earlville, Aug. 25. Those that will be there will be disappointed if you are not there. Come, let us have a good time together once more before Jesus comes. I know that if you come to work for God you will have a blessing. I do hope those in the west of the state will meet with us. We hope to see a large gathering, and to see some sinners start with us to the kingdom. Soon the blessed Savior will be here. We want to have our lamps in trim, that we may go in with him and possess the goodly land.

From Eld. J. R. Preston, East Gilead, Mich.

DEAR TIMES:—All your readers doubtless are somewhat alike, and like to hear from each other. In a letter to a friend I exhorted him to furnish articles, letters, notices, reports, or, in fact anything from Michigan to show that we have not lost our interest in our paper. After going to the field to work, this thought came forcibly to my mind—that exhortations are best enforced by example. Well, thought I, I'll try and do my best at least.

Our local interests in Branch county may not be as flattering in appearance as at times in the past. But a few are still waiting for the Lord; yes, really waiting for Jesus. All such are patient workers, humble and devout, and are the salt of the earth. At Maple Grove, since I wrote last, I have baptized five, and witnessed the work of the Lord as it progresses among the believers, trying, proving, and confirming the faithful.

I have received some letters that were quite cheering. One from Bro. C. D. Berry, reporting a good meeting at Victor, and telling of a purpose to live and be faithful till Jesus comes. Bro. Babcock also writes a stirring letter, and feels a new interest for the cause in Michigan.

I hope that the names of Michigan brethren will not be so scarce in our paper as to leave the impression that we are either dead or backslidden from God. Why, brethren! here is my experience. When I take up my paper and see the names of Bro. Sheldon, the McCullocks, Calkins, Spencer, Hitchcock, Field and others, in whom I have unwavering confidence, it helps me wonderfully in my purpose to see the kingdom of God. Let us see in addition to these names those of Bower, Berry, Babcock, Wright, Scott, Crandall, Weaver, and a host of others from Michigan. Our sisters too, M. E. Orr, E. A. Lake, and all the rest that used to cheer us with good words; let us hear from you again as of old, and let us cheer each other as we go to Paradise.

Our Father in heaven is still the same loving parent he used to be, and will again bless us all if we renew our covenant and try by every means to cheer each other. Don't let us borrow any more trouble. The devil is anxious to lend, but don't borrow. Satan will want us to sacrifice our friends, and the cause we love, and all that is sacred to pay the debt. But let us look heavenward till the cloud of mercy breaks in the everlasting benediction of our returning King.

From C. S. Day, Marshland, Oregon.

BRO. BURR:—Thanks be to God that I have a blessed privilege to write a short letter to the dear brethren and sisters. I will say I left my home in Kansas the 14th day of April, bound for Marshland, Oregon. We landed here the 14th of May. We had quite a pleasant trip the most of the time, but came through some dangerous scenes. One in particular was that the train of cars we were on ran over three cattle and broke five cars all to pieces, and tore the track all up under them, but nobody hurt. I will say I found quite a rough and mountainous country here, yet quite a healthy country; but I would not advise any one that loves a home in the east to come over here to better themselves. Well, in regard to church affairs, it is quite dull out here. There is a little M. E. organization here, but few members. I will say I attended a Methodist meeting just after I landed here. I did not hear much gospel. I met with a minister there that preaches the thousand years literal reign of Christ at Jerusalem. We had quite a talk on the Bible doctrines.

I don't know when I ever will hear any of the brethren preach, as I have to work very hard, and get no time to leave and go out in the world to meeting. I am working in the garden and in the woods logging. I do as much preaching in the woods with the wild boys as I do anywhere else. I wish there was some good brother here to join in and hold a protracted meeting here. I think the interest would be good. O, how I love to read God's Word and study about our Lord's return. I notice in my last week's paper of a dear afflicted sister that is so racked with pain. God bless her that she may rest a little while. O, how good it would be if the Lord would come and relieve all that are sick and racked with diseases and pain. Cheer up, dear sister. Surely in a few more months or years at least we will be where peace and joy and happiness reigns. Oh, how sweet are the tidings that greet the pilgrim's ear, that the Savior is coming our pains to relieve. I wish that more of the brethren would write from Kansas, so we could know how they are getting along.

From Eld. G. W. Wright, Lexington, Mich.

BRO. BURR:—The revival, near Port Sanilac, continues with unabated interest. I baptized three on the 11th inst., and four the 15th inst., sixteen in all, and received into the church thirteen. Sunday evening: The whole community is deeply stirred. It is believed that twenty have been hopefully converted, and many are under

Union Mills ch.

Feb. 18 – 1877. every 2 weeks
Frank Burr

F. Burr probably served the W. Mills church every 2 wks during 1877 + 1878

F. Burr accepts, for a time ~~accepts~~ the call to preach for A. C. Ch. in Chicago
See Times – p. 370 Mar 20, 1878

Barbour, Paton, Russell going around the country together preaching that Jesus has come already – secretly
See Times – July 18, 1877 item p 89

D. Mathewson was in Stillwell Laporte Co. baptizing in June + July 1877

Frank Burr served as Editor of the A. C. Times for four years for 1874 to 1878.
See A. C. Times of Feb. 27, 1878 p. 474

conviction. One old gentlemen who attended bar on the 4th inst., at the races, within two and a half miles of the place of meeting, and who has drank deeply all his life, is among the converts, to the joy of his devoted wife, who has been praying for him for the past thirty-five years. I return to day, July 17, to renew the conflict.

From D. S. Dickenson, Cascade, Iowa.

To the Brethren and Sisters of Northeast Iowa A. C. Conference:—As the time for our annual meeting at Manchester is drawing on, I would suggest that inasmuch as we have a new hymn-book, now ready for sale at the headquarters of our Publication Societies, that we supply ourselves with it in order that we may have a better understanding of what we will sing out of at our meetings. Our old books (Jubilee Harps), many of them have been worn out and left at home, and we have substituted that with newer hymns from Gospel Hymns, and others, such as Winnowed Hymns, etc., some with one kind and some with others, so that we have no uniformity in it. Now I see by advertisement in *Crisis* and *Times* that they have our new hymns and tunes published separate in a smaller book for five dollars per dozen. I would suggest that each church supply themselves immediately with the book, so that we may get a little acquainted with it before camp-meeting. Or if any desire me to send for them, drop me a card and when I get a dozen or one-half dozen I will send for them. And besides, I think it would be a good plan to arrange to have them at camp for sale. Let us stir in this matter.

From J. S. Hinds, Wilmington, N. Y.

Bro Burr:—Will you please have a few lines put in what we call your extremely good paper, for us. We have only one son, and he and his wife enlisted into the army of the Lord last winter, but they have not joined any sect, for they claim that God's church has got all the Christians in it. And then another thing, he says he never believed in the eternal torment of the wicked. There are no Second Adventists, that we know of, within forty miles of us; and we have not heard one preach for nearly three years. But thanks to our Heavenly Father, we have the A. C. Times, *Crisis*, and *Christian*, and we thank our kind brethren that send them without our even paying the postage.

In February, 1865, I happened to get hold of a *World's Crisis*, and it snarled up my doctrine. And I borrowed half a dozen more and the more I read the more I was tangled; and I wrote Miles Grant about it, and told him if he could send me anything, some tracts or some of his papers, to send them without money for I was old and poor. Well, thank the Lord, tracts and papers came; and I thought they were the very essence of the Bible. So you see I was loosened. It is over twelve years that we have had the papers free, as we are very old and poor. I have got a few to send for the Times, and *Crisis*, and *Christian*; but lately it is hard to get any subscribers. I and my wife are old. I was seventy-five last May, and she will be seventy if she lives till the 27th of this month.

Now I want to write a little about the paper. Until the A. C. Times came out in its present form we could not tell which we liked the best; but found no fault with either. But now we must say we like the way it comes a great deal better than we did before; and we think the reading is improved as much as the shape. Now we like those advertisements for our health, etc. It may be Bro. Hunt was never sick. I have not read all of the paper dated June 27, but it seems to me I have never found so much good reading in any one paper before. I want to tell you how it happened about that paper; we expected our granddaughter to bring up our mail on Saturday; so she got the mail, but did not bring it till the next Thursday evening. Well, I am glad it so happened, for they had a good time seeing and reading the papers, and fell tremendously in love with the A. C. Times, and said they never saw so good a paper before. They called on us last Sunday evening, after attending two funerals that day, and had a good deal to say about the paper, and my son had to read two or three pieces that he had read before. They liked the piece about "Molly's Sunday school." Perhaps you will think it strange if he don't send for the paper, but he also, is poor and sickly, and has a large family to look after. He would be glad to get the paper, if some one would be kind enough to send it to him.

Young Folks.

My Mother's Grave.

I love to stay where my mother sleeps,
And gaze on each star as it twinkling peeps
Through the bending willow which lonely weeps
O'er my mother's grave.

I love to kneel on the green turf there
Afar from the scenes of my daily care,
And breathe to my Savior my evening prayer
O'er my mother's grave.

I well remember how oft she led
And knelt me by her, as with God she plead
That I might be his when the turf was spread
O'er my mother's grave.

I love to think how 'neath the ground
She slumbers in death as a captive bound;
But she'll slumber no more when the trump shall sound
O'er my mother's grave.

—*Sel.*

A Curiosity of Numbers.

The multiplication of 987654321 by 45 gives 4444444445. Reversing the order of the digits and multiplying 123456789 by 44 we get a result equally curious—5,555,555,505. If we take 123456789 as the multiplicand, and interchanging the figures of 45, take 34 as the multiplier, we obtain another remarkable product—6,666,666,606. Returning to the multiplicand first used, 987654321, and taking 54 as the multiplier again, we get 53,333,333,334—all threes except the first and last figures, which read together 54, the multiplier. Taking the same multiplicand and using 27, the half of 54, as the multiplier, we get a product of 26,666,666,667—all sixes except the first and last figures, which read together give 27, the multiplier. Next interchanging the figures in the number 27, and using 72 as the multiplier with 987654321 as the multiplicand, we obtain a product of 71,111,111,112—all ones except the first and last figures, which read together give 72 the multiplier.—*Texas Christian.*

Settled Forever.

Some persons are always confessing and re-confessing; repenting and re-repenting; and can never look upon any portion of their religious experience as a settled and accomplished fact.

A writer represents a minister, to whom a deacon told over his tale of perpetual trouble, as saying:

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterwards repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it when I saw how sorry he was."

"And does he still ask forgiveness?"

"No—no! Nothing is said about it. It is all settled forever."

"Now, do you believe that you can be better to your son than God is to you? He pardons like a God."

It is easy for the father to forgive his erring son. And sin once forgiven is settled forever between them. And if the wanderer should come every day asking forgiveness for what was already forgiven, and pleading for mercy when mercy had already been shown, would not the father feel both injured and insulted? When the prodigal son had worn the best raiment, and eaten of the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity and disbelieved his words of loving welcome? What excuse could he have made for thus marring the joyousness of the [illegible] hour in which the father said, "This my [illegible] was dead and is alive again, was lost and is found?" Would it have been fitting in him to have refused a place at the feast because he was unworthy, or to have hidden away in some corner in shame and tears, while his father's heart was glowing with affection for his repentant son?—*Sel.*

The Care of a Watch.

The Waltham Watch Company give the following directions in regard to the care of a watch, which it would be well for all persons to know and observe.

Wind at nights as near the same hour as possible, as you are thus less liable to forget it. Clean your key out often, as it gathers in dust and dirt in the pocket, which, in winding, falls into the watch—in fact this is almost the only way dust or dirt can get in. Hang a watch up at night in preference to laying it down.

No matter how well your watch runs, have it cleaned at least once in two years; not so much to get the dirt out as to get fresh oil in. The very best watch oil will dry up in less than that time, and after that the friction on the delicate parts is wearing your watch out fast. No one would let a steam engine or any other machinery run even a few days without fresh oil, yet many let their watches run night and day without a drop of oil, and all at once they find they are worn out and good for nothing.

Never let a magnet come near a watch; it will ruin it quicker than fire or water. If the steel parts of a watch are once magnetized, its value as a timekeeper is at an end, and no watchmaker can restore it.

To make a watch run fast, move the regulator towards the F, to make it run slow, towards the S. If the watch gains or loses an hour or two a day it is caused by the hair spring being thrown out of place (which is usually caused by some sudden knock or jar); this is most easily remedied, and any one who understands it can push the spring in or out, as the case may be, with the point of a pin; any watchmaker will do it in a moment, and without charge.

Begin Early.

The Bible gives a great deal of prominence to the interests of the young, both by way of precept and example. Paul tells parents to bring up their children in the "nurture and admonition of the Lord;" and as a worthy example we follow we have Hannah bringing her son Samuel to the

temple, and lending him to the Lord as long as he liveth. Solomon has left on record those words of wisdom, "Remember now thy Creator in the days of thy youth;" and happy are those children who have thus thought of God.

There never was a greater mistake than to think money getting, or any business pursuit, is the main object of life. The first thing everybody should seek for is salvation, to become on friendly terms with God, and there is no time of life so well adapted to do this as the time of youth.

Dear young readers, do you love the Lord? Are you trying to serve him? Do not let the days roll on without your seeking his pardoning smile, and giving yourself to his service. Do not put this matter off, but attend to it at once; attend to it now. "For thou art my hope, O Lord God: thou art my trust from my youth." —*Youth's Companion.*

Farm and Home.

Singular Property of Tomato Leaves.

"I planted a peach orchard," writes M Siroy, of the Society of Horticulture, Valparaiso, "and the trees grew well and strongly. They had just begun to bud when they were invaded by the curculio (*pulgon*), which insects were followed, as frequently happens, by ants. Having cut some tomatoes, the idea occurred to me that by placing some of the leaves around the trunks and branches of the peach trees, I might preserve them from the rays of the sun, which were powerful. My surprise was great upon the following day to find the trees free from their enemies, not one of them remaining, except here and there where a curled leaf prevented the tomato from exercising its influence. These leaves I carefully unrolled, placing upon them fresh ones from the tomato vine, with the result of banishing the last insect and enabling the trees to grow with luxuriance. Wishing to carry still further my experiment, I steeped in water some fresh leaves from the tomato, and sprinkled with this infusion other plants, roses and oranges. In two days these were also free from the innumerable insects which covered them, and I felt sure that, had I used the same means with my melon patch, I should have met with the same results. I therefore deem it a duty I owe to the Society of Horticulture to make known this singular and useful property of the tomato leaves, which I discovered by the merest accident."

Summer Vermin.

Fowls are subject to the attacks of two kinds of vermin, which in summer are worse than at any other season. The more common is a louse; the other is a mite, which has the appearance of a minute spider. The louse lives on the bodies and feathers of the fowls, while the mite conceals itself in the cracks and crevices of the hen-house, coming out at night and preying upon the fowls and then returning to its hiding place. The louse may be got rid of generally by providing the fowls with dry ashes, sand and dust, in which they can bathe themselves. It is a good plan to sift the ashes and dust for this purpose, adding to them some flour of sulphur. Place the mixture where it can be easily used, and the fowls will soon free themselves from vermin. The mite is usually destroyed by applying a good coat of whitewash to the poultry house, but the surest way is to fumigate the house thoroughly. It is necessary to stop all the openings of the house as tight as possible. Take an old pan or iron pot and place some live coals in it; then take tobacco (cigar refuse will answer) and lay on the coals as a top layer, after which put on a sufficient quantity of rolled brimstone, broken up. Have everything in readiness before you begin. Shut the door up tight before you fumigate, and the sulphur fumes will do their work effectually.—*Sel.*

To Make Butter Hard.

An English butter maker of large experience, who is now on a visit to this country for the purpose of looking over our cheese and butter dairies, gives us the following information concerning a method in practice among the best butter makers of England for hardening or rendering butter firm and solid during hot weather. Carbonate of soda and alum are used for the purpose, made into a powder. For twenty pounds of butter, one teaspoonful of carbonate of soda and one teaspoonful of powdered alum are mingled together at the time of churning and put into the cream. The effect of this powder is to make the butter come firm and solid, and to give it a clean, sweet flavor. It does not enter into the butter, but its action is upon the cream, and it passes off with the buttermilk. The ingredients of the powder should not be mingled together until required to be used, or at the time the cream is in the churn ready for churning.

Driving Oxen.

He would then whack them over the head, gee them off, get started again, and the very next time he came along there with another load of stone would go through the same motions, run against the same stump, address the oxen in the same disrespectful language, rap them on the head again and go on. It is a great pity that such men are ever allowed to use a team at all. I heard a neighbor once say, I can work my oxen all day, and not tire them as much as the boys will in an hour; which was no doubt true, for I have seen him work them all day and not strike them once, or speak to them louder than I now do to you. His boys were very good boys, and no worse than nearly all the others in the same neighborhood, but they lacked good judgment and experience.—*Vermont Farmer.*

Preserving Eggs.

A writer in the *English Mechanic* says: "In the year 1871-72, I preserved eggs so perfectly that, after a lapse of six months, they were mistaken when brought to the table for fresh-laid eggs, and I believe they would have kept equally as good for twelve months. My mode of preservation was to varnish the eggs as soon after they were laid as possible with a thin copal varnish, taking care that the whole of the shell was covered with the varnish. I subsequently found that by painting the eggs with fresh albumen, beaten up with a little salt, they were preserved equally well, and for as long a period. After varnishing or painting with albumen, I lay the egg upon rough blotting-paper, as I found that, when allowed to rest till dry upon a plate or on the table, the albumen stuck so fast to the table or plate as to take away a chip out of the shell. This is entirely obviated by the use of the blotting-paper. I pack the eggs in boxes of dry bran."

For fruit trees or large plants, boil one tablespoonful of borax in one pint of water, and, while warm, paint the stems of fruit trees or plants. This will destroy the green fungi, and prevent insect life from forming in the bark; it will also make the trees healthy.

The editor of a Texas paper states that he was presented with a cabbage that measured three feet and four inches across the top, and a beet that was sixteen inches in length.

Make no haste to get rich if you would prosper.

Health.

The Effect of Tobacco on the Human System.

In the fourth annual report of the Michigan State Board of health, Dr. Scott relates something new in the influence of tobacco on the human system, as follows: "There has come under my notice for several years, but more particularly during the last two years, a kind of rheumatic condition of the walls of the chest. The patient complains of a dull, heavy pain in the chest walls. The disease in a large majority of cases is confined to the left side. The pain is circumscribed and limited to a space of not more than two inches in diameter, just below and a little to the left of the left nipple. At times the pain is very severe and always constant day and night, when the patient is awake. I have investigated the disease to some extent, and find it to be more common among tobacco users, especially those who use the weed to excess. Patients suffering from this complaint invariably come to their physician with the belief that they have heart trouble. I have not found signs of organic lesion in any of the cases that I have examined, but there does exist in some of them what might be called 'irritable heart.' I am convinced that the greater number of the cases are the result of intemperance, either in the use of tobacco or other stimulants, for the reason that when the patient abstained from the use of tobacco for 13 months, the pain entirely ceased; but at the end of this period the gentleman re-commenced the use of tobacco, and after three weeks' use the old pain returned with all its severity. I am certain that quite a number in this vicinity are receiving treatment for heart disease, when if they would reform in tobacco using they would speedily recover."—*Sel.*

Weak Eyes.

A very simple remedy for weak or sore eyes, is recommended by a writer in the *Tribune* who says: "Get a five cent cake of elder flowers at the druggist's, and steep in one gill of soft water; it must be steeped in bright tin or earthenware; strain nicely, and then add three drops of laudanum; bottle it tight and keep in a cool place; then use it as a wash, letting some of it get in the eyes; follow this, and relief is certain. If the eyes are painful, or much sore, make small soft compresses wet in the mixture, and bind over the eyes at night. I can warrant the above as harmless and sure, having tried it in a number of cases where other skill and remedies had utterly failed. If the eyes are badly inflamed, use it very freely, and a tea made of elder flowers and drank would help cleanse the blood. Pure rock salt and water will strengthen your weak eyes if you bathe them daily in it. I would earnestly advise you to avoid mixtures or washes containing minerals or other poisons.

Don't Run After a Meal.

We do not mean that a man should not exercise due haste in pursuit of a meal, but he should be calm after he has caught it. A gentleman and his son the other morning were a little late for their customary town train on the South Western, and had "to make a run for it." They were successful in their attempt, and caught the train. But the younger gentleman gasped for breath, made a few motions with his hand, and would have fallen if he had not been caught. Before the train arrived at the next station he was dead. The verdict of the coroner's jury, following the opinion of the medical witness, was to the effect: "That death arose from syncope of the heart, brought on by running, after a hearty meal." Such was the end of a gentleman only 30 years of age.—*Sel.*

General News.

The blackberry industry in Georgia, North Carolina and other southern states is about to open. The little town of Salem, North Carolina, containing only about 2,000 inhabitants, has shipped during three years over 3,000,000 pounds of blackberries, for which nearly half a million dollars was received.

A farm laborer near Seilhac, in France, while ploughing somewhat deeper than usual, found his plough arrested by what he thought a stump. It proved to be an ox-hide filled with gold pieces of the reign of Francis I, worth $60,000 for their weight alone, without reckoning their special value as rare coins.

Thirty-one miles from Colorado Springs, starting out by the Grand Ute Pass Road, is to be found one of the greatest curiosities of the continent—a grove of mammoth trees in stone, the remains of some extinct forest of primeval times. These trees lie just on the edge of the South Park, and are accessible by good roads. The group first discovered and best known is a natural grove of immense trees, from 15 to 17 feet in diameter and 40 to 50 feet or over in circumference.

A terrible tornado destroyed the village of Pensaukee, Wisconsin, on Saturday evening, July 7. This village was in Oconto County, on the shore of Green Bay, and contained a large saw-mill, grist mill, planing-mill and machine shops. A tornado struck the place about a quarter of 7 o'clock Saturday night, destroying all these, together with most of the dwellings of the place and a large amount of valuable lumber. Six lives were lost, and a large number more or less seriously wounded. Fortunately, the mills had all shut down about an hour before, and the large number of employes had gone to their homes, thus escaping what would otherwise have been certain death.

The oldest pieces of iron (wrought iron) now known are probably the sickle-blade found by Belzoni under the base of a sphinx in Karnac, near Thebes; the blade found by Colonel Vyse, imbedded in the masonry of the Great Pyramid; the portion of a cross-cut saw exhumed at Nimrod by Mr. Layard—all of which are now in the British museum. A wrought bar of damascus steel was presented by King Porus to Alexander the Great; and the razor-steel of China for many centuries has surpassed all European steel in temper and durability of edge. The Hindoos appear to have made wrought iron directly from the ore, without passing it through the furnace, from time immemorial, and elaborately wrought masses of iron are still found in India which date from the early centuries of the Christian era.

The Bonapartists have evidently made up their minds to avail themselves to the utmost of the state of uncertainty at present prevailing in France in consequence of MacMahon's *coup d'etat*. Forming, as they do, a portion of the coalition from which the De Broglie Cabinet has been chosen, they have every facility for an active and energetic propaganda. With a view to adopt a uniform policy between the various cliques and coteries into which the party is divided, it has been decided to bring the party chiefs together for a conference with the Ex Empress and her son. A Paris despatch says M. Rouher and the other leading Bonapartists have gone to Chiselhurst for a grand council. The say *Temps* that the Council of Ministers has determined upon its selection of official candidates for all the constituencies except twenty five. This is a return to the pernicious system which prevailed under the Empire, and, as a matter of course, the same means will be used to influence the elections in favor of these official candidates. It is reported that a manifesto of the Count de Chambord will appear shortly.

The French Ultramontanes apparently have no other idea of their mission than that it is to embroil France into a bloody and desparate war with Italy to give what they call liberty to the Pope. A late dispatch from Rome says: The French clericals are importuning the Pope to transfer his abode from Rome to France, and it is even said that in thus importuning him they have the support of influential political persons. There was a talk of his taking this step some weeks back, and, after the Lyonese pilgrims came, the request is believed to have been renewed with greater urgency than ever. The Pope, however, has been steadily dissuaded by his physicians from leaving the Roman climate. There was a moment, it is alleged, when he seemed inclined to comply with this request, and then he said to the Lyonese pilgrims: "If I come to Lyons you will receive me as your ancesters received Innocent IV." Within these few days the Catholic clubs of Marseilles and Lyons are reported to have again entreated him to come to France for the good of the country and the restoration of the monarchy; and at the Vatican it is believed he may yet be prevailed upon.

The dangers which threatened the English obelisk have all passed away. Mr Dimitri, the owner of the land on which the big stone lies prostrate, up to two days ago threatened to raise all kinds of obstacles to its departure. He put a palisade round the ground, and refused to allow anything to be done until he had received a heavy indemnity for the removal, a proceeding somewhat inconsistent with his long standing claim for damages on account of its non-removal. A fortnight ago a gentleman arrived from England to arrange for the shipment of the obelisk, and he was unpleasantly surprised when he found how Mr. Dimitri stopped the way. However, notwithstanding this display of hostilities, Mr. Dimitri has after all proved a friend, and not an enemy. After several interviews with the obelisk party, he handsomely withdrew all opposition on condition that he should be considered the donor of the monument. This condition was gladly accepted, a deed of gift was drawn up, and the English nation may now feel quite sure of its property, as both the Khedive, owner of the country and all hidden treasure, and Mr. Dimitri, owner of the land where the treasure lies, have each in the most formal manner abandoned all their rights in favor of England. It now only remains for Messrs. Dixon to send out their floating steambox and pack up their obelisk and carry it over the smiling summer seas to its new home on the banks of the Thames.

The railroad strike in West Virginia, Maryland, and Pennsylvania has assumed alarming proportions. The local authorities being unable to quell the riotous demonstrations, troops were ordered out by command of the State authorities. As a regiment was passing through the streets of Baltimore they were assaulted by the mob, when they fired into the crowd, killing and wounding quite a number. The Governor issued a proclamation calling upon the rioters to disperse, and upon all orderly citizens to assist in maintaining order. At Pittsburg, Pa., all trains are stopped, at least 1,500 cars of freight being detained there. Trains of cattle are unloaded at the Stock Yards, and perishable freight is unloaded and sold on the spot. Governor Hartranft has ordered troops to enforce order, and also issued a proclamation admonishing all persons not to engage or aid in any unlawful or riotous proceedings, or the military will be used to enforce order. This has been printed and distributed among the strikers and posted along the road. Troops have also been called out by the Governor of Ohio to go to different points in that State. The strike has also extended to the Erie railroad. On the arrival of trains at Harnellsville, the men quit. No trains go through from Buffalo. The 54th Regiment has been ordered to Harnellsville, and the 74th to be ready under arms to move at a moment's notice.

War News.

Prince Gortschakoff is said to be preparing a note regarding the position of Egypt, in which he will intimate that the Russian Government cannot permit extra reinforcements to be sent to Alexandria or Constantinople, and that it may become necessary for the Czar to proceed against Egypt actively.....The Russian advance-guard traversed Helon Pass through the Balkan Mountains. The force of which the attacking party forms part has occupied the Yunda Valley.....It is said Mr. Layard is negotiating with the Porte for permission for the British fleet to enter the Dardanelles in certain contingencies. .....The Khedive is sending more troops to Constantinople. Egyptian steamers are now embarking horses, troops, guns, and ammunition. An additional contingent of 3,000 troops has sailed for Constantinople.....The two monitors captured from the Turks will probably be made ready for action without much delay.....The Turkish prisoners who were transported to the Roumanian side of the Danube are all regulars, the Bashi-Bazouks and Circassians having left some time ago..... Eighteen thousand bombs have been fired at Kars. The expense is 1,500,000 rubles. .....The Abchasians, Circassians, and Leschians are in full rebellion, and have killed many thousand Russians. Only the middle part of the mountains, with an important road from Vlade Kavkaz to Tiflis, is still faithful and to be relied upon..... At Constantinople the Softas have demanded that the standard of the Prophet be raised for a holy war, but the Porte has decided to postpone this extreme step till the Russians are nearer Adrianople .....The capture of Nikopolis with 6,000 Turks, forty pieces of artillery, and two monitors is the most important success of the Russians thus far, and may be attributed more than anything to the new tactics of quick marches adopted since the Asiatic reverses. The bombardment opened on Sunday morning at 4 o'clock at Turna Magurelli, while at the same time two divisions of infantry and one of cavalry, belonging to the Ninth Corps, appeared in the rear of the Turkish camp. The Turks fought courageously, but were beaten back at the point of the bayonet. The loss on both sides was tremendous. Whole ranks of Russians were mowed down by the terrible musketry, but others clambered over their dead bodies, and frantically sought revenge. From the opposite shore the Roumanian batteries were blazing away with great effect. The battle continued all day long. At midnight, Achmed Pasha capitulated. Achmed and Hassan Pasha were taken prisoners with 6,500 men and two monitors, who had been lying off Nikopolis. Nikopoli's is opposite the mouth of the River Aluta, the boundary between the Roumanian and Russian forces. It is a spot specially suited to the construction of a bridge and the establishment of a permanent communication with the right wing of the invading party, and for forwarding supplies to the western district of Bulgaria. By its possession the Russians are rendered secure against attack from the Turkish army at Widdin.....Intelligence has been received from Adrianople to-day that Raouf Pasha is encamped at Slivno The Russians on the southern side of the Balkans are at Hainkoi. Their numbers are unknown, but they are constantly receiving reinforcements, while Raouf Pasha is compelled, by numerical inferiority, to remain on the offensive until the arrival of Suleiman Pasha, who is expected in three days.....The Cossacks of Baron Krudener are said to have reached Lom Palanka, advancing towards Widdin from the Dobrudscha. The Russains are reported to have marched south of Silistria, which will be blockaded, thereby cutting the quadrilateral in two, and fully protecting the Russian communications on the Danube. After blockading the fortresses of the quadrilateral, 100,000 men are available for crossing the Balkans by the western line of invasion, exclusive of Gen. Zimmerman's army in the eastern section..... A large contingent of the Russian army is marching on the Balkans. News of the crossing of the Balkans has evidently caused great excitement in Constantinople. A telegram from that city says the Turkish newspapers urge the inhabitants to form volunteer corps, as the enemy is at their gates. Work on the fortifications is being carried on with great activity in the Turkish quarter. There is a general impression that foreign Powers will intervene..... A special from Nikopolis says 50,000 Russians are advancing from Nikopolis toward Widdin to besiege the fortress, and prevent the advance of the Turkish troops between Misch and Sophia. The Roumanians at Kolafat are resuming the bombardment of Widdin, and will join in the siege.....The two Pashas who surrendered at Nikopolis are the two who recently permitted 200 pontoons to pass Nikopolis for the building of the Sistova bridge. Bribery is suspected.....A dispatch from Constantinople says all available troops are being dispatched to Adrianople.....Dispatches show that the Russians are endeavoring, with every prospect of success, to obtain possession of Karanlik and Slivno, which would give them the control of the southern debouchment of two of the most important passes of the Central Balkans. Turkish advices place the principal Russian force at Hainski, the southern debouchment of the chain at the Boghaiz and Tchivardiizkar passes.....News of Gen. Gourkha having crossed the passes of the Balkans was received with extreme satisfaction at headquarters, and immediately produced a determination in favor of prompt action on the part of the Rustchuk army. Rustchuk is to be at once invested, and if there is a Turkish army on the River Lom it will have to fight or retreat.....Twenty thousand regulars and twenty thousand volunteers have left Constantinople for Adrianople. .....An Athens correspondent telegraphs that it will be difficult to restrain the Cretans and Thessalians any longer. The prestige of Turkey is completely destroyed by her failure to guard the Danube and the Balkans.....A levy en masse has been ordered in the province of Adrianople. .....The Russians are within three hours' march of Philippopolis.

Deaths.

KRUTE.—In Genoa, DeKalb county, Ill., July 9, 1877, Mrs. C. Krute, aged 72 years.

Sermon by the writer. Text, Eccl 7:2.
E. H. Burlington.

SCHWARTZ.—In Genoa, DeKalb Co., Ill., July 1, 1877, Chas. H. Schwartz, aged 17 months.

Funeral services were held at the A. C. Chapel, Eld. Shaw preaching the discourse, assisted by the writer.
E. H. Burlington.

CLARKE.—Of congestion of the lungs, at the residence of Bro. J. M. Baldwin, July 4, 1877, Mattie Grace, only daughter of Bro. R. F. and Sister M. J. Clarke, formerly of Kansas, aged 7 months and 7 days.

Little Grace was everybody's pet especially at our California Mission Tent, where her beauty and goodness won all hearts. Under the same canvass where God had blessed the labor of the parents to many souls, and where it had contracted the fatal disease, its burial service was held, and the tearful eyes of all told how truly Bro. and Sister Clarke had their sympathy. Gracie sleeps, but not forever.
H. F. C.

Crisis please copy.

LOWE.—In Malta, DeKalb county, Ill., July 5, 1877, Lorenzo D. Lowe, aged 28 years.

The subject of this notice was struck by lightning while in the act of stacking hay. He leaves a wife and two children. The writer baptized him some six years ago. We hope to meet him in tearless land. The funeral services were held in the Wesleyan church in the town of Mayfield, conducted by the writer. Text, Prov. 3:5.

E. H. B.

HEATH.—In Genoa, DeKalb county, Ill., July 7, 1877, Mrs. Hannah Heath, aged 50 years.

Mrs. Heath was a sister of Bro. G Shurtleff; was born in Stanstead, Canada East; was converted under the labors of Eld. Reynolds, and baptized by him; she afterwards, with her father's family, moved to this State, where she was married to Mr. I. Heath, with whom she lived for nearly twenty years. She died very suddenly, leaving a highly respected family and a large circle of relatives and friends to mourn her loss. Funeral services were conducted by the writer. Text, 2 Cor. 1:9.

E. H. BURINGTON.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

ADVENT CHRISTIAN TIMES,
91 South Green Street,
Chicago, Ill.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers

One Emerson's Binder ($1), for 1 new yearly subscriber

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St. Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

TO OUR SUBSCRIBERS.

We cannot *agree* to furnish any back numbers of this paper after this date. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.

AGENT.

BACK NUMBERS.

Back numbers of late issues of the A. C. TIMES can be had for distribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges If ordered by mail we will send them for 75 cts. per hundred Send for some to distribute in new fields.

LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

Thos Fitzsimons
Mexia, Tex.
A
Mrs E D Holmes
Philo Hitchcock
Zerah Palmer
N T Case
J Healy
J M Peet
L W Looney
John Lyle
Flora Randall
John M Stevens
H D Irwin
W F Gardner
Wm B Rogers
Geo Main
Mrs E A J Knight
H Zaremba
L C Kerr
Joseph Crawford
Wm Sheldon 2
I J Showalter
E A Marsh
G W Wright
G A Cole
S Sherman
S H Simons
S B Mabey
D A Dickinson
W Brown
O G Goldrich
C E Preston
S S Scranton & Co
V F Hunt
A Suckert
C W Bennett
Thos Histed
Jas Langley
E S Penwell
R P Eldridge
F A DeWolf
J E Clark 2
J H Bufford & Co
E McCulloch
Wm Leaf
Wm Snyder
Wm Winn
G W Stetson
F Carpenter
C C Mendenhall
P B Ramer
Otis Porter
W H Bishop
Geo W Pierson
Lyman Peck
S A Pettis
M Chandler
A Wakeman
M S Reed
W Jamieson
I E Andrus
Wm Main
C S Day
B R Parks
J R Preston
E Stephens
Wm Chapman
Thos B Connolly
Levi Davis
S S Booth
H Sargent
F Grabbe
R W Wilson
Mrs C Daniels
E F Bailey
David Thorp
J Pennell
Mrs L A Richardson
J S Wimbish 3
D M Sarvis
H Pollard
J Ridley
M E Leorpabel
A Harrod
Hez Davis
S A Roberson
John Carver
Philo Hitchcock
Hiram Willett
N A Hitchcock
W H Connell
Joseph Pine
O D Gibson
Ozias Goodrich
J Ridley
J H Melven

BOOKS AND TRACTS SENT.

G A Hawley
John M Stevens
J A Cargile
W Jamieson
James Crawford
Thomas F Rich
N A Hitchcock
Levi Davis
Herbert Sargent
F Grabbe
A Stuckert
L C Wilcox
L Hersey

ARTICLES RECEIVED.

Thos Fitzsimons
John Lyle
H F Carpenter
C S Day
J E Clark 2
G W Stetson
O D Gibson
C E Preston
J Ridley
R P Eldredge
Philo Hitchcock
Wm Sheldon
J Ridley

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

Camp-meeting.

Person sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH

Campmeeting.—The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old campground in Manchester, Iowa, beginning Sept. 1, and hold over two Sundays. As soon as arrangements can be made further particulars will be given. In behalf of committee.

WM. H. CONNELL.

Campmeeting.—The A. C Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc, can be had by renting or buying. Bring your tent, blankets, bedticks, rubbers, overcoats, wash-bowls, towels, soap, etc, but forget your hobbies Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

Illinios Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec.
L. B. Davis, Treas.
H. G. McCulloch.
A. Armour.
E. H. Burington.
Conference Board.

Notices.

Quarterly Meeting.—The last quarterly meeting (for this Conference year) of the Southern Iowa and Northern Missouri Advent Christian Conference will be held at the chapel with the Carmel church, ten miles southeast of Leon Decatur county, Iowa, commencing Friday evening, July 20, 1877, at four o'clock p. m. We do hope that every church in the Conference will be represented by delegates, and as there are but few ministers in this Conference we earnestly beg every one to be present to work for the salvation of the perishing

JOHN NEWLIN, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM. SHELDON, Sec.

Conference.—Notice is hereby given that there will be a Conference at Hesperia, Mich., of Advent Union Christians, commencing July 27, at 7 p. m. and will hold over Sunday. Some important business to transact relative to the ensuing Campmeeting. All who are coming by rail to White Cloud, or Fremont Center, please write to the subscriber for the purpose of bringing them in and taking them back to the cars. All who come will be provided for. Done by order of the committee.

DANIEL WEAVER, Chairman.

Quarterly Meeting.—A Quarterly Meeting of the A. C. Church of Norwalk, Ohio, will commence at 2 p. m., on Saturday, July 28, and continue over the Sabbath. A general invitation is extended to all lovers of truth. Bro. G. W. Stetson, of Edinboro, Pa., will be with us.

P. ALLING, Clerk.

Two Days' Meeting.—There will be a two days' meeting held, one and a half miles east of Logan, Hocking Co., Ohio, beginning Saturday, July 28, at 2 o'clock p. m., and continuing over the following Sabbath Eld D. T. Call, and Eld. Wesley McBroom will be present to preach the word We most earnestly invite the brethren of southern Ohio to come out to this meeting, as this is a new field, and needs building up.

D. T. CALL.

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full representation, as business of some importance will come before the meeting.

PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.

T. S. THOMASSON.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas Koler, 229 Noble street, Chicago, Ill.

CHAS. KOLER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, JR.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.

P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.

G. W. GREEN, Pastor.

Union Mills, Feb. 18 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks.

L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HUGH.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent

JOHN SCARCE.

Bethlehem, Wayne county, Iowa, once in three weeks.

Chester Schoolhouse once in three weeks.

J. F. ADAIR, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.

MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.

C. W. PITSOR

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks.

PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.

RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

W. W. CATE.

KANSAS

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

NEW YORK.

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Sabbath Thoughts.

H. R. KENDALL.

I wish to ask a few questions for information. In the TIMES of June 13, 1877, appeared an article headed, "Is Sunday a Sabbath?" Does not the writer's admission on the word *Sabbaton*, viz., that in each of the nine citations which you gave, it applies to the whole week, obligate us to keep the *whole* week, as positively as it does to keep one seventh part of that time? Again: if it takes the whole week to make the said *Sabbaton*, how can one seventh part of that time make the *Sabbaton* which you admit includes the whole week? If I were to engage to work seven days for a person would he be satisfied that I had filled my contract by working only the first day of the seven?

Again: is not the *Sabbaton week*, in the nine citations, the one which God commanded the Israelites to observe, in connection with the Passover in Lev. 23? (read the chapter). If so, by what authority would you have us keep it on any other time than at the Passover, which comes once a year only? Or by what authority are we to keep it all; or even one seventh part of it, as a part of the new covenant? Have we any command, or example from Christ, or the apostles? If so, where?

Once more: If the writer's conclusion is correct, with regard to its applying to only one seventh part of the time, how will God's demands be met by keeping one seventh of the time only, in the following citations? 1 Cor. 6: 19; 10: 31; Col. 3: 17; Heb. 4: 11. Does not God demand all our time? Are we not to work all of our time for God? Should we not set apart every day to the service of the Lord? When we believe and put on Christ (Galatians 3: 26, 28; 1 Cor. 6: 15; 15: 27; Eph. 5: 30), and are "led by the Spirit of God" (Rom 8: 14), do we not cease from our own works as he did, and enter into his rest? the rest shadowed forth by the *Sabbaton* in the nine citations above referred to? (Heb. 4; 3, 10.)

Still farther: If *Sabbaton* in the above citations should be translated Sabbath, how can it be translated day, or first day? If *Sabbaton* translated is Sabbath, should not "*Kata mian Sabbaton*," be translated every first Sabbath, instead of every first day? And if so, would it not refer to the first day of unleavened bread in the *Sabbaton* week? as there were two holy convocations, one on the 15th of the month *Abib*, and one on the 21st (Lev. 23: 7-8).

Do not all of these nine citations refer to the week connected with the Passover, and belong to the Mosaic dispensations, McNight's comment notwithstanding? If not, please reconcile the seeming discrepancies.

I would not leave the impression from the above, that I am in sympathy with the seventh day teaching, for I am not, but am with Paul, as in Rom. 13: 8-10: 14: 5-10; Col. 2: 16-23 and Gal. 4: 10. N. B. The *Sabbaton* of Col. 2: 16, is the same as in the nine citations above.

Disco, Mich.

The Dead Crowned.

C. P. DOW.

This was literally done we are told in the case of the ambitious Charlemagne, who gave instructions that when he died he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch! What a mockery! His mausoleum was erected in splendor, after the model of the chapel reared over the sepulchre of our Savior at Jerusalem. In a tomb within this chapel, when dead, he was seated upon a throne. The gospels were laid upon his knees before him; by his side was his celebrated sword—but no power to wield it; upon his pallid brow was placed an imperial crown; while a royal mantle of costly texture covered his lifeless shoulders. Thus Charlemagne held his deathly court for about 180 years, without affecting the destiny of the living or the dead. No eye observed him during all that time but the eye of God. Finally, one of his successors in power resolved to open the dark recesses of his costly tomb, and behold its wealth and splendor (?). Nearly one thousand [illegible] Christ, the emperor Otho broke th[illegible]omb, and there found the skeleton for[illegible] the no[illegible]at Charlemagne, dissolved and dismemoered, in ruins, with its mantle, sword, ornaments, all there; but the bones had fallen disjointed, the frame had sunk down into fragments, and all of kingly glory that remained, was the *ghastly skull* wearing its *crown*. How revolting a pageant is death! But Charlemagne must come forth at the final call, and will stand uncrowned to receive according to his deeds, award from a greater King. Some vainly think all the dead spirits are crowned —but this crown will be a "*crown of life*," to be given at the appearing of Death's conqueror. Paul is now in death's damp, dark, drear prison, but his crown is sure. Oh, to think of the coronation day! What a deliverance! Death's long line of captives—from Adam down, will awake and sing. What rapture, when the long parted meet again. The general tyranny of death broken! Oh, what joy.

Magog, P. Q.

Rally! to the Illinois Campmeeting!

SILAS B. MABEY.

The Illinois Campmeeting begins at Earl, August 25, 1877, and holds over two Sabbaths. Come, every one. Let no excuses keep you at home. Come once more in the name of the Master, and receive his blessing. Brethren and sisters scattered abroad throughout Illinois and adjoining states, we hope to see you all at this meeting. You must need rest and encouragement, so come early. Come prepared to stay during the whole meeting. Do not let Satan cheat you out of a rich feast by making you think you cannot come; but break away. Leave cares of life for a week and you will be amply repaid. Time is fleeting. Life is uncertain. The Kingdom is soon to come. Therefore come and work for the salvation of the perishing. Your help, sympathy, and encouragement, are needed at this meeting. Be sure to come.

Briefs.

It is useless to reason a man out of a thing he was never reasoned into.

Every absurdity has a champion to defend it; for error is always talkative.

Teach the wolf "Paternester" (the Lord's prayer); he still cries "Lamb! lamb!

'Tis true his nature may with faults abound, but who will cavil when his heart is sound?

There is nothing a certain class of men will not forgive, if you accept their views; and nothing they will, if you do not.

There is a stern truth which is stronger than all Spartan lessons—poverty is the master ill of the world.

God's world is a spontaneous world, where tomorrow is not the same as yesterday, but better; and among growing things, anything that does not grow is soon left behind.

Do little helpful things and speak helpful words whenever you can. They are better than pearls or diamonds to strew along the roadside of life. They will yield a far more valuable harvest, as you will find after many days.

The Palace o' the King.

It's a bonnie, bonnie warl' that we're livin' in the noo,
An' sunny is the lan' we often travel throo;
But in vain we look for something to which our hearts can cling,
For its beauty is as nacthing to the Palace o' the King.

We like the gilded simmer, wi' its merry, merry tread,
An' we sigh when hoary winter lays its beauties wi' the dead;
For though bonnie are the snaw flakes, and the down on winter's wing,
It's fine to ken it daurna touch the Palace o' the King.

Then, again, I've juist been thinkin' that when all things here sae bricht,
The sun in a' its grandeur, an' the mune wi' quiverin' licht,
The ocean i' the simmer, or the woodland i' the spring,
What maun it be up yonner i' the Palace o' the King.

It's here we hae oor trials, an' it's here that he prepares
A' his chosen for the raiment which the ransomed sinner wears,
An' it's here that he wad hear us, mid our tribulations sing,
"We'll trust our God wha reigneth i' the Palace o' the King."

Oh, it's honor heaped on honor that his courtiers should be ta'en
Frae the wand'rin' anes he died for, i' this warl' of sin an' pain,
An' it's fu'est love and service that the Christian aye should bring
To the feet o' him wha reigneth i' the Palace o' the King.

An' let us trust him better than we've ever done afore,
For the King will feed his servants frae his ever-bounteous store;
Let us keep a closer grip o' him, for time is on the wing,
An' sune he'll come an' tak' us tae the Palace o' the King.

It's ivr'y halls are bonnie, upon which the rain bows shine,
An' its Eden bow'rs are trellised wi' a never-fadin' Vine;
An' the pearly gates o' heaven do a glorious radiance fling
On the starry floor that shimmers i' the Palace o' the King.

Nae nicht shall be in heaven, and nae desolatin' sea,
An' nae tyrant hoofs shall trample i' the city o' the free;
There's an everlastin' daylicht, an' a never-fadin' spring,
Where the Lamb is a' the glory, i' the Palace o' the King.

The angels noo await us ower yonner at his gate;
Then let us a' be ready, for ye ken it's gettin' late:
Let our Lamps be brichtly burnin'; let us raise oor voice an' sing,
Sune we'll meet to pairt nae mair, i' the Palace o' the King!

—*Wm. Mitchell.*

Scripture Testimony on the Second Coming of Jesus.

I.

The following are a few of the cheering testimonies that Jesus left on record of his second coming. While everything is in such confusion in these last days, it cheers our hearts to know that we have something permanent to build our hopes upon; that a strong tower is built for our defense where we may take refuge from the coming storm, and hide ourselves until the indignation be overpast. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2: 3). "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the DESIRE of all nations shall come" (Hag. 2: 6, 7).

"Let not your heart be troubled: ye believe in God, beleive also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto myself;* that where I am there ye may be also" (John 14: 1-3).

"Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven" (Matt. 6: 9, 10).

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be *the sign of thy coming*, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you.... For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.... And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come... For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Matt. 24: 3, 4, 7, 14, 27).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25: 31-36).

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they see the Son of man *coming in the clouds of heaven*, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 29-35).

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24: 37-39).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven" (Acts 1: 9-11).

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them,....and they shall not escape. But ye, brethren, are not in darkness, that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 1-6).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (2 Pet. 3: 10-14).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [Gr. *precede*] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 13-18).

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1: 7-10).

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1: 7, 8).

"For ye have need of patience; that after ye have done the will of God, ye might receive the promise For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10: 36, 37).

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4: 5).

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2: 28).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

Chicago, Ill.

No man can safely go abroad that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern, that would not cheerful y become subject; no man can safely command, that has not truly learned to obey; no man can safely rejoice, but he that has the testimony of a good conscience.—*Thomas-a-Kempis.*

Works of love are more acceptable than lofty contemplation. Art thou engaged in devoutest prayer, and God wills that thou go out and carry broth to a sick brother? thou shouldst do it with joy.—*Tauler.*

The Last Phase of Anti-Adventism.

MRS. A. O. SEFTON.

It was recently my privilege (?) to hear a prophetic lecture on the sounding of the third, fourth and fifth angels, found in the eighth and ninth chapters of Revelation. The speaker prefaced his lecture with the remark that the idea had very largely obtained, that the prophetic portions of the Scriptures could not be understood; especially was this true in regard to the book of Revelation. Attention was called to this passage at the very threshold of this book: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." He also spoke of the second coming of Christ, and stated the reason people had so little confidence in the prophecies in relation to this subject was, that there had been so many times set, all of which had failed.

I will endeavor to give as brief a synopsis as possible of this discourse. The symbolic star which fell from heaven was Mohammed. A star never symbolized a people or a government, but an individual. Proof: the seven stars are the angels of the seven churches (Rev. 1: 20).

At the sounding of the fourth angel the Papal power was brought to view. The third part of the day which was darkened, and the third part of the night, so that the third part of the sun, moon, and stars were darkened, was the time of the Papal supremacy, which represented a third part of the gospel day, or 1260 years. To find how long the gospel day would be, multiply 1260 years by three, which would give 3,780, the year in which Christ would return to our earth. Looking around on the large congregation he said, "You need not be *afraid* that Christ will come *this* year or *next*, for there will be 803 years to the Millennium (making a mistake here of 100 years according to his own computation); then Christ is to reign spiritually a thousand years, after which he will return, and the earth will be destroyed. In summing up the time in which the Mohammedan power was to slay the third part of men, a mistake was made of five years, as 396 years and 15 days was given as the time covering this period.

He stated that the Turco-Russian war would eventuate in the downfall of the former. It might be delayed, but would surely take place. Proof: "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." In referring to this passage afterward, he quoted it in this way: "I will overturn, overturn, overturn it; and it shall be no more; and I will give it him whose right it is." Christ was not to reign on the earth personally during the thousand years, any more than Queen Victoria was in person in Canada. Oh! how sad was my heart, as I thought that by such preaching the church and congregation were being lulled into security. How different the language of Paul to the Thessalonian brethren. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Have those truths which were a comfort to the people of God in Paul's day, become a source of terror to the church to-day? Has the church, the bride of Christ, become as well satisfied with the absence of her Lord that she is pleased to have him remain away—nay, that the thought of his coming fills her with fear? Surely there is a wrong somewhere. Thank God, poor, suffering, weary ones, weary of the toils and cares and sufferings of earth; longing to be free from sin, longing to see your great believer, longing to be made like him, to share his glory, and enjoy forever his presence—there lies between you and the realization of your hopes, no long, weary stretch of ages. The little history which remains to this world of sin is fast being filled up. Redemption day will soon dawn. Let us thank God and take courage.

Harrison, Ohio.

The Holy Spirit's Office.

JOHN LYLE.

"Jesus said: If thou knewest the gift of God, thou wouldst have asked of him, and he would have given thee living water:"

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

"He that believeth on me, as the Scripture hath said, out of him (Diaglott) shall flow rivers of living water."

"But this (water figure) spake he of the Spirit, which they that believe on him (in all ages) should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified" (John 4: 10-14; 7: 38, 39).

The above verses forbid any teacher of Scripture truth to confine the promise of the Spirit to apostles or to the apostolic age.

Apostles and their miraculous endowments have passed away, having laid the foundation; but the same Spirit that moved them is with men to-day as a convincer of sinners, the light and comforter of Christ's followers. "And when he is come, he will reprove the world of sin, of righteousness, and of judgment." "He shall glorify me; for he shall receive of mine and shall show it unto you" (John 16: 7-15).

Unless it can be shown that the Holy Spirit is a useless element in the salvation of men, no man having intelligence sufficient to understand the simple gospel statement will ever enter the everlasting kingdom who is not a partaker, by personal experience, of the promise of Acts 2: 39: "For the promise is unto you, and to your children, and to all that are afar off (through all times and places), even as many as the Lord our God shall call."

It was the consciousness of this Holy Presence that filled the Galatians with the peace of God, and sealed them heirs of his kingdom (Gal 4: 5, 6); and it was the departure of this grieved Comforter that left them under the curse of the law, and distressed the apostle till they were rescued from the deadly path of cold profession and formality into which they had strayed. "My little children, of whom I travail in birth again, until Christ be formed in you. But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4: 19-29).

"But the fruit of the Spirit is love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If we live in the Spirit, let us also walk in the Spirit" (Gal 5: 22). How can those fruits be borne by a professor of Christianity independent of the indwelling source of them, who teaches that all the Spirit we may have is the literal Scriptures made clear to the intellect?

These are plain Scriptural truths. They do not affect the discussion on the Trinity one way or another. Christians may have different views on that subject, but there is only one true view of the indwelling witness (Rom. 8: 9).

How sensitive the devil is on this Bible doctrine. "He catches away" (Matt. 13: 19) this precious truth from the understandings of careless professors. Blind guides, deceived themselves, aid the enemy by substituting their own carnal notions, and thus prevent souls from arousing and becoming alarmed at their destitution. Who is there among the thousands of religious professors of our day that know their heavenly citizenship predicated by the inborn experience of Rom. 8: 14? "For as many as are led by the Spirit of God, they are the sons of God."

Awakened sinners possess the Spirit as a convincer. Its illumination fills them with uneasiness till they find Jesus, to whom it leads; then it changes its relation and becomes a witness of pardon and a comfortor (Isa. 12: 1; Rom. 5: 5).

When Christ's people grieve the Holy Spirit it bears witness to their departure from the living God. A sense of shame and fear trouble the mind till they repent and return to the Lord (Isa. 63: 10.) "Cast me not away from thy presence; take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit" (Psa. 51: 12, 13).

If the light and admonition of the Spirit are persistently rejected to a point, known only to the Searcher of hearts (Rev. 2: 23), it leaves the soul to a state of indifference and spiritual death, having no hope, a subject of fiery indignation which shall devour the adversaries (Heb. 10: 27). O, awful thought!

How precious are these words that fell from Jesus' lips. They are for us who will receive them: "If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." Brother, sister, professor, don't live in darkness on this subject. Go and wait at Jesus' feet. Keep there till he reveal himself in you. "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

"Come in, come in, thou heavenly guest,
Nor hence again remove;
But sup with me and let the feast
Be everlasting love."

If our minds were constantly impressed with these truths, what searching, what prayer, what watchfulness, and what a holy revival would be witnessed among us. We talk and write much about the "present truth," and this is well; but the great want among us is an individual knowledge of the indwelling Comforter. This is the pillar and cloud of Christian pilgrimage. O Lord, revive thy work.

Newark, N. J.

Paul's Encouragement to Christian Women in the Church.

MARY. A. TIBBETS.

Notwithstanding the Scriptures of divine truth plainly teach the duty of all God's dear children, both male and female, there still seems to be some doubts in the minds of many well meaning brethren as to the propriety of the sisters taking any active part in the social or public worship of the church. And the position that Christian women ought to occupy in the church, has long been the subject of much controversy, and all, we think, because the disputants did not begin at the right point of investigation.

I have given my humble thoughts before upon this subject, but as it is the desire of some to hear them again, will repeat, that since I have become an Adventist, and learned that the blessed Bible does not contradict itself, but harmonizes in all its parts like a beautiful chain without a missing link, have been enabled to understand many things that seemed dark and mysterious before, but are now made perfectly plain by the light of inspiration, showing where they belonged and to whom they were addressed. And thus it is with this (to some) intricate question, whether women shall speak or teach in the church, the glorious truths she has learned from the sacred page; or whether she must remain silent with "the word, like a fire, shut up in her bones."

If those who think the apostle does not permit women to speak in the church, would begin at the 11th chapter of 1 Corinthians and trace him on to the 14th, they would better understand his teaching upon all the errors he was trying to correct among that people. He first begins to talk about "the ordinances," that he wished them kept as he "delivered them," and before he closes the chapter, shows the order of them.

Next he takes up the subject and manner of prophesying and praying in the church; "That men should be uncovered," and that women doing the same work, "praying or prophesying" should have her head covered or wear her hair for that purpose (see verse 15). Now, as prophesying or teaching implies a public work, and Paul told them how to do it, would it be likely to displease him to have them take his counsel? or did he teach them one thing and mean another? We think not. In the 12th chapter he talks about the various gifts bestowed upon the church to "profit withal;" such as the spirit of wisdom, knowledge, faith, the gift of healing, working miracles, prophecy, divers kinds of tongues, etc.; all the result of "the self same spirit dividing to every man severally as he will."

The 13th chapter teaches the law of charity or love, without which all gifts and graces are nothing; and if this blessed chapter were more fully studied, all other duties would be more easily performed. And now, as we must be brief, we have come to the 14th chapter where the apostle sums up all his former teaching, and shows the order of public worship, or how brethren and sisters should conduct their social meetings. Listen to his words of encouragement to humble, timid sisters: "For ye may all prophesy (or talk) *one by one*, that *all* may learn, and *all* may be comforted." Surely this is plain, that it does not mean only a part of the church to learn and be comforted; that is, the bretheren to be strong and useful; and the sisters weak and useless. But he clearly teaches that all may speak and pray, that the church may grow and be edified thereby. If otherwise, how would our young members be trained to take the places of those who are older and must soon rest from their labors, leaving the care of the church to others who by a well directed course of spiritual training, will be enabled to fill their places with Christian dignity and honor to themselves and the cause they represent.

There was also another class, even in the church, that history tells of, but recently converted from heathenism, who had not yet learned the usages and customs of God's house, but were noisy and made confusion by asking improper questions and speaking when they should have been silent. Such, the apostle says, "shall not speak in the church," and "usurp authority over the man." We most heartily concur in that counsel, and think it is just as good to-day as when he gave it eighteen hundred years ago, and should be enforced on all occasions requiring it; which we think will be seldom, as no well informed spiritually minded woman will desire to usurp her authority over the brethren or go beyond her privilege, that of filling her place humbly and usefully in the church.

But let us look a moment and see if Christian women did work in Paul's day without his rebuke or with his sanction On one occasion, when he left Syria, he took with him Priscilla and Aquila, both of them preachers of the gospel; and when the eloquent Apollos needed instruction (as he only knew the baptism of John) Aquila and Priscilla took him unto them, and "expounded, or taught him, the way of God more perfectly" (Acts 18: 26, 27). If Priscilla was wrong in her zeal for Christ, surely the apostle would have taught her better.

Then there was brother Philip, a very fortunate man to have "four daughters that did prophesy," or teach publicly the glad news of the kingdom. These all continued in their chosen work until their mission closed (so far as the record is concerned) without a single reproof from the great apostle, or any intimation that he disapproved their course.

And next see sister Phebe sent forth as a delegate from the church at Cenchrea, and recommended to the brethren as a saint and worthy of co-operation in her mission of business as a "servant of the church" (Rom. 16: 1, 2). Please read his strong appeal in Philipians 4: 2, 3, even beseeching and entreating his fellow workers "to help those women which labored with me in the gospel, with Clement also, and other of my fellow laborers, whose names are written in the Lamb's book of life."

Blessed assurance to those humble women that as a result of their labors their names were written in the book of life. This we think will be sufficient to convince any candid mind that Paul honored and encouraged all prudent and well directed labor, both in the church and out of it, put forth by Christian women for the glory of God and the comfort of the church. Then let us all, whether male or female, work together as "fellow helpers of the truth," that when Jesus comes all may receive the plaudit of "well done" and "welcome into the joy of thy Lord," is the prayer of your waiting sister.

Volga, Ind.

The Sermon.

Where are Your Treasures?

An extract from Mr. Moody's sermon on Heaven, preached in the Tabernacle, Boston, Wednesday afternoon, Feb. 21st.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth or rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also" (Matt. 6: 19-21).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory" (Col 3: 1-4).

It does not take long to tell where a man's treasure is. It does not take long to tell where we have our treasure. You can soon find that out, in talking with a man or woman. Talk business with a man who makes a god of business and see how his eye lights up. Let gold drop down in State street, three or four cents, and see what excitement there will be on 'Change. Let grain go up, or let there be a revival of business in Boston, and see what an excitement there will be. Then there are a great many people who do not care much about business, but that make a god of play.

Others live for fashion. We hear ladies on the street talking about dress and fashion, and their faces light up as they talk. Their treasures are all down here. Take that politician and tell him there is a chance for the Democratic nominee to get into the Presidential chair, and see how excited he will become. Talk to a Republican about the chance of the Republican nominee getting into the Presidential chair and he will be all excitement. Touch on the things that men are most interested in here, and you will find what their treasures are. If you get men to lay up treasures in heaven, you will have no trouble about getting them to think of heaven. If a man's goods come on a freight train he is pretty sure to follow on the next passenger train. So we want to take up our things and send them ahead of us, and then we will be willing to think of heaven. A great many people are wondering why they do not have more spiritual power. The trouble is that they have too many treasures down here.

Not only the rich but the poor have their hearts set on things down here. You hear it said that a man died worth a million. Why, my dear friend, he was not worth anything. The minute after he is dead he is worth nothing, for men cannot take anything with them. All a man is really worth when he dies is what he has up yonder. If a man is not rich toward God he dies a pauper. Now if we can only just get our hearts on things above and not on things below we would mount up as if we were on wings. It is easy enough to live for God if our treasures are in heaven, but if our treasures are down here our hearts are set on them and we do not grow heavenly minded. We are dwarfed and crippled and have not the power we would have if God were with us. I am told that those men who go up in balloons take bags of sand with them which they use as ballast and throw out when they want to go higher. I would advise some of these rich men to do that. You have too much money. Give it to some of these good societies and institutions that are all about us. Give your money if you want to become rich toward God, and be eternally rich. We talk a good deal about the text that it is more blessed to give than to receive, but very few carry it out in their lives. It is easy to talk about it, but how few follow it. If men would give more and be willing to do more for others they would become rich with God, and when we have treasures yonder how easy it is to be thinking of heaven.

Take a pencil and paper and put down the things we think so much of in this world, and then the heavenly treasures, and you would see how blind you are. When I first went to the Pacific coast, a few years ago, I went to a Sunday-school the first Sunday I was there. It was a very stormy day, and not more than half the school was there. The Superintendent wanted to dismiss the scholars there was so few of them, and asked me if it would not be better to do it. I said "No," that as long as those scholars who were there had come in the storm they ought not to be sent home without learning anything. Well, he did not see how he could do it there were so few teachers there He wanted to know if I would take charge of the school. I said I would, and I asked him if he had a blackboard and chalk. He had, and then I asked him if some one would step forward and write as I should dictate, because I write so fast that I can hardly read my writing myself, and I wanted the children to be able to read what was written. A teacher did the writing, and the lesson was just these words: "Lay not up for yourselves treasures upon earth." Now most of the people in California had gone there for just that purpose. This teacher took the chalk, and I said, now children let us put down some of the earthly treasures. The first thing they all shouted out was "Money." Well, put that down. "Houses"—well, put that down. "Fast horses"—they think a good deal of fast horses in California, and I suppose they do here too; people set their hearts on them. So they went on enumerating the treasures of this world, and by-and-bye some one shouted out "Tobacco." I said, "Put that down," and down it went. I hope these ministers won't listen, many of them. One of the children said "Rum." Some one objected to that because it was not a treasure, but it was put down, for many a man thinks more of the rum bottle than of the King of God. They give all they have for it—wife, mother, children, salvation. Would that we could crush that demon out of Boston, so that men would not give their souls for it! The idea of a man becoming a slave of a filthy weed, or taking a rum bottle and saying, "This is my God." I then said, let us put down the heavenly treasures. Then the children gave us those treasures, "Jesus," "Crowns," "Roses," "Mansions," "De-

parted friends," the "River of Life," the "Crown of Life," and there was a great multitude of them, so that we had to put them into two columns. The man at the blackboard was an unconverted Sabbath school teacher, and he saw for the first time in his life what a fool he had been. His was the first soul that God gave me on the Pacific coast, and when I was leaving he came to me and said, "I thank God that you came out here." He had his heart set on heavenly treasures, and if men stopped to think what these things are that they are wasting their time and strength to accumulate, they would lay up treasures in heaven. If we lay up our treasures there, as I said before, how easy it will be to live for God and heaven; our souls are filled with the heavenly light, our faces are shining all the time, and we are pilgrims and strangers, and the world does not have any allurements for us.

A friend of mine said he was in Liverpool some time ago and there was a vessel coming up the Mersey. It was clear down to the water's edge and he wondered why it did not sink. A tow-boat went to it and pulled it along. He found that it was loaded with lumber; it had sprung a leak and was water-logged, but it could not sink on account of its cargo. While they were pulling that vessel in along came another vessel steaming up the harbor unassisted. That is the way with many in the church. They are so waterlogged that if there are a few spiritual minds in the church it takes all their time to take the waterlogged ones into harbor. There are so many professed Christians that are waterlogged, they have so many treasures here that they cannot live for God.

There was a lady telling me a story some time ago. She was one of those bed-ridden saints that God is polishing up for his Kingdom. She said that there was a little bird building its nest in front of her window; but it built low, and she was wishing she could tell it to build higher, higher, higher. But the bird went on and built its nest and laid its eggs, and hatched its young. One morning the lady looked out, and instead of the nest she saw only a lot of feathers and rubbish: the cat had come and destroyed them all. How many so build down here that they are a perfect wreck in their old age, with their children all gone astray! Let us build higher. That is what we want, and if we build up yonder we will not be disappointed in our old age. There will be no trouble then about having heaven in our hearts in our old age. We will be ready for heaven. Many get sour in their old age. What is the trouble? They have been earthly-minded instead of heavenly-minded. A heavenly-minded man grows sweeter and sweeter. These men who are soured have been trying to serve two masters. They have been trying to serve God and Mammon, and in their old age they are not happy Christians. It seems to me that as a man comes nearer and nearer the heavenly harbor the shouts of victory ought to be on his lips. When I have been to a distant land and am coming home I cannot tell you how my heart begins to beat: and when the shores heave in sight and there is a cry, "Land ahead!" it fills my soul with gladness. And it seems to me that when you, a pilgrim, are coming near the eternal shore and the cry is, "Land ahead!" you ought to be filled with joy. Oh, may God wake us up to realize that there is something better to live for than this earth, and if we are living as God would have us live our treasures are all up there, and not here.

There was a great farmer in Illinois, and a couple of his friends went to see him and get him to give something for the Christian Commission during the war. He was very proud of his success. He took them into the cupola of his house, and as far as the eye could reach, the land was his. He said, "I came out here a poor boy, and now all this for 30 miles around is mine. Those are all mine. There is not a finer pasture in this country than that." Then he took them to other farms, finely cultivated and improved, and told them that they were all his. Down near where he lived were halls and blocks of buildings, and they were all his. At last one of his two visitors asked him: "What have you got up there?" His countenance fell and he pretended that he did not understand. The question was repeated, and he said, "Well, I havn't anything there." "Is it possible," they asked, "that a man of your judgment and foresight can make such a wreck of life as this? Living just to accumulate this property and go into eternity a beggar. You soon will die, and go into eternity a pauper." The tears trickled down the man's face, and he said it did look foolish; but a few months afterward he died as he had lived. I pity the man who lives for earthly things. God may give him his desires here, but he will give him leanness of soul. It is better for a man to be rich toward God than have all earthly treasures.

Reports.

Minnesota Annual Conference Report.

BRO. BURR:—I propose to give simply a condensed report of the action of the Conference, without particular reference to the day, hour, or minute at which such action took place. I will say in general terms that all our meetings opened with devotional exercises; that the work done was done during the four days in which the Conference had a session each day; and that the preachers and delegates named as being present were there at a part or all of the meetings. In this way I hope to consume less space in your paper, which may be used for something of more vital importance than much of the detailed minutiæ which usually accompanies our Conference reports.

The Conference met on the "Old Campground," in Cheatham's Grove, near Utica, Wednesday, June 20, 1877, at 10 a. m., and, in the absence of the President, the meeting was called to order by the Secretary. Bro. Jobe Brown was elected President pro tem. The following committees were appointed:

On Devotional Exercises—Brn. D. Cheatham, Geo Hernning, and O. Richardson.

On Business to be Presented to the the Conference—Brn. L. F. Cole, M. Wellcome, and P. Ramer.

On Finance—Brn. D. Cheatham, Geo. Hernning, and O. Richardson.

On Nomination of Officers—Brn. P. Ramer, Geo. Hernning, and O. Richardson.

Preaching brethren and sisters present: Ruth M. Rowell, P. Ramer, P. Mitson, Jobe Brown, M. Wellcome, Sister H. M. Ramer, E. K. Smith, L. F. Cole, Chas. B. Fellows.

Delegates present: Sister Mary Welcome, from Monticello; Geo. Hernning, John Vowels, and O. Richardson, from Utica; E. T. Wait, from Winona. Bro. Charles B. Fellows was received as a member of the Conference.

The following is a list of the preaching brethren and sisters whose standing was approved and whose licenses were renewed:

ORDAINED.

Philip Ramer,	O. R. Fassett,
Wm. J. Bursell,	Michael Wellcome,
Peter Mitson,	Wm. Chapman,
A. G. Lombard,	E. K. Smith,
Jobe Brown,	L. F. Cole.

LICENSED.

Thomas Morgan,	Sr. Ruth M. Rowell,
Joseph Chapman,	Sr. L. E. Fassett,
Charles B. Fellows,	Sr. Hannah M. Pamer.

Voted, That Eld. I. C. Wellcome, of Yarmouth, Me., be chosen delegate to represent this Conference to be held at Chelsea, Mass., commencing Aug. 14, 1877.

Voted, To hold the next Annual Conference and Campmeeting in the vicinity of Minneapolis or St. Paul.

Several amendments to the constitution were presented and adopted by vote, the following of which are the most important:

Art. 14th was amended by adding the words, "Arbitary boundary lines being no bar to membership." [This was understood as giving members and churches the privilege of joining that Quarterly Conference to which they may be the most accessible.]

The following new article was added to the constitution: "The fiscal year of this Conference shall end on the 30th day of April, annually, and each Quarterly Conference secretary, church clerk, and preaching brother or sister shall report to the State Conference secretary in writing on the first of the following May."

The Committee on Nominations presented the following names for officers, who were duly elected by ballot:

President—W. J. Bursell.
Secretary—E. K. Smith.
Treasurer—Philip Ramer.

Also the following names, as a campmeeting committee, were duly elected by acclamation:

S. Wilder, of Monticello,
N. N. Thompson, of Austin,
Joseph Enny, of Havanna,
C. C. Swick, of Minneapolis,
Geo. Hernning, of Utica.

The following resolution was unanimously adopted by a rising vote, and the Secretary instructed to publish the same as a part of the minutes of this Conference.

Resolved, That this Conference hereby express its sincere confidence in our beloved brother, W. J. Bursell, and in our re-election of him as his own successor in office as President of this body, we pledge him our united support and prayers, remembering without ceasing his labors of love in the past, and his steadfast integrity in the truth and in righteousness.

The Finance Committee reported $48.50 raised and all expenses paid.

Voted, That the Secretary send the report of this Conference to the A. C. TIMES and *World's Crisis* for publication.

The reports of Quarterly Conferences, churches, and preachers being, with very few exceptions, given verbally, I have thought best to omit the whole of them as not being of general interest enough to be published.

The Conference was very harmonious in its deliberations, and a unit in nearly all its action.

E. K. SMITH, Sec.

Wisconsin Missionary Society.

PHILO HITCHCOCK.

TO THE ADVENTISTS OF WISCONSIN: Dear Brethren:—For years we have seen the need of greater facilities for the spread of present truth in the destitute fields of our State. Measures have been proposed to carry out this object, but thus far they have been without avail. We have listened to the repeated cry from all quarters of the State, "Come over and help us." Many of these importunate calls we have had to pass unheeded, while many of the isolated ones have been left to weep over the little interest manifested in their behalf.

It has become quite a common saying among us that "We cannot do anything. We cannot get the people to adopt any measure for mutual improvement, or for anything else." This has been too true. But so far as Wisconsin is concerned, we speak for a change. We have union among us. We all "speak the same thing," but

we now wish to unite in greater efforts to carry the gospel of the kingdom into the more remote fields of our State. God has gloriously delivered us from the curse of ambitious aspirants to notoriety. We are free from the distracting blight of "certain rude fellows of the baser sort," whose only influence tends to divide the flock of God. The cause in Wisconsin seems to have the blessing of the Lord of the harvest, so far as our churches are concerned, but we know that in every county are places unoccupied, fields uncultivated, souls unsaved. There are many localities where one or two families are struggling to live themselves, and also to get the truth before their neighbors by the aid of tracts, papers, etc.

There are scores of these places where good, active churches might be established with the assistance of a judicious and devoted expounder of Bible truth. One or more of these active evangelists should be kept constantly in the missionary field. In addition to their regular missionary labors they could have an eye on the general wants of the fields, such as providing ministers with appropriate fields of labor, and destitute churches with some means of gaining a suitable pastor. Well, at our late State campmeeting at Lavalle, a score or more of our most judicious brethren, ministers, and others, conferred together and united upon the following plan, and invite all the Adventists of the State to prayerfully co-operate in the movement.

THE PLAN.

A society shall be formed whose only object shall be to carry the gospel of the kingdom into the destitute fields of the State by the means of a traveling evangelist, who shall visit those regions where no organization exists, but where a few isolated ones may or may not reside, as the case may be.

The society shall be composed of all who cherish these truths, upon the annual payment of five dollars. This shall entitle each member to one vote in the proceedings of the society. This gives all an equal voice in the society. It is proposed to solicit names and pledges until a sufficient number have been sent in to warrant an organization—*e.g.*, one hundred. Less would do. Then all shall be notified to meet and proceed to organize with proper officers and secure at once the labors of an efficient evanglist. Bro. Wm. Sheldon and the writer were appointed to draft a constitution for the society, subject to their approval at the time of meeting. The meeting will probably be at our annual conference in the winter. Time, place, etc., will all be published so that every one may be notified.

Now let the names be sent in at once. All who are willing to invest five dollars in this missionary effort will please send without delay. One-fourth of the proposed number are already given, and more are coming in. Let those who feel the need of evangelistic labor in their midst send on their names and pledges; also those who are willing to assist in scattering the truth in new fields. Let those who were at the campmeeting not forget their pledges to obtain the names of all possible to engage in this missionary effort. Let us raise the standard of truth in Wisconsin higher. Before one year has rolled around every isolated place may be visited, and our churches increased to a large extent. Do not let the opportunity pass without doing something for our precious fellow men.

Send pledges to, "Philo Hitchcock, Mindoro, LaCrosse county, Wis.," who will see that all are notified when the required number are obtained. We can start with one evangelist, then procure others as means are provided.

Mindoro, Wis.

Reprove thy friend privately, commend him publicly.

Among the Churches.

W. A. SHAW.

It often gladdens the hearts of believers in our Lord to hear from others who are trying to live in accordance to the commands of the Master, and their methods of working and the trials through which they are called to pass, come to be prized as landmarks on the way of truth, to those who are traveling the road from the city of destruction to the eternal home. Thinking that it might do good to write a short account of our late tour among the churches, this is now put forth hoping that heaven's blessing may rest upon all who read, and that we with them, may safely arrive, at last, in the better country.

Wife and I started from home to go to the A. C. Conference at Genoa, Illinois, Friday, July 6th; arrived safely after a pleasant ride in company with Bros. Burr, of the A. C. TIMES, and Armour, Clerk of the Conference *pro. tem.*, and found on the platform awaiting us Elder E. A. Burington and other brethren who welcomed us to their hearts and homes; and the welcome and the hearts and homes bear a strong likeness to the broad prairies on which they live; one and all are bounteous. While we looked out over the swelling landscape, covered over with waving grass, corn, wheat, and other small grains, we were led to exclaim, What bounties the good Lord has poured out on this western country. It was our first visit to the prairies, and being in a time when all nature was putting on her best robe, it seemed like a very garden of Eden. But then came the thought, If the earth here can look so beauteous in the fallen state, what must it be in that land where the curse is removed and the inhabitants shall never say they are sick?

We spent the time very agreeably at Conference with the brethren who had come up to the feast, and remained after its adjournment to hold a few extra meetings with the church. Our efforts were directed mostly to the practical in the Christian life, and the brethren and sisters seemed well pleased with our work. On Monday evening my companion delivered a discourse on the necessity of faith, repentance and baptism for admission into the visible church of God, which was listened to with marked attention.

On Saturday we parted with these friends to go to DeKalb to preach on the morrow, having been invited to do so by Brethren Fuller and Marsh of that place, whom we met at the Conference at Genoa. We were taken there by Elder Burington who was on the way to an appointment at Afton and who was called to attend the funeral of a man killed by lightning the day before, it being on the road from Genoa to Afton. We went with him, and were indeed pained to see the sorrowing faces of friends who have been so suddenly bereft of one held dear; and here we are led to think of the uncertainty of life, and the necessity of trusting in God alone, which Bro. Burington impressed upon the people present with great force and power, and we think good was done thereby. Oh, the necessity of our taking every opportunity to speak the words of eternal life.

We preached at DeKalb Sunday morning and evening, and had a good hearing; the young especially seemed interested; and here we stayed to the weekly prayer-meeting, when we had a joyous time with the brethren. From here we went to Afton where an appointment had been made for us by Bro. Burington, and where we found true hearts and a little band trying to keep up the work by preaching, prayer-meetings and Sunday-school; and here we were welcomed to the home of Bro. Mosher and made to feel that we were indeed in a brother's house.

Then we returned to DeKalb and made our home a few days with Elder H. G. McCulloch, one of four brothers, all preaching the Advent faith. Here we indulge in the sports of our boyhood, while we swing the scythe, handle the rake and fork, and smell the new mown hay. It seemed like going back to the days when in old New Hampshire we took our first lessons in such things on our father's farm.

We spent a short time with father Marsh, one of the old time Advent brethren, who has been looking for the Lord since 1844, and who is still waiting for that blessed hope. Here we preached again, morning and evening, and after the morning discourse my companion gave an exhortation so full of the truths of the Christian life, the necessities of faithful living, and true godliness, that many were impressed by it and expressed themselves as benefited. It seems sometimes as if we were too anxious to set forth our peculiar truths to the neglect of those things which make up the real Christian experience. We forget that there are more who need the "sincere milk of the word" than there are those who require "strong meat."

Sunday past again, we left the hospitable roof of our Bro. S. S. Fuller, where we spent the last days of our stay in DeKalb, and turn our faces toward the city again. In the meantime the air is full of the mutterings of the storm which is brewing between labor and capital, and strikes are being inaugurated on many of the principal railroads in the east; travel is hindered, cars burned, lives are lost in the conflict, men's passions are at fever heat, and we are forcibly reminded of the words of sacred truth, "Men's hearts failing them for fear;" trouble and distress of nations; and again our faith is strengthened in the near approach of the King who shall rule in righteousness. Our hearts respond, "Thy Kingdom come." And when that glad day shall be ushered in, may all the tried and waiting ones scattered over hill and dale, mountain and prairie, on land and sea, and we among the number, hear the glad words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Chicago, Ill.

Kansas Conference Report.

The fourth meeting of the A. C. Quarterly Conference of Lawrence and Leavenworth District was held at Tonganoxie, commencing on Friday evening, July 13th. The Conference opened for business on Sunday afternoon. Minutes of last meeting read and accepted, followed by reports from the churches at Tonganoxie, Jarbelo, and Sarcoxieville, showing an increase in membership and a growing confidence in the future hope. The attendance was fair, and the interest good.

Brn. J. C. Smith, Moulden, and H. M. Williams were present, and, like faithful watchmen on Zion's walls, showed the fulfillment of the prophetic word, and sounded the alarm of the coming judgment as an impending event; also discoursed on the nature of man, state of the dead, and other topics plainly and definitely defined in God's word, but mystified and spiritualized by the private interpretation of false teachers in their attempts to harmonize them with the ancient heathen dogmas, and traditional errors with which the religious literature of the world is flooded, virtually making the word of God contradictory and of no effect, placing weapons in the hands of infidelity, turning the professed followers of the meek and lowly Savior to be witnesses against him. Well might the Savior now exclaim, "In vain do you worship me, teaching for doctrines the commandments of men."

Our efforts in this District has awakened a manifest interest with regard to these truths, and the thinking ones of all the sects are giving an attentive ear, and many are boldly denouncing the traditional errors of the popular churches.

Bro. Moulden is now with us preaching these glorious truths. He attended our last Annual State meeting, at that time a minister of the Missionary Baptist church; he came out honestly and confessed that he had been blinded, and that he now sees the Scriptures in a new light; and, as he expresses it, verily believed, like Saul of Tarsus, that he was doing God's service while teaching these heathen errors, but was fairly conquered by the "sword of the Spirit;" he has now come into the glorious light and liberty of the gospel of our Lord and Savior, Jesus Christ.

Bro. Moulden was educated in London, Eng.; is an able and logical reasoner, and now armed with the sword of the Spirit goes forth with power and boldness, to bear the word and blow the trumpet, and warn the people. May his reward be many precious souls saved in God's eternal Kingdom.

Bro. and Sr. Hubbell and family did a noble part in caring for those that came from a distance, feeling that it is safe to trust in the Lord, and looking for their recompense at the resurrection of the just.

Brn. Thomson and Johnson, from Centropolis, were present with their prayers and kind words of exhortation to encourage us. May God bless them and the church at that place.

The conference adjourned on Sunday evening to meet again at Sarcoxieville on Friday evening, Oct. 19th, 1877. M. McGUIRE, Sec.

Beware!

To all whom it may concern:—Whereas, Elder Samuel Pope of this place, lately from Delta, Mich., has forfeited all claim to Christian sympathy by leaving his own lawful wife and two children, having taken them to a brother's for a visit under false pretenses, and taken a young widow with his three youngest children and fleeing to the west—let no lover of God's truth and righteousness receive him as a minister of Jesus Christ. Said Pope is a large man, six feet high, with red hair and beard, and shows his teeth when talking. The woman that he took with him has one child. Her name is Emma Crowner. Hoping this will prevent him from deceiving any of the western brethren, we remain yours in the blessed hope.

H. A. HADSELL, Elder.
DANIEL B. SANDERS, } Deacons.
J. S. SANDERS, }

By order of the church:
G. W. BUSHMAN, Clerk.

Burlington, Mich.
(*World's Crisis* and *Bible Banner* please copy).

Conference Report.

The last tri-annual session for the Conference year of the Conference of Northern Pennsylvania and Southern New York was held at Bingham, Potter county, Pa., commencing Friday, June 22, 1877, and continuing over Sunday.

Ministers present:—Benjamin Butler, E. H. Eggleston, E. C. Cowles, T. T. Farrell, and A. H. Briggs.

Delegates of churches present:—A. Malony, of Westfield church; E. A. Keeler and A. Mosher, of Little Marsh church.

Brn. E. C. Cowles, T. T. Farrell, and E. H. Eggleston, were appointed a business committee. Brr. E. A. Keeler, A. Worden, and Milo Gardner were appointed a devotional committee.

The reports of the ministers, though not very flattering, yet evinced a strong determination on their part to press the battle to the gates, to be faithful unto death and gain a crown of life. Also the reports of the churches showed no disposition to give up or go back, but to press toward the mark for the prize of the high calling of God, in Christ Jesus, and finally to come off more than conqueror through him that loved them.

Bro. Wilson Marlatt was received into the Conference as an ordained elder; also A. Worden and R. Kelsey as licentiates. The right hand of fellowship was extended by Bro. Briggs to Bro. Worden, and by Bro. Cowles to Brn. Marlatt and Kelsey. We had a good meeting, and the hearts of all seemed to be filled with the love of God. We did indeed enjoy a few crumbs that fell from the Master's table—an earnest of the inheritance to come—an era to which one can ever look back to with pleasure.

A vote of thanks was tendered to the people of Bingham for their kindness and hospitality.

Voted, To have the minutes published in the papers. R. KELSEY, Sec.

Campaign Number.

Will each church in the West take up a small collection next Lord's day, and send for at least enough copies of this issue of the A. C. TIMES to place one in every Adventist family? A very little will do this. It can be done very easily. Do it. And if you have any over, you can easily place them where they will do good.

Brethren, wake up. We ask you to indorse nothing but the truth. The paper is your own. The Society and its officers are your servants. Men of Israel, help. Let no personal feelings keep you from supporting your own paper, and spreading God's truth. A. ARMOUR.
Sec. of W. A. C. P. Society.

Correspondence.

From H. A. King, New York City, N. Y.

BRO. BUER:—The Union Evangelistic Holiness Campmeeting at Round Lake, Saratoga Co., N. Y., under the direction of our Union Evangelistic Society, was a glorious success. It was largely attended, and many were converted. Eld. Edwin Barnham failed to come, but Eld. A. A. Phelps spoke on the subject, "The duty of watchfulness for the sudden coming of the Son of man." The icy sectarian walls were melted by divine love from the Son of God. We shall publish some of the sermons in *Union in Christ*. As ever yours in the blessed hope.

From A. A. Fletcher, Wisner, Nebraska.

BRO. BUER:—I drop you a few lines this beautiful Sabbath morning, that you and the readers of the ADVENT CHRISTIAN TIMES may learn the condition of affairs in Nebraska. I regret to say that the cause of Christ and the truths we hold so dear, are at a low ebb; and one would judge from outward observation that the message of salvation had never been heard in these parts; but such is not the case. The writer, with others, have not shunned to declare the whole counsel of God; and yet the strong under-current of infidelity seems to sweep away the good seed.

When will the lovers of truth learn the value of unity? When will those who profess to be looking for the appearing of Christ, show by their daily walk and conversation that they have passed from death unto life, because they love the brethren. Often I meditate, and the words of Jesus of Nazareth are brought to mind: "When ye shall see all these things, know that it is near, even at the doors." These words depict both sorrow and joy: sorrow, to think of the divisions in our Father's family; and joy, to know that we are nearing the goal, when the words will be heard, "He that is filthy, let him be filthy still; and he that is holy, let him be holy still."

As I have for some time been a careful reader of the TIMES, I would say to those that are suffering from disease, such as sister Weaver and many others—your requests and prayers are not unheeded. How often have I wished I might do you some act of kindness, or speak to you words of comfort. But there is One that has said, "Lo, I am with you alway, even unto the end." And we can say as our brother Paul has said: "If in this life only we have hope in Christ, we are of all men most miserable."

A word to the reader about temporal things. We have no grasshoppers this season, and crops of all kinds are good. It is thought wheat will average 25 bushels per acre. I would say to any who contemplate moving west, we have a desirable country, taking all things into consideration.

I would ask, What two brethren of our faith will volunteer to come here in the month of September and hold a grove meeting of four or five days, and longer if the interest demands? Would Bro. Hunt, of Kansas, be one of the two? I do not despair of good being done in these parts, as there are many that need a Savior. We have fine groves for the occasion. Who will respond?

From H. H. Hubbard, Como, Tenn.

I think I will be able to get several subscribers for the A. C. TIMES out here in West Tennesee. The other sects are doing all they can against me. I am alone here, and without health, and but little means at this time; but our blessed Savior said he would be with his people always, even unto the end of the world, and I can testify that he is faithful and performs all his promises. I feel his presence daily when contending with the immortal-soul and sky-kingdom believers.

B few days ago I delivered a discourse on the doom of the ungodly, and proved by God's holy testimony we had life *only in Christ* and the finally impenitent would be destroyed, be as though they never had been; and their teacher that labored at that place, a Methodist by the name of Crocker, got up and told the congregation he was going to answer my discourse in the evening. I attended myself and heard his reply. He told his audience that the resurrection of the body was impossible; the judgment was past, and appealed to heathen testimony to prove the immortality of the soul, and also affirmed that all the martyrs were put to death because they believed in the immortality of the soul. They are but a few of the points he made. He finally closed by taking a vote. He asked all that believed they would live forever, through all the ages of eternity, either in a state of happiness or misery, to hold up their right hands. There was about one third of his congregation raised their hands. He then took the negative vote. I raised my hand. He was rejoiced to see I was alone. Those that did not vote said they did not know whether they were immortal or not.

I mention this occurrence to show you how ignorant the professed teachers of Jesus Christ are in this country. How lamentable to think so many of our gifted brethren are cavilling about the non-resurrection of the wicked, age to come, etc., and how much better they would be employed if they were proclaiming the all-important truth to dying sinners, *life only in Jesus Christ*. The harvest truly is plenteous, but the laborers are few. The people are searching the Scriptures daily to see if these things be so.

From John Bower, Sylvester, Mich.

BRO. BUER:—I like the appearance of the A. C. TIMES in its new form better than I expected I should when at the Society's Annual meeting. But so it is; we do not always see things just right here in this mortal state; and the mistakes of our life should teach us lessons of Christian forbearance, long-suffering, gentleness, and love.

Since I saw you I have had many precious seasons among the dear brethren in many places; and I feel like forgetting those things which are behind, and pressing forward, that I may gain the prize; and if I cannot build up the cause of Christ, I will not tear down, divide, and scatter the flock; for that is the work of the devil, and I hope never to be found in his employ. My whole heart is in the work of Christ—to build up his cause and save men. Your brother, waiting for the morning.

Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

H. F. CARPENTER, WILLIAM SHELDON, } Contributing Editors.

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CHICAGO, WEDNESDAY, AUGUST 1, 1877

WE advertised last week that we would issue the Campaign paper on the date of August 8, but as Bro. Armour in this week's paper proposes a collection in the churches next Sabbath, for the purpose of ordering a number of copies by each church, and as we wish to give the brethren time to report such collections and send us their orders, we will defer the Campaign issue until August 15th, by which time we hope we shall receive orders for many hundred more.

WE wish it to be understood that the Campaign paper is not to be issued in continuous numbers. It is merely the regular issue of the TIMES of August 15th, but gotten up with extra care, and to contain first class reading matter. We prepare it for the purpose of circulating among your friends as a sample paper, and also to give them in brief the substance of the gospel in its various parts. Send in your orders for it at the rate of $2.00 per hundred, more or less.

WISCONSIN brethren would do well to read carefully Bro. Hitchcock's article in this paper, on missionary work. We hope the efforts of the ministers who have started that enterprise will meet with a cordial support from all the brethren in the state. Let the Wisconsin brethren manifest their full belief in the speedy return of Jesus by giving liberally to support the missionary work, and thus become an example to the other states worthy of imitation. We think the movement is an excellent one. Brethren, give it your pledges and make it a success.

IF you do not write to us when your subscription is out, and you are notified of it, the agent concludes that you wish him to discontinue your paper. If you do not wish him to do so, please drop him a postal card saying that you wish it continued, and that you will pay soon, and he will gladly comply with your request. But if you do not write he concludes according to the rules that *you wish it stopped*, and he simply complies with that request in discontinuing it.

BIBLE DOCTRINE.

One of the fundamental principles of Christianity is that the Bible, as a book, contains the revealed will and word of God upon all theological questions. Therefore, from whatever other standpoint a church question or creed article may be discussed, the Bible standpoint is after all the ultimate and decisive one. Not that every word printed in the Bible is the word of God, for the words of Satan are there in many places; but it is an admitted principle among Christians that the plain and explicit teachings of the Almighty concerning all things that are right and true as pertaining to eternal life, are found in one harmonious whole, in the Bible.

This principle is as it should be. Christianity ought to, and must have, a basis of language embodying its precepts and teachings, and that language must express the thoughts of the God who gave Christianity to the world. What would Christianity be without the Bible? It is even now professedly divided and subdivided into innumerable shades of creed, while clinging to the Bible as its text. What would it become if the Bible were discarded, or extinct? In such a case, that kind of teaching which even now makes human thought first and the Bible second, would so prevail as to overthrow every foundation that is laid in God's word, and substitute therefor whatever man's imagination might fancy was true.

And right here we notice that all divisions among Christians, all antagonisms in creeds, and all separations of church fellowship have their origin in nothing more nor less than a departure from this admitted principle: to wit.: that the Bible plainly teaches God's will to mankind. The principle is admitted by all, and them departed from by most. What church comes to the Bible as the plain word of God and settles its questions of creed and action by its language. What theological school is there but what acts upon the supposition that the Bible is not sufficiently clear in its expressions, and therefore needs an explanation? How few preachers are there, who in the pulpit settle all the questions involved in their discourses by plain quotations from the Bible. How infrequent are references made to its texts, in the sermon from the pulpit.

Why are these things done? If the Bible contains the word of God to mankind, why not settle all questions by its language? Do men differ concerning what the Bible teaches? But they do not differ in regard to what it says. Why not admit that it teaches what it says? Men will spend their lives searching the lore of earth to know what is true and good for mankind. Why not come at once to the word of God, read it, and so let the question be forever settled?

The teaching of the Bible is found in its own language. If the Lord has given it to the world as his word, will he blame any one who is simple hearted and lowly enough to believe its sayings when they contain God's word? Surely the Christian church might learn wisdom of this simplicity. Better to lay the Bible aside entirely, or make it secondary in its place, than to give it the first place calling it the word of God, and then ignoring its language, and seeking to establish truth on some other foundation.

Men who settle their theological views by the Bible at the present time, are often considered fools, and that too by the very ones who, above all others, have it as a principle that the Bible contains the word of God. Public teachers who call themselves Christians, and who profess the principle that the Bible teaches the word of God, at the same time deny that Jesus was begotten of the Holy Spirit, and say that he was the son of Joseph. Yet the Bible asserts the former and denies the latter. From so-called Christian pulpits the doctrine of the divinity of Christ is assailed, yet it is clearly and unequivocally asserted in the Bible. The resurrection of Jesus from Joseph's tomb is publicly denied by those who take their texts for discourse from the Bible as the word of God.

It is high time that the people opened their eyes to these things, to know for themselves whether their teachers really believe the Bible, or whether they make it void. The things we have mentioned are but few of the open denials of the Bible teachings as promulgated by pretended Christian teachers. Such are not Christian teachers, and ought never to claim the name Christian, but should acknowledge themselves as infidel teachers, which they really are in many respects. He that makes void one point has broken the whole. God's word is one whole and complete doctrine, with Christ as the foundation, and the Bible as its verbal exponent. Those who do not teach the Bible do not teach the word of God.

RIOTOUS ELEMENTS.

Since our last issue some portions of this country have been the scene of riotous demonstrations such as never before disturbed the peace of the government and people of this land. Railroad hands and employes of the Baltimore and Ohio, Pennsylvania Central, and other railroads struck for higher wages, or rather against the reduction of their wages, and this gave a chance for the outbreak of lawlessness and riotous demonstrations on the part of certain secret organizations who were watching for just such an opportunity, and whose very existence is a peril to all law and order.

These riots in Baltimore, Pittsburg, Buffalo, and other cities, were not caused by the railroad strikers, but by the Commune, a secret organization professedly of working men, but really of malcontents led by men whose only regard for law is the fear of its penalties. The object of the Commune is to overthrow capitalists in their business position, calling them monopolists, and claiming that they "grind the faces of the poor." While we regard the rule of the capitalists as one that in a great degree deprives the working classes of many privileges, yet the rule of the Commune would be far worse, as its record in France and elsewhere has shown.

These riotous outbreaks are considered as a result of the growing controversy between labor and capital, and it is thought that when harmony is brought about between the financial interests of the country, then a pacification of all factious feelings will be produced. But how

is that harmony to be brought about? There are theories enough, as the saying is, to sink a ship, but as fast as they are tried they fail. Matters in this respect are growing worse and worse, and the inquiry is, What will the end be?

There are certain kinds of advice that are passed by as of but little account among both rulers and ruled in this world. Such, for instance as is found in the Bible, which teaches the supremacy of Jesus over all rulers, found in the second Psalm, where rulers are advised to "kiss the Son, lest he be angry and ye perish in the way, when his wrath is kindled but a little." Also the advice in the sixth chapter of 1 Timothy, given to laborers and capitalists, is not the kind of advice they desire. And because the advice of heavenly wisdom is unheeded, the evidence is very clear concerning the end of the present strife between labor and capital. In reality, it is not a strife between these two elements. It is the demoniacal unrest of these last days, that finds its vent in these riotous outbreaks. The recent riots were not by the strikers, but by the lawless hordes who would live by deviltry and crime. The laboring classes are willing to work for a fair compensation, but the rioters desire to live on the riches of the capitalists.

In brief, the whole matter is summed up in a single fact; it is, that the whole world, both mental and material, human and organic, animate and inanimate, is but a pent up volcano, whose outbursts are seen more and more frequent and terrible, but whose utter destruction from these very same pent up forces is inevitable and near. This is the genuine solution of the whole subject, drawn from that book of wisdom which the world has rejected to its own sorrow in times past, and now rejects, but whose teachings are in perfect harmony with all experience.

It is evident from nature, logic, and prophecy, that the upheavings of the world in its social, political, and organic conditions, are all caused by the existence of internal forces that are destructive of all peace and quiet. The "Prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2: 2), the *demoniacal element* pervades all things. It is held in check partially by counter agencies, but it breaks out in earthquakes, tornadoes and fire by land, tidal waves by sea, and wars and riots among mankind. It will increase unto the end. Its fires will rage hotter and hotter; its outbursts will be more frequent and terrible; its restraint will become weaker and more weak, until at last earth will be baptized with a bloody and fiery deluge that will end its groans and strife in the last death struggle of all these demoniacal forces, and then shall come the quiet of utter desolation, when all disturbing elements shall have destroyed themselves forever.

It is written, "Thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1). Let that declaration be fulfilled upon us.

LOCKING THE BARN AFTER THE HORSE IS STOLEN.

Within a few days, from two different states, come earnest and plaintive appeals for copies of our work entitled, "*Mormonism Examined*," informing us that in one case twelve members of the flock have been misled by this delusion, and in the other case that twenty converts have been made.

If such friends had duly read our examination of this system, they never could have been thus deceived. But people rather lock the door after the horse is stolen, than to take precautionary steps. They flatter themselves that there is no danger, and neglect the antidote. Others will do the same, and similar results will follow.

W. S.

CHRIST'S KINGDOM AND GOD'S KINGDOM—ARE THEY TWO?

A worthy friend wishes to know if there is any foundation for the theory which makes the kingdom of Christ distinct from the kingdom of God, affirming that the former precedes the judgment, while the latter is subsequent thereto? We think the Scriptures clearly teach that Christ will have a kingdom after this age terminates. When he "witnessed a good confession before Pontius Pilate," he plainly affirmed, "My kingdom is not from hence;" and the expiring penitent correctly prayed, "Lord, remember me when thou comest into *thy kingdom*;" while Paul testifies that he shall "judge the quick and the dead at his appearing and *kingdom*"—thus locating Christ's kingdom after his appearing.

In harmony with this, Peter affirms: "An entrance shall be ministered unto you abundantly into the everlasting *kingdom of our Lord and Savior Jesus Christ*" (2 Peter 1: 11). This should satisfy all that the kingdom of Christ is to be the home of the saints in the future. The *same* kingdom is called "the kingdom of God;" also the "kingdom of our Lord and his Christ." Christ will come as "King of kings"—will come to reign. "Unto the *Son* he saith, thy throne, O God, is forever and ever" (Heb. 1: 8).

W. S.

CHEERING NEWS.

On reading the second July No. of the *Crisis*, my attention was attracted by a note stating that the Rev. G. R. Kramer, former pastor of the Asbury Methodist Episcopal Church of Wilmington, Del. (which church had a membership of about 700, and an attendance of from 800 to 1,000), had taken a bold stand for unpopular truth, including the near coming of Christ, the unconscious state of the dead, and destruction of the wicked; and to be untrammeled in the proclamation of these truths, he had left both the church and the Conference. The name sounded familiar, but I could not place the man in my memory, till several hours later, when I received a letter directly from Bro. Kramer, informing me that he had organized "the household of faith," with 117 members at the start (and this had been followed by liberal accessions), requesting me to come to his aid, then adding:

"You will thank the Lord yet more when you learn the history of this affair. A number of years ago, you came to Cartersville, Georgia. I was preaching there when you visited the place. I was shocked somewhat at your views on the dead; but you presented me with a book. I read, and thought; and after awhile the great truth of the resurrection as a *necessity* flamed in splendor before my vision. I was demanded for a church in Wilmington; but I had not expressed my views but to a few—was cautious in view of my church relations; but was being led to a work which I knew not. I came to Wilmington, and preached the second coming of Christ and the resurrection as the only hope; but at last said the saint was *asleep*—came out in strong terms, and gave them to understand that it was the only hope. This raised a *stir*, and led to the present movement, which promise to be a great work, should the Lord tarry, and it will be greater if he should come."

On reflection, I well remember Bro. Kramer, and my several conversations with him. The book I gave him was "Life Beyond Death in the Home of the Holy"—a work of 144 pp. from my own pen, which has led seven other preachers into the truth, besides Bro. Kramer. It ought to be scattered, but is now out of print.

Bro. Kramer adds:

"You thought, perhaps, you were doing almost nothing when you visited Cartersville; but Bro. I. H., a Baptist minister in this city, came about the same time that I did, and he *also* came preaching the Second Advent, and is at it yet."

I remember much prejudice was evinced at Cartersville; but several ministers attended. Am glad to learn that some seed is springing up, even after many days. Would be glad to go to the aid of Bro. Kramer, as requested, if I had the funds to spare. May the Lord stand by him. He has left a fine salary for the truth's sake. The following from a Wilmington secular paper will be read with interest by many.

W. S.

THE NEW CHURCH MOVEMENT.

A Large Tent Meeting on Sunday Morning, June 25—Mr. Kramer's Sermon—One Hundred and Seventeen Names Enrolled.

Yesterday a large meeting was held in the tent at the corner of Fourth and Lombard streets, and the Rev. George R. Kramer, recently pastor of the Asbury M. E. Church, preached a sermon, embodying his views upon theology.

The tent was crowded and many were turned away being unable to find seats or standing room.

Mr. Kramer took for his text the first, second and third verses of the 14th chapter of John: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. *I will come again and receive you unto myself*; that where I am there ye may be also."

The reverend gentlemen first called attention to the beauty of Christ's character; to his unselfishness which was evidenced by the fact that though he was going to his Father's house yet he thought of his disciples and said, "Let not your hearts be troubled." Faith in God, said Mr. Kramer, is the true antidote for trouble, but there can be no faith in God without faith in Jesus Christ. No man cometh unto the Father, says Jesus, but by me. The disciples were troubled because Christ was going away, and Christ comforted them by saying that he would come again and receive them unto himself. He compared Christ to a young man who visits a young woman and makes an engagement of marriage. This is the first coming. Afterwards he comes again to the wedding to claim her as his bride, and this is the second coming. The church must mourn the absence of the Bridegroom and desire his return. Christ, when complaint was made to him that his disciples did not fast, said, How can they fast when the bridegroom is with them, and told those who complained that the day would come when the bridegroom would be taken away from the disciples, and then they should fast. He was taken away when he ascended from Mt. Olivet, when the angel said, This same Jesus which is taken *from* ye into heaven, shall so come.

The speaker urged that the true attitude of the church must be to wait for the return of the Lord. It was the attitude of the apostolic church until the apostacy in the conformity of the church to the world. The bridegroom tarried and the virgins slumbered and slept; they no longer watched for the return of the Lord. The parable of the virgins teaches that at midnight—at a time of great darkness—there will be a proclamation made of the bridegroom. Jesus will come personally just as he went. He says, "I go to prepare a place for you;"

"*I will come again.*" We do not go to heaven when we die, for Jesus Christ says in the 33d verse of the 14th chapter of John: "Whither I go ye cannot come." The question that occurs is, If we cannot go to heaven then how can we ever get there? We have Christ's answer: "I will come again and receive you unto myself." The bride does not go to the bridegroom; he comes for her. The great glory of the future state when Jesus comes will be to be with him. This is a blessing far beyond the glory of the New Jerusalem and all the magnificence of Paradise Regained. The speaker concluded with an earnest invocation that the Lord would direct the hearts of all in the love of God; that all might be turned from the idols to serve the living God, and that they may wait for the return of the Son of God from heaven.

At the conclusion of the sermon Mr. Kramer announced that a church society would be organized, consisting of those whose creed is the Bible and whose only hope is the second coming of Christ, and that all who desired to live and work in that faith could enroll their names as members of the society. One hundred and seventeen persons, most of whom were members of the Asbury Church, then came forward and put their signatures to the book prepared for that purpose.

Last evening another large meeting was held at the tent, and other persons joined the new movement. Mr. Kramer preached from the 15th verse of the 1st chapter of 1 Timothy: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Before the meeting adjourned, he announced that a meeting would be held every night this week, and that on Saturday night a business meeting for a permanent organization would take place.

In conversation this morning, Mr. Kramer said that he felt much encouraged at the success of the movement; it was far beyond his most sanguine anticipations. After the Sunday morning meeting was over he had received calls from many who assured him that it was just what they had been waiting for. In answer to an inquiry in reference to the proposed name of the new society, Mr. Kramer said that he would be in favor of no name at all if it were possible to get along without one. But the law would not recognize the trustees or other officers without a name, and it would, therefore, be necessary to have one. He had no name to suggest and could not tell what would be agreed upon; the question would be considered at the business meeting on Saturday evening. Of one thing he was sure, the society, by whatever name it is called, will not be hampered by any denominationalism. As already stated, the Bible will be its creed, and by its teachings will the members be governed. Mr. Kramer feels very sanguine over the success of Sunday's meetings.

PRIDE.

What a deadly viper to warm within our breast is pride. Hated of God, abominable in his sight; a thing which he will not suffer, and upon which will rest heavily the day of God whose devouring flame shall burn it and its possessors up, yet thoughtlessly and gayly cherished by how many and denied by how few! A deadly murderous thing, yet the plaything of the masses, and perhaps of us. The fountain of ungodliness and unhappiness, the parent of oppression, contention and strife, the inspirer of foolishness, vanity, deception and rebellion against God, yet the hail companion of the broad-way multitude.

I fear the presence of such a fatal thing is scarce suspected in any but another. It may not be sufficiently understood. It is an undue estimate of self, of ourselves or our possessions.

Eliab charged David, his stripling brother, with pride. He thought David was over-estimating himself or his powers when he ventured to go out against the proud defier of Israel; but he misjudged David. That boy was estimating the strength of his God, not his own. Nothing but a due estimate of God and Christ will keep us from an undue estimate of self, from self conceit, from vain glorying, synonyms of pride.

How many things may betray us into vain-glorying self conceit. Honorable ancestry may do it; the Jews in pride boasted of Abraham as their father. Strength of position may do it; Babylon and Petra thought themselves invulnerable and immortal in their strong fortresses. Wealth may do it; success may do it; flattery may do it; or superior mental endowment may do it; learning may do it; and even the blessings of God may do it.

Hezekiah, the good king, how blessed of God! His prayer was heard and Sennacherib defeated, life prolonged, the sun on the dial turned backward, nature made to honor God; although a servant, yet these very blessings lifted up his heart to pride, an over estimate of himself.

It is this that deceives us, that betrays men to oppress the less fortunate, that holds them from thoughts of God, that hardens their hearts to rebel. It is this that puffs up to ostentation and vanity, that promotes contention for self advantage, that inspires discontent, as in Satan who felt too good for his first estate. It is this that makes men feel above the humble cross which we are to bear in the truth of God and in true devotion.

How foolish is pride! What is there of which man may boast to day that may not be gone to-mo.row? Haman boasts to-day of his joy, his riches, his honor; to-morrow he is hanged in shame. Babylon boasted of her power and glory; but where are they now? Our honorable parentage, our wealth, our talents, our beauty, our earthly success, even the blessings of to-day, where may all these be a few days hence? Let self be abased. Let him that glorieth, glory in the Lord. He giveth grace to the humble but resisteth the proud.

H. F. C.

CALIFORNIA CONFERENCE.

Our fourth Annual Conference just holden at San Francisco was a success. Harmony prevailed and the melting influence of the Holy Spirit was in our midst. The spirit of the disheartened ones in San Francisco was greatly revived. Reports from churches and missionary efforts were cheering. The preaching by Brn. Field, Clark, Wilson, and Sr. Clark was timely and blessed.

The secretary's full report will soon verify all those points.

H. F. C.

A CURIOSITY of nature has been presented on this coast this season; fruit trees ladened with nearly perfected fruit putting forth fresh blossoms.

H. F. C.

Church News.

ELD. C. W. PITSOR recently buried in baptism three believers, in the village of Brooklyn, Iowa.

IF the editor is not present at the Springfield, Mass., Campmeeting then Eld. D. Mathewson will act as agent for this office, and receive subscriptions and renewals for this paper.

ELD. L. H. DAVIS of Paw Paw, Ill, has fitted up a hall near his home, which was formerly used for dancing purposes, and holds religious services there each Sabbath. We trust the Lord will bless his labors.

ELD. GEO. M. BUTTON reports a good meeting at Union, Ill., closed July 22, when two converted women were baptized by him.

ELD. M. CHANDLER will act as agent for the A. C. TIMES at the Brooklyn, Iowa, Campmeeting. We hope he will secure many subscriptions and renewals.

ELD. J. C. SMITH of Kansas reports having traveled some six hundred miles in the past six weeks, held two grove meetings, had meetings in one new neighborhood, and seen some come out to serve Jesus. Also that a former Baptist preacher and also a Friend, or Quaker preacher and wife, have all come out to preach the Bible doctrine on the second advent and man's mortality. He says the Lord is doing a good work there.

ELD. G. W. WRIGHT, of Lexington, Mich., writes as follows: "The interest in the vicinity of Port Sanilac is still up to *high tide*, and I think I can safely say it is a deep and thorough work. Four more were baptized on Sunday, the 22d inst., making twenty in all; and there are more to follow this week. Sunday evening, three noble young men arose and said, Pray for me. Half of the large audience expressed either their love of the Lord, or their desire to become the Lord's. Pray for us."

Selected.

Men With Wings.

The theory of evolutionists is short at both ends. Man, they say, has come up from an oyster or a monkey, improving and developing; he wanted to grasp things and from that desire grew a hand; he wanted to see things and that desire caused eyes to develop; and so he is going on in progressive development according to natural laws.

But we find no trace of these changes in man in past ages; no race of long-tailed monkeys are found growing into men; but if we grant that these changes have occurred, then what about the future? If man has got so many things by wishing for them, he ought not to stop here. As the *Pacific* sensibly enquires:

"Why should the evolution process terminate with man in his present form and figure, or in his present stage of development? Admitted, that our race has come up, or gone down, from the humblest forms of animal life, why should it not *evolute* further on? The human family have occupied this earth, according to the theories of our evolution brethren, a great many thousands or millions of years. Is it not strange, if these theories are true, that some change has not occurred during this long period? For example: —Why has there not been evolved a man with wings, or some other physical appendage, by which he can navigate the air? The aspiration has been entertained during many ages to *soar*. Witness the multitude of inventions in the way of balloons and flying machines, by which to penetrate the blue vault above, to say nothing of the starry regions. We confess that, since tails are to be counted out, we shall have to reckon ourselves among the skeptics respecting the evolution theory, until some scientific brother shall show us somebody supplied with wings.—*Armory.*

It is God's goodness to men to blast all things in the world to them, and to break their fairest hopes, that they may be constrained to look above to himself; he beats them from all shores that he may bring them to the rock that is higher than they.

Harsh words are like hailstones, which if melted, would fertilize the tender plants they batter down.

Christian Life.

"Be Not Afraid."

Though the tempest rages
And the day is past,
Though the shadows deepen
And the night falls fast,
There is heard a whisper
In the thickening shade—
"It is I, the Master,
Do not be afraid."

Nothing can be harmful
Which the Father sends;
Even loss and sorrow,
And the lack of friends,
Need not make us fearful,
Troubled or dismayed,
Since the Lord is saying,
"Do not be afaaid."

In the way we travel
There are mountain heights;
There must be the fading
Of the household lights
Through the boisterous waters
We must slowly wade;
But we hear Christ's whisper,
"Do not be afraid."

There are many duties
Difficult and grand,
Tasks that test our courage
And our strength of hand.
Let us boldly meet them,
Hearts on Jesus stayed,
Though the life be darkened,
Need not be afraid.

Soon the flowing river
Will be near our feet,
We must cross the waters
Ere our loved we meet.
Yuh to give us courage,
Lest we be dismayed,
Christ the Lord will whisper,
"Do not be afraid."

—*N. Y. Weekly Witness.*

After Conversion—What Next?

Seasons of revival have been spoken of as harvest seasons. But the phrase is an erroneous and misleading one. Conversion is rather a planting time with a soul than its "harvest." It is a beginning of better things, not a consummation completed. Those pastors and evangelists commit a fearful mistake who feel that the conversion of sinners is the one main object of all gospel effort; whereas conversion is only the means, the essential first step, to the great end of all true gospel effort, which is the service of God by a genuine godly life. Those young converts make a still worse mistake if they sit down happy and contented with having "confessed Christ" and united with his church. The clock that strikes one is expected to strike two.

What is conversion? It is a turning from the wrong road into the right one. The journey is yet to be performed before heaven is attained. Too many, alas! set out on this straight road and fall away before they reach the mark of the prize. Conversion is simply an enlisting in the army of Jesus. The battles and the hard bivouacs are yet before you. Let not him that girdeth on his harness boast himself as he that putteth it off. We want to impress it upon the mind of every young convert that the real conflict has only begun, and they have done no more than to put on their armor and enroll their names. Supposing you to be truly regenerated by the divine Spirit, what next?

We would reply that the sowing time of your spiritual spring has just begun. Don't repeat the current prattle about being a "harvested soul gathered into the garner." The church is not a granary. You are just beginning to sow for yourself; and whatsoever you sow you will surely reap. You are forming new habits of thinking and acting. You are an utterly inexperienced beginner in an entirely new line of life. The first year of your Chiistian life will have a mighty influence on all your future.

Begin with a determination to learn Christ's will and to do it. This is what that famous convert near Damascus was aiming at when he inquired so anxiously, "Lord, what wilt thou have me to do?" It is very well to know what a Bunyan, or a Finney, or a Moody has written or said about the Christian life. But go to the fountain head. Go to Jesus in an humble, docile spirit, and ask him, in fervent prayer, to guide you. Bend your will to his will. He is perfectly willing to guide the meek and the teachable in the right way. I honestly believe that when a docile heart sincerely asks to be led and then obeys the voice of conscience, that heart seldom takes a false step—yea, never does. Jesus promises to lead you in the way of all truth. Trust him.

Conscience is the vital point. You need not trouble yourself much about your feelings or your frames, as long as conscience turns as steadily towards Christ as the needle toward the north pole. It is the office of conscience to detect sin and righteousness, to decide for one and to reject the other. Feelings are very fallacious. Some Christians are very devout in their feelings and wretchedly deficient in their daily conduct. They forget that the best proof of love to Christ is to keep his commandments. Fervent Christians in the prayer-meeting, they are sorry Christians outside of it. There is a lamentable lack of conscience in too much of the flaming piety which burns out all its oil in the prayer-room or the "praise-meeting." We do not wonder at the sneers which are often leveled by shrewd men of the world at this sort of "revival religion." See to it that you give no occasion for such sneers. See to it that Jesus is not betrayed before his enemies by your inconsistency. The best thing you can do for your Savior and your Master is to live an honest, truthful, pure, and godly life. Others are watching you. Then watch over yourself.

In putting on your armor, don't forget that the sword of the Spirit is the word of God. Not content with merely reading your Bible, study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages and dig deep. Study the twenty-fifth psalm and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further you may strike your hoe and your mattock down into the rich ore beds of the book of John. Saturate your heart with God's word.

As for your field of Christian work, you ought not to have much trouble about that. Follow God's leadings and go into the first field of labor which he opens to you. Do not seek easy posts or those which will flatter your vanity. Brave Mary Lyon used to tell her pupils at Mount Holyoke to "go where no one else was willing to go." Threescore of her graduates became missionaries for Christ Jesus. As soon as you begin to think that you are too good for your place, then the place is too good for you. Do what you can do best. While you are working for the Master, do not neglect the inner life of your own soul. If you do not keep the fountain well filled with the love of Jesus, the stream of your activities will run dry as soon as the novelty is over.

Your daily battle will be with the sins that most easily beset you. The serpent often scotched, is not killed. Paul himself had to give his carnal appetites the "black eye" pretty often. The moment you fall asleep the Philistines will be upon you. Challenge every tempter that approaches you. The dangerous devil is the one that wears the white robe and cozzens you with a smooth tongue.

Finally, strive to be a Christian man everywhere. Carry the savor of your communion with Christ wherever you go. Jacob brought into his old, blind father's presence such an odor of the barley ground and the vineyard that he had "the smell of a field which the Lord had blessed." Every place you enter ought to be the better for your presence. Never disappoint the expectation of your Master. He is the best Master in the universe. Having put on the uniform of his glorious service, wear it until you are put in your coffin.—*Theodore L. Cuyler, D. D., in Independent.*

Suffering.

When suffering comes in a holy life, God's children are sometimes tempted to distrust their experience, and sometimes to complain. Is there such suffering in the life of faith? Would I suffer thus, if I were truly holy? Such questions occur to the mind. Yes, there is suffering in the life of faith. And you will assuredly suffer, if you are truly holy. Count your sufferings as a divine mark of the genuineness of your experience, and do not listen to temptation. What is holiness but the spirit of Christ? And can any one have the spirit of Christ, and not suffer? Did not your Lord suffer? And if you be indeed like him, must not you suffer? Does not Christ call you, not only to believe on his name, but to suffer for his sake? And will not the fact that you are holy bring you into fellowship with Christ And can there be any true or saving fellowship in his sufferings? Gold is not tried gold till it goes through the furnace. All that comes to you in your dispensations of suffering is in order to the purifying and perfecting of your faith, which being much "more precious than of gold that perisheth, though tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." Remember when you take Christ, you take his cross and your cross.—*Sel.*

Dependence.

"Here is a woful course of a great many; when Christ bestows his grace, grace many a time is put in his own room; when he makes his grace to dwell in us, we are apt to forget that our standing is in himself alone, who created, and infused, and dispensed the grace that is lodged in us. That a believer should live less dependent on Jesus Christ, is a snare that you have great need all of you to take good heed of, and beware of. Remember that you do not live, that you do not stand by the grace that is in you, but only by the grace that is in him. Our strength stands in the fountain: 'Be strong in the grace that is in Christ Jesus.' A believer thinks himself exceedingly weak, when he can see nothing of Christ's grace in himself; but that is a great mistake; that man is exceedingly weak indeed, that can see no grace in Christ Jesus; that man is fallen wofully. How excellently does the apostle speak of it (2 Cor. 11: 9, 10): 'Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then I am strong.' It is best with me when I am nothing. What a mighty word is that, 'Though I be nothing!' (Ver. 11).—*Fraill.*

Young Folks.

The Ten Commandments in Rhyme.

I. Have thou no other God but me.
II. Unto no image bow thy knee.
III. Take not the name of God in vain.
IV. Do not the Sabbath day profane.
V. Honor thy father and mother too.
VI. And see that thou no murder do.
VII. From whoredom keep thee chaste and clean.
VIII. And steal not though thy state be mean.
IX. Of false report bear not the blot.
X. What is thy neighbor's covet not.

—*Selected by A. Armour.*

The Golden Rule.—(Matt. 7: 12).

Be you to others kind and true,
As you'd have others be to you:
And neither do nor say to men,
Whate'er you would not take again.

—*Selected by A. Armour.*

The India Rubber Supply.

The native way of supplying the trade with rubber is highly wasteful, and if no preventative means were taken it would not be many [illegible] before the supply would fall far short of the demand, which is increasing at an enormous rate; in fact the world cannot get along without rubber, which has now become one of the most necessary materials in a variety of trades. It has been the improvident practice to cut down trees 150 or 200 feet high, to secure one hundredweight of rubber, and thus the forests of rubber trees, especially in Brazil, are being destroyed, and will ultimately belong to the past. Without waiting for such an event, the British government has shipped 2,000 Brazilian rubber plants to the Island of Ceylon, and, strange to say, in the incredibly short space of two months after the seeds had been sown, the little trees produced the finest kind of rubber—equal to the best of Brazil. In June, 1876, 90,000 seeds were received, of which, however, only 2,500 were alive; as their vitality is very short, they were sown at once, covering a space of 300 square feet. A number began to grow, and in a few days many of them were eighteen inches high. Cases were then made containing fifty plants each, large enough to allow for growth during transit on shipboard. They were sent to Ceylon, Singapore, Burmah and other places, and the 2,500 plants thus distributed will do a great deal of good in preventing the otherwise impending calamity of a scarcity of rubber.—*Scientific American.*

Bank of England Notes.

Few of the persons who handle Bank of England notes ever think of the amount of labor and ingenuity that is expended on their production. These notes are made from pure white linen cuttings only, never from rags that have been worn. They have been manufactured for nearly 200 years at the same spot—Laverstoke, in Hampshire, and by the same family, the Portals, who are descended from some French Protestant refugees. So carefully is the paper prepared that even the number of dips into the pulp made by each workman is registered on a dial by machinery, and the sheets are carefully counted and booked to each person through whose hands they pass. The printing is done by a most curious process in Mr. Coe's department within the bank building. There is an elaborate arrangement for securing that no note shall be exactly like any other in existence. Consequently there never was a duplicate of a Bank of England note, except by forgery. According to the *City Press*, the stock of paid notes for seven years is about 94,000,000 in number, and they fill 18,000 boxes, which if placed side by side, would reach three miles. The notes, placed in a pile would be eight miles high; or, if joined end to end, would form a ribbon 15,000 miles long; their superficial extent is more than that of Hyde Park; their original value was $15,000,000,000, and their weight over 112 tons.—*Scientific American.*

Farm and Home.

Sleeping Rooms.

The air which passes out of the lungs is wholly innutritious. If re-breathed without any admixture of other air, it would induce instant suffocation. It contains a large amount of carbonic acid gas. This gas is condensed by cold, and falls to the floor; heat carries it to the ceiling; hence the practical fact, that in warm weather those who sleep on the floor breathe the purest air; while in very cold weather the higher one sleeps above the floor, the better is the atmosphere. Hence, in a warm room, sleep as near the floor as possible; in a cold room, the higher the bed is, the better. A striking illustration of one branch of the statement is found in Dr. Hall's new book on "Sleep." When the jail-fever was raging in England, it was the custom to hand the food and water to the prisoners through a hole in the floor above them. A case is mentioned where the jailer and his wife died in one night in consequence of the effluvia of the prisoners' cell below; while the prisoners themselves continued to live, showing conclusively the concentrated malignity of the air at the ceiling, as compared with that on the floor. The same principle has an illustration in the narration in the same pages, of the terrible incidents in connection with the "Black Hole of Calcutta," where it was speedily noticed that relief was given by sitting down on the floor. From these statements, it is clear that it is better to have a fire in the fireplace in a close room in winter than to have no fire; and for two philosophical reasons—the fire rarefies the carbonic acid gas, and compels it to seek the ceiling; besides, it creates a draft up the chimney, thus causing cold air to come in more copiously.—*Sel.*

Force-Giving Food in Summer.

Brown bread, oatmeal and fruits, are all force-giving, but to a less extent than fats, yet sufficiently so for the requirements of the season, and those persons who have much very muscular work to do may use more freely force-giving foods in hot weather than those whose labor is sedentary and light. From experiments which we have seen tried, over and over again, however, we are satisfied that even farmers, in the hottest days of summer, who are obliged to work in the harvest field can do more work, suffer less with heat, and incur less risk of sunstroke by following the rules we have laid down, than by using a highly carbonized diet of oils and fats.—*Dr. Holbrook.*

Ashes.

A correspondent of *The Massachusetts Ploughman* says: "It is often specified in this recommendation that coal ashes should be applied, but I have lately seen in some of the papers the advice given to supply wood ashes for the poultry to shuffle in. I would caution all against following this advice. Wood ashes are so rich in potash that their effect on fowl's feet is exceedingly injurious. I have seen poultry with bad sores and blisters on their feet from this cause, and in one or two cases have seen birds badly lamed. Coal ashes are excellent, but wood ashes should never be furnished for the purpose above named."

Grape vines will need frequent attention. As the shoots grow they must be tied to the trellis, or a high wind will either break or entangle them. Remove all shoots that start where canes are not wanted, and in case of double buds, take out one shoot, taking the weaker one. In close pruning, the shoots are stopped (by pinching off their ends) just above the uppermost cluster. Some leave but a single leaf, and think it better than two, three or more. We are governed by the form of trellis, preferring to keep that filled with foliage, to following any set rule. Soon the large beetles and the large caterpillars will appear; they are never very numerous, and the only remedy is hand-picking.—*American Agriculturist.*

Health.

Early Infancy.

Nature has no substitute for the mother's milk. The large percentage of deaths in hospitals for foundlings show the sad result of depriving the infantile inmates of their milk. Even in the parental nursery artificial food often render those ill, who, if nursed with the first milkings of a healthy, properly fed and kindly treated cow, would have lived. Let the infant take by means of a sucking bottle, in a slow way, so that the secretions of the mouth may be increased, and aid in the process of digestion. Always give an infant a little less than it wants, so that the stomach may not be weakened by overwork, and acidity and flatulency annoy it. Nursing a child very often is an error into which young mothers fall. The stomach at birth is feeble, and can bear but little. The stomach is overloaded, the bowels become disordered, the infant is made sick, and dies. Indigestion is usually caused by excessive feeding, at irregular intervals. The rule is, give the infant a little less than it wants, at regular intervals. Avoid medicine. Nurse the infant at 10 p. m., and not again until 6 a. m. In the interval, let it have water warmed. This plan promotes the mother's no less than the infant's health. Sleep promotes health; then let a mother or nurse have time for sleep. No infant should fail to have a cot near the bed of the mother. Thus both may have undisturbed rest and refreshing sleep.

When cow's milk must be given to supply any deficiency, let it be given between the nursings, at the same regular intervals. The time may come when artificial food must be the chief dependence for nutriment. Preparing the food is of great moment. Have vessels perfectly pure and sweet. Let the quantity be small, lest the stomach be weakened, and induce pain and distress. Feed slowly. Alternating properly prepared cow's milk with the maternal, will prepare it for weaning. During the nursing period, the mother should secure her own health by proper diet, exercise and pure air. Her ill health and maladies will modify the quality of her milk. Avoid stimulants, unless ordered by your M. D. Take nutritious food. Regulate the bowels. Have a time for excretions. Have a regular and fixed time for feeding, nursing, and sleeping. Keep the skin healthy by bathing. After the fourth month, wash the entire body, except the breasts, with cool water. A clean, healthy skin, exercise and fresh air, improve the milk, and increase the quantity. Avoid late hours. Retire early whilst nursing. Avoid luxuries and dissipation. All these are avoidable causes of poor health and bad milk. Cultivate a cheerful and quiet temper whilst nursing. The depressing emotions lessen the secretions of the breasts. A nursing mother heard of her husband's death in a distant city; her milk left her breast. An anxious and excited nurse gave her charge milk, and within two hours the infant had convulsions. Fear modifies the secretion in quantity and quality. A mother was alarmed by burglars. Her infant sucked soon after. It soon became restless and then had colic, and finally, diarrhœa. A fretful temper lessens the quantity of milk. Anger produces a milk that irritates the bowels and induces griping. Let the mother be calm and quiet under all circumstances.

The flavor and [illegible] qualities of the milk are affected by food which the mother takes. Full feeding demands active exercise. Hard work and nutritious food produce good milk. Let the mother or nurse have good food, pure air and moderate exercise, at regular hours. Poor food and a small supply lessen the milk; so that taking care to promote the health of the nurse or mother, is taking care to produce good food for the infant.—*Western Rural.*

General News.

The principal event of home interest has been the great strike, and the lawlessness attendant. Immense damage has been done to the financial and business interests of the country, aside from the amount of property actually destroyed, which is of large amount. The value of property destroyed at Pittsburgh, Pa., alone is estimated at ten millions of dollars. On account of the stoppage of railroad traffic, many places are beginning to feel the want of provisions. Bread riots have been imminent in some places. Nearly every railroad place of any size from ocean to ocean has been visited by this scourge. But at present order is being restored, and the various kinds of business are resuming their wonted channels. The worst appears to be past, with immense damage to every industry, and little, if any, advantage to the strikers, or those engaged in the disturbances. Federal and local troops have been used for the maintenance of order and the preservation of life and property.

A monument has been erected in Rome, Pa., to P. P. Bliss, the gospel song writer and evangelist, who lost his life in the Ashtabula disaster. It was dedicated to his memory July 10, in the presence of 10,000 people. D. L. Moody presided, and delivered an address, paying a beautiful tribute to the deceased. The monument was paid for by the penny contributions of Sabbath-school pupils. It stands in the midst of the cemetery at Rome, and is twenty-two feet high, of white Italian marble, surmounted by a draped urn, and standing upon a base of blue marble that rises four feet above the ground. Maj. D. W. Whittle, Dr. J. H. Vincent, Mr. Sankey, and others also spoke in eulogy of Mr. Bliss, as being a true, noble-hearted man of God, whose greatest and best monument is the gospel songs he has left. "Though dead, he yet speaketh."

There is quite an extensive movement on foot in South Carolina for the colonization of the negroes in Liberia, Africa. It is said that a great many negroes are entering heartily into the scheme, with the idea of having a home in Africa where the surroundings will be more congenial to the negro race. But some express the opinion that the scheme is a speculation to make money out of the negroes.

The Black Hills excitement has been so great that Deadwood City, the chief town, already has 15,000 people, but 5,000 of those would be out any day they could get money enough to leave. Many are in a starving condition. There is no worse place for a man to go who has no capital.

The American Bible Society received during 1876, $543,579.55, of which $188,000 were legacies. This income was $16,000 greater than that of 1875. The American Tract Society received during the same time $470,000, of which $100,000 were legacies.

A peculiar tombstone has been placed in the Yantic, Conn., cemetery to mark the grave of Mrs. David A. Wells. It is a boulder some four feet in diameter, one side of which is faced and bears the inscription: "And they rolled a stone to the mouth of the sepulchre."

The eminent Augustus Tholuck, of Halle, widely known as a theological teacher and commentator, whose influence against German Rationalism has been long, steady, and powerful, died recently at the age of 78.

The Dismal Swamp Canal is to be sold at auction at Norfolk, Virginia, next August. The work cost over a million and a half, but is not expected to bring more than one-fifth that sum.

A Young Men's Christian Association has been formed at Lucknow, India, famous for its seige during the Sepoy rebellion.

Foreign News.

The events now transpiring in the neighborhood of the Danube bring into curious prominence the name of the Emperor Trajan, the buttresses of whose bridge, we believe, still stand on opposite banks of the Danube, and whose famous wall seems to be the line along which the tide of war is rapidly rolling. The bridge thrown over the Danube by this great monarch was, in some respects at least, the most remarkable of all the structures that successive belligerents have erected for the passage of their troops. It was not a mere floating bridge, but a permanent structure, carried on piers 150 feet high and sixty feet wide, and it comprised twenty arches, extending altogether over a span of 4,770 Roman feet. This giant structure, than which ancient history records nothing of the kind equal to it, seems to have been intended as a fortress as well as a bridge. Standing eighty feet above the water, it is supposed to have afforded the command of the Danube navigation, a garrison posted on it being, of course, able to damage or destroy vessels passing under, while they would be above the reach of retaliation. It was destroyed by Hadrian, and its precise locality has been the subject of some dispute. Ruins, which evidently might have formed the buttresses of a bridge, occurring on the line of an old Roman road, however, seems to leave little room for doubt. Trajan's Wall is another relic of this terribly energetic old Roman. It is, strictly speaking, a rampart of earth about thirty-five or forty miles long, and extends from Rassova, just at the bend in the Danube, to the shores of the Black Sea. Though only an earthwork, it is a formidable line of defense. It is eight or ten feet high, with a fosse in front of it, while the western portion is still further fortified by deep lakes and the swampy valley of Kara-Su. In addition to all this, another rampart of a similar character lies just in the rear of it. This is known as the South Wall, the space between the two ramparts being from 1,000 to 2,000 feet.

Accounts from the famine districts of Madras, India, are somewhat worse. The rainfall has been slight over portions of the affected area. The number of natives on the public works and receiving gratuitous relief have increased. There has been great mortality from disease, especially among children. The situation in Mysore is also critical. The prospect in Southern India is far from reassuring. There will be grave cause for apprehension unless abundant rain falls soon. In Bombay the prospects are more cheering.

The Pan Presbyterian council—or, in other words, the council of Presbyterians from all over the world—recently held in Edinburgh, Scotland, was attended by three hundred and thirty-three delegates, representing some eight millions of church membership. The subjects discussed were of church, social, and national interest. The session has been regarded as a very notable one, because of its bearing upon all questions of reform, the voice of the council being mainly for improvement in adapting their services and work to the wants of the people.

The fertile valleys of Chilo and Tumbaco, in Ecuador, have been devastated by a terrible volcanic eruption, followed by a flood which lapped up what the volcano left. The eruption occurred on the morning of the 26th of June, and the City of Llacunga was almost swept out of existence, many lives being lost by the sudden inundation. A curious feature of the affair was the transportation of ashes to a point 600 miles from the volcano.

In Argyll, Scotland, there is a small country inn bearing the laconic name of Druimtighmhichlechattan.

A Chinese newspaper has entered upon its two thousandth volume. It has lost all of its original subscribers.

Public opinion in England is divided as to the real meaning of the embarkation of troops for Malta. The Ministry when questioned are at some pains to make it appear that only a small number are to be sent to reinforce the posts at the Mediterranean, although it is known that five of the largest troop transports, with a carrying capacity of 1,500 each, have been placed under sailing orders, and it is rumored that an Admiralty Agent is now in Liverpool for the purpose of chartering private vessels. While the time has not come for the Government to show its hand, it is very evident that the hand is a strong one, and that Russia will be afforded an opportunity to see it shortly.

It is stated that the Pope, wishing to place the American church on an equality with the church in Europe, has expressed a desire that the church in America should be directly subject to the Pontiff, instead of being governed through the intermediary of a Cardinal Prefect of the Propaganda. Cardinal Simeoni is understood to have taken steps in this sense, and Concordats are stated to have been concluded, and Papal Nuncios appointed.

A Parisian manufacturer has received a large number of white shirts, upon which extracts from the Koran are to be printed in sky blue letters. Upon a number of white woolen undershirts is to be stamped the signature of Mohammed. The articles are intended for distribution to Turkish soldiers when upon especially dangerous duty, to stimulate their courage, under the impression that they are talismans.

Advices from Ecuador, South America, state that the damage done by the late eruption of Cotopaxi, amounts to $1,000,000. Many lives were lost, and over 1,500 head of cattle destroyed.

In official circles here it is believed that the number of Turks under arms in Europe has been greatly exaggerated, and that there are not more than 90,000 available for offensive movements in the quadrilateral, now that Rustchuk has has been cut off from Shumla and Varna.....A Russian official account of operations in the Balkans, dated Tirnova, July 19, says: "The Schipka Pass was taken to-day and occupied by a regiment with two guns. On the 19th inst., Gen. Gourkha, after an engagement in which he lost 207 killed and wounded, occupied Kazanlik and the village of Schipkha".....Reports current assert that Raouf Pasha had surrounded the Russian forces at Eski Saghra, but he has been defeated, with a loss of 15,000 killed, wounded, and prisoners.....The Russian reconnoisance upon Plevna discovered between 30,000 and 40,000 Turks, who intended to threaten the Russian communications. Grand Duke Nicholas hastily concentrated a superior force and routed them.....A telegram from Shumla reports all the villages between Rustchuk and Kustendje evacuated by the Turks as sacked and burned by the Bulgarians.....Three Russian divisions reinforced the advanced posts near Yeni-Saghra, and after a brilliant engagement occupied that place. The Grand Duke Nicholas' position at Tirnova has been rendered secure by reinforcements.....An attempt was made on Thursday morning, the 19th inst., to assassinate the Czar, while he was on his way to inspect an outpost near one of the lately captured positions. When the Czar was dismounting a shot was heard, and immediately an officer of his staff was dangerously wounded. The Czar narrowly escaped through the shelter of a neighboring embankment.....It is telegraphed from Cravoura, near Balzig, that the Turks are massacreing the Christians without mercy. A dispatch to the Greek Ambassador at Constantinople asks for prompt assistance, as otherwise not a man will be left. An English warsloop, with Austrian steamers, left immediately to receive the fugitives.....The Greek Consul at Burgas and the French and Italian Consuls at Gallipoli have telegraphed their respective embassies at Constantinople for men-of war, owing to the excited state of the Moslem population.....Ahmed Eyoub Pasha, the Turkish commander in Bulgaria, has expelled all newspaper correspondents, and even English and French military attaches from his camp.....The Montenegrins have blown up the outworks of Ntsics. They are now bombarding the fortress from all sides.....Suleiman and Raouf Pashas have effected a junction of their forces, and are now at the head of an army of 60,000 men on the southern side of the Balkans.....A Jassy telegram states that the rinderpest has appeared among the cattle of the Russian army, and has already made a great havoc.....Suleiman Pasha has been defeated at Kara Buhar. He lost ten guns, and his army is retreating on Adrianople.....Ninety thousand men are on the way to reinforce the Russian Caucasian army. Three brigades with foot artillery, with forty-eight guns each, and ten batteries of Cossack artillery, with sixty guns, have already arrived at Tiflis. The Russian artillery there will shortly be reinforced by 204 guns, and only then will a fresh advance be attempted into Armenia in order to gain some fortified places before winter sets in.....A second Russian army corp has invested Silistria.....The Russians have begun the siege of Silistria.....A steamer from New Haven has arrived at Constantinople with war material.

Marriages.

SAUNDERS—BUTTON.—In Decatur, Wis., at the house of the bride's father, by Eld. Wm. Sheldon, Mr. A. G. Saunders, of Milton, Wis., to Miss DeLette E. Button, of Decatur, Wis. W. S.

Deaths.

DAVIS.—In the town of Paw Paw, DeKalb county, Ill., July 19, 1877, Richard C. Davis, aged 76 years, 4 months, 14 days.

Bro. Davis was the father of Eld. Levi H. Davis, and a family of ten other children, most of whom are living. He came to Illinois from Saratoga county, N. Y., in the year 1847, and was among the early settlers in the neighborhood where he lived. He was a member of the Baptist church from his youth, until about ten years since, when he, with his son Levi, was excluded for his faith in the entire mortality of man. He joined the Adventists, and his home was a resting place for pilgrims for many years. The whole neighborhood mourns his loss. Funeral services by the writer from Ps. 17: 15, assisted by Revs. Kane (Baptist) and Brown (M. E.). FRANK BURR.

BRANDEBURY.—In Burlington, Iowa, Sunday morning, June 24, 1877, Mr. J. S. Brandebury, in the 76th year of his age.

Bro. Braadebury was born in Shippensburg, Pa., Nov. 12, 1801. He married in Pennsylvania, and unto him were born nine children. Four survive him, two sons and two daughters. His wife died in August, 1853. Father Brandebury, as he was familiarly called, removed to Burlington in 1849, and so was one of our oldest residents. He made a public profession of religion in 1840, and to use his own words was then "justified by faith in Jesus Christ." This profession he maintained with singular fidelity. All will remember him as a worthy man of God. His powers of memory were wonderfully displayed in his ability to correctly quote any passage in Scripture called for, and give the book, chapter, and verse where it could be found. This remarkable power he retained in its fullness up to within a short time of his death. The funeral services were held in the First Baptist church yesterday afternoon at 2.30 o'clock, conducted by the pastor, Rev. J. E. Hopper, who was assisted by Rev. E. D. Campbell, Rev. J. C. McClintock, and Rev. Dr. Salter. The services were solemn and impressive. All felt that a good man has been laid away.

Business.

Treasurer and Business Agent,
BURTON W. HOLMES.

All remittances and communications in relation to the business of THE TIMES *or of the Society and its other publications must be addressed to*

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your cooperation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH.

Campmeeting.—The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old campground in Manchester, Iowa, beginning Sept. 1, and hold over two Sundays. As soon as arrangements can be made further particulars will be given. In behalf of committee.

WM. H. CONNELL.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Tent Meeting.—There will be (D. V.) a Tent Meeting held near Douglas, Butler county, Kansas, as Bro. John Nichols shall direct, beginning Aug 3 and continuing over two Lord's days. Brethren and sisters south and southwest are invited to attend this meeting. May all come to work for Jesus and the salvation of the perishing.

J. C. SMITH,
State Evangelist.

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Iowa State Campmeeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

Illinois Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.	
C. W. Smith, V. Pres.	
S. B. Mabey, Sec.	Conference
L. H. Davis, Treas.	Board.
H. G. McCulloch.	
A. Armour.	
E. H. Burington.	

Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM. SHELDON, Sec.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter.

SAMUEL WILDER, Clerk.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend.

E. A. MARSH, Sec.

Quarterly Conference.—The Quarterly Conference of the DeKalb District will hold an extra meeting, with the church at Amboy, beginning on Friday evening, Aug. 10, holding over the Sabbath. This meeting is for the benefit of the brethren and friends who could not attend the regular session held at Genoa. We hope to see the friends living at Forreston, New Rutland, and elsewhere, at this meeting. Come one; come all.

E. H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Grove Meeting.—There will be a Grove Meeting in Ashland, Newaygo county, Mich., at the Lake near Grant station on the Grand Rapids & Newaygo Railroad, to commence Saturday, August 18, at 10:30 o'clock a. m., and hold over Sunday. A general invitation is extended to all to come to this meeting. Let the ministers and people all come. All will be provided for.

JOHN BOWER.

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full representation, as business of some importance will come before the meeting.

PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Marsh.

E. A. MARSH, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months, otherwise they are liable to discontinuance.

ILLINOIS

The Advent Christian Church worships each Sabbath at 221 West Madison street. Service at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings.

S. LAYTON, Supt.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOLER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.

T. S. THOMASSON.

Preaching in Ionis, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, }
S. BURRELL, } Elds.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koler, 229 Noble street, Chicago, Ill.

CHAS KOLER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

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The Bible vs. Soul-Immortality.

D. S. MORRIS.

The Bible *cannot* teach either contradictions or absurdities; therefore the Bible does not, nor *cannot* teach the immortality of the soul. Everything it teaches with regard to the destiny of man, either in his intermediate or final state, are so many declarations, either positively or inferentially expressed, that the soul as well as the body is mortal, and when Job speaks of "mortal man," he speaks of him as an entirety. No allusion whatever is made to the body as the mortal part.

Whatever Moses, in his inspired account of the creation, termed "a living soul," Job terms a "mortal man." Moses says, "Man became a living soul;" and Job says this same "living soul" is a "mortal man." Now, here is the testimony of two entirely competent and reliable witnesses, and in the writings of these two witnesses, they frequently reiterate the doctrine by different forms of speech and various modes of argumentation that man is mortal and perishing in his nature. This doctrine of the absolute mortality of our race is taught throughout the entire books of the Old Testament.

There is not one passage from the beginning of Genesis to the end of Malichi that can be tortured into proof that any part of man is immortal. It does plainly teach that the righteous shall inherit immortality in a future state; as, "Thou shalt guide me by thy counsel and afterwards receive me to glory" (Psalms 73: 24). And Daniel says, "Many that sleep in the dust of the earth shall awake, some to everlasting life." The sleep of death is a prominent doctrine in the entire Bible; and the awaking from sleep is also taught by Job, David, Isaiah, Paul, Christ himself, and many others of the sacred writers.

The Bible also teaches that the wicked shall sleep the sleep of death, and that they too shall come up when God calls them from the grave. The dark chamber of death is the receptacle of all the dead—soul and body. But the wicked comes up to be "*consumed*"—"into *smoke* shall they *consume* away." They are also to become "stubble;" and as stubble is burned up when cast into a fire, so the wicked are to be "burned up"—so completely and wholly consumed in fire that there shall be left of "them neither root nor branch." In the vocabulary of our language, I know no words that can more forcibly express the absolute and eternal destruction of the wicked than these two texts from David and Malachi.

Ezekiel says, "The soul that sinneth, it shall die." David says, "None can keep alive his own soul." And another prophet said, "Thou hast delivered my soul from the power of the grave." And Christ says God will "destroy (or kill), both soul and body in hell." His simply having the "power" would not of itself be sufficient cause for "fear," if it did not imply a positive threat of the destruction of both soul and body. Peter says, "They shall utterly perish in their own corruption." *Can they perish utterly and* still live? Certainly not.

Now, all these Scriptures, and hundreds of others on the same topic might be placed side by side in the Bible and all would be harmonious. But let us place the term "immortal soul" along side of all the various Bible declarations on this subject, and how incongruous does the sacred volume become! We'll try it:

"The soul is immortal." "The soul that sinneth, it shall die."

"The soul is immortal." "None can keep alive his own soul."

"The soul is immortal." "Thou hast in mercy delivered my soul from the power of the grave."

"The soul is immortal." None but those who by "patient continuance in well-doing SEEK for . . . . immortality," will become immortal.

"The soul is immortal." "The wicked shall *consume;* into smoke shall they consume away."

"The soul is immortal." The wicked shall be so wholly "burned up," that there will be left of them "neither root nor branch."

"The soul is immortal." God will "destroy both soul and body in hell"—of the wicked.

"The soul is immortal." "The GIFT of God" is immortality or "eternal life."

"The soul is immortal." Our (immortality or eternal) "life is hid with Christ in God." The plain truth of the Bible is, Man (is) mortal, and there is no immortality, either in whole or in part, only in Christ; and none in Christ only through the resurrection. "I am the resurrection and the life." First, the resurrection, next the life.

Not only with the masses but with the "mystic doctors," themselves, there is much ignorance and prejudice on this subject. I have been told that the Scriptures speak of "the immortal soul," also that "the body will die, but the soul is immortal, and will never die," also of the "undying soul" and "the death that never dies." All these sentences which degrade and dishonor our modern church poetry, are believed by many to be in the Bible. A gentleman standing fair as a scholar, and as an intelligent Christian, said to me, "Bro. M., you know the Bible says that at the resurrection the soul and body will be reunited again." And none dare, here, to question that man's literary or Biblical knowledge. Many others have said the same.

Although gross darkness now prevades the minds of many of God's dear children on this subject, yet I firmly believe that hundreds who now denounce me as "a soul-sleeper" will yet see the light, as God, in his mercy has shown it to me, and with me will rejoice in the blessed truth, as it is in Jesus. For

"Truth crushed to earth will rise again;
The eternal years of God are her's;
But error, wounded, writhes in pain,
And dies amid her worshipers."

Meadland, W. Va.

Swallowed Up.

GEO. M. BUTTON.

What a strong expression whereby to reveal o'ersweeping victory. Swallowed up, as vessels are engulfed, or as cities, by earthquakes, are entombed. Swallowed up. The King of Foes that trampled down the nations of the earth. Long did he reign; with dark forebodings to every human born. E'en Messiah did faint at battle with him fought.

But his day did come at last. By angels trump announced. And in manacles he stood, before the Judge of quick and dead. Oh! he was gaunt. His forehead forged in hell. Blood, stained his hands. His tongue, now silent, still hissed most vengeful hate.

I saw him, with eternal might condemned. The chariots toward him fiercely moved. By Lion's hands he's crushed, and hurled into the brimstone lake. Satan, Hell, and Death oe'rwhelmed, destroyed.

Swallowed up! Deserved—received. Silence reigned, as erst volcanoes burst. And then the universe cried, Amen! amen! It is written, trumpet golden rolls—Victory, O death! Victory, O grave. Victory, eternal victory!

Rochelle, Ill.

He is truly good, who hath charity; he is truly great, who is little in his own estimation, and rates at nothing the summit of worldly honor; he is truly wise, who "counts all earthly things but as a dross, that he may win Christ;" and he is truly learned, who hath learned to abandon his own will, and do the will of God.—*Kempis.*

A Lesson for Creed-Makers.

Never, surely, was a holier man
Than Ambrose, since the world began;
With diet spare, and raiment thin,
He shielded himself from the father of sin;
With bed of iron and scourgings oft,
His heart to God's hand as wax made soft.

Through earnest prayer, and watching long,
He sought to know 'twixt right and wrong;
Much wrestling with the blessed word,
To make it yield the sense of the Lord,
That he might build a storm-proof creed,
To fold the flock in at their need.

At last he builded a perfect faith,
Fenced round about with, "The Lord thus saith."
To himself he fitted the door-way's size,
Melted the light to the need of his eyes,
And knew by a sure and inward sign,
That the work of his fingers was divine.

Then Ambrose said, "All those shall die
The eternal death, who believe not as I;"
And some were boiled, some burned in fire,
Some sawn in twain—that his heart's desire
For the good of men's souls, might be satisfied,
By the drawing of all to the righteous side.

One day as Ambrose was seeking the truth,
In his lonely walk he saw a youth
Resting himself in the shade of a tree;
It had never been himself to see
So shining a face; and the good man thought
'Twere a pity he couldn't believe as he ought.

So he sat himself by the young man's side,
And the state of his soul with questions plied;
But the heart of the stranger was hardened indeed,
Nor received the stamp of the one true creed;
And the spirit of Ambrose waxed sore to find
Such face in front of so narrow a mind.

"As each beholds in cloud and fire,
The shape that answers his own desire,
So each," said the youth, "in the law shall find,
The figure and feature of his own mind;
And to each in his mercy has God allowed
His several pillar of fire and cloud."

The soul of Ambrose burned with zeal
And holy wrath, for the young man's weal.
"Believest thou this, most wretched youth,"
Cried he; "a dividual essence of truth?
I fear me thy heart is too cramped with sin
To take the Lord and his glory in."

Now there bubbled beside them where they stood,
A fountain of waters sweet and good;
The youth to the streamlet's bank drew near,
Saying, "Ambrose, thou maker of creeds, look here!"
Six vases of crystal then he took
And set them along by the edge of the brook.

"As into these vessels the water I pour,
There shall one hold less, the other more,
And the water, unchanged, in every case,
Shall put on the figure of the vase.
O thou who wouldst unity make through strife
Canst thou fit this sign to the Water of Life?"

When Ambrose looked up he stood alone;
The youth, and the stream, and the vases were gone;
But he knew by a sense of humble grace,
He had talked with an angel, face to face,
And felt his heart changed inwardly,
As he fell on his knees beneath the tree.

—*James Russell Lowell. Selected by E. K. Smith.*

Valuable Testimony.—No. 5.

C. P. DOW.

In the A. C. TIMES, of May 30th, is what purports to be the closing articles of my series, entitled "Valuable Testimony;" but the serial rather tapers off—closes as if by extreme exhaustion, whereas, my intention was to have it close with No. 5, it being a very valuable extract from "Fairbairn's Typology of Scripture, rare merit, which but few of our pe[illegible] will be seen in the last part of No. [illegible] sue [illegible] May 30), I say, "with an extract from 'Fairbairns Typology,' I will close;" but, although the extract was sent, or left here with other articles, it did not reach the office, or was lost by some means, and so, being now informed of the fact, and deeming it of much importance, I re-write and send it.

The late Dr. Fairbairn was an eminent minister of the Free church of Scotland, professor of theology in the college of Aberdeen, and later, held the same position in the Free church college of Glasgow. He died in 1873. His works are very voluminous, and some of them are regarded as standards. He was noted for his profound and varied scholarship, but with all his learning, was said to have been one of the gentlest, most amiable, and most accessible of men. He rests in hope of the resurrection, in the Grange Cemetery, Edinburgh. Thus much concerning the ability and character of our witness. On a great theme, "The Hope of Immortality," he writes thus:

"No doubt, such a belief (Abraham's literal interpretation of God's promise), *implied* that there must be a *resurrection of the dead* before the promise could be realized; and to those who conceive that immortality was altogether a *blank page* to the eye of an ancient Israelite, the idea may seem to carry its own reputation along with it. The Rabbis, however, with all their blindness, seem to have had juster, because more Scriptural notions of the truth and purposes of God, in this respect. For, on Ex. 6: 4, the Talmud in Gemara, in reply to the question, 'Where does the law teach the resurrection of the dead?' thus distinctly answers: 'In that place where it is said, I have established my covenant with thee to give thee the land of Canaan. For it is not said with *you*, but *thee*' (literally, yourselves).

"The same answer substantially, we are told, was returned by Rabbi Gamaliel, when the Sadducees pressed him with a similar question. And in a passage quoted by Warburton (Book 6, Sec. 3.) from Manasseh Ben Israel, we find the argument still more fully stated: 'God said to Abraham, I will give to thee and to thy seed after thee, the land wherein thou art a stranger.' But it appears that Abraham and the other patriarchs did not possess that land; therefore, it is of necessity that they should be raised up to enjoy the good promises, else the promises of God should be vain and false. So that we have here a proof, not only of the immortality of the soul, but also of the essential foundation of the law, namely, the resurrection of the dead.

"It is surely not too much to suppose, that what Jewish Rabbis could so certainly draw from the word of God, may have been perceived by wise and holy patriarchs. And the fact, of which an inspired writer assures us, that Abraham so readily believed in the possible resurrection of Isaac to a present life, is itself conclusive proof that he would not be slow to believe in his own resurrection to a future life, when the word of promise seemed not otherwise capable of receiving its proper fulfillment. Indeed, *the doctrine of a resurrection from the dead, not that of the immortality of the soul*, is the form which the prospect of an after state of being must have chiefly assumed in the minds of the earlier believers, because that which most obviously and naturally grew out of the promises made to them, as well as most accordant with their native cast of thought, and nothing but the *undue influence* of the Gentile philosophy on men's minds could have led them to imagining, as they generally have done, the reverse to have been the case.

"(N. B.) In the writings of the *Greeks and Romans*, especially those of the former, we find [illegible] distinction constantly drawn between [illegible] *and spirit, body and soul*, and the one generally represented as having only elements of evil inhering in it, and the other elements of good. So far from looking for the resurrection of the body as necessary to the final well being of men, full and complete happiness was held to be impossible so long as the soul was united to the body. *Death* was so far considered by them a boon, that it emancipated the etherial principle from its prison house; and their visions of future bliss, wh[illegible] visions were entertained, presented [illegible]ye of hope scenes of delight, in which t[illegible] *embodied spirit* alone was to find its satisfaction and repose. Hence, it is quite natural to hear the better part of them speaking with contempt of all that concerned the body, looking upon death as a final, as well as a happy, release from its vile affections, and promising themselves a perrenial enjoyment in the world of spirits.

"'In what way shall we bury you?' said Crito to Socrates, immediately before his death. 'As you please,' was the reply. 'I cannot, my friends, persuade Crito that I am the Socrates that is now conversing and ordering everything that has been said; but he thinks I am that man whom he will shortly see a corpse, and asks how you should bury me. But what I have all along been talking so much about, that when I shall have drank the poison, I shall no longer stay with you, but shall, forsooth, go away to certain felicities of the blest, *this I seem to myself to have been saying in vain*, whilst comforting at the same time you *and myself*.'

"And in another part of the same dialogue (Phædo), after speaking of the impossibility of attaining to the true knowledge and discernment of things so long as the soul is kept in the lumpish and impure body, (?) he is represented as congratulating himself on the prospect now immediately before him. 'IF *these things are* TRUE, there is much reason to hope that he who has reached my present position, shall share soon abundantly, that, for the sake of which I have labored so hard during this life; so that I encounter with a lively hope my appointed removal.'

"No doubt such representations give a highly colored and far too favorable view of the expectations which the heathen world cherish of a future state of being; *for to most of them the whole* was overshadowed *with doubt* and uncertainty too often, indeed, the subject of *absolute unbelief*. But in this respect the idea it presents is perfectly correct, that so far as hope *was* exercised towards the future, it connected itself altogether with the condition and destiny of the soul; and so abhorrent was the thought of a resurrection of the body to their notions of future good, that Tertullian did not hesitate to affirm the heresy which denied that Christian doctrine to be the *common result* of the whole Gentile philosophy.

"It was precisely the reverse with believers in ancient and primitive times. Their prospects of a blessed immortality were mainly associated with the resurrection of the body; and the dark period to them was the intermediate state between death and the resurrection, which even at a comparatively late stage in their history, presented itself to their view as a state of gloom, silence, and forgetfulness. They contemplated man, not in the light which an airy, speculative philosophy might regard him, but in the *more natural* and proper one of a compound being, to which *matter as essentially belongs as spirit*; and in the well being of which these must unite the happy condition of both soul and body.

"Nay, the materials from which they had to form their views and prospects of a future state of being, pointed most directly to the resurrection, and passed over in silence the period intervening between that and death. Thus the primeval promise, that the seed of the woman should bruise the serpent's head, taught them to live in expectation of a time when death should be swallowed up in victory; for, death being the fruit of the serpent's triumph, what else could his complete overthrow be than the reversal of death—the resurrection from the dead? So also the prophecy embodied in the emblems of the

tree of life still standing in the midst of the garden of Eden, with its way of approach meanwhile guarded by the flaming sword, and possessed by the cherubim of glory—implying, that when the spoiler should be himself spoiled, and the way of life should again be laid open for the children of promise, they should have access to the food of immortality, *but only*, of course, by *rising out of death*, and entering on the resurrection state.

"The same conclusion grew, as we may say inevitably, as we have just seen, most naturally, out of that portion of the promises made to the fathers of the Jewish race, which assured them of a personal inheritance in the land of Canaan, for, dying as they did without having obtained any inheritance in it, how could the word of promise be verified to them, but by their being raised from the dead to receive what it warranted them to expect?

"In perfect accordance with these earlier intimations, or ground promises, as they may be called, we find as we descend the stream of time, and listen to the more express utterances of prophecy regarding the hopes of the church, that the *grand point* on which they are *all made to center, is the resurrection* from the dead; and it is, no doubt, for the reason, that as death is from the first represented as the wages of sin, the evil preeminently under which humanity groans so the abolition of death by mortality being swallowed up of life is understood to carry in its train the restitution of all things '—*"Typology of Scripture." p.* 267-73.

With what impressive beauty and sublimity the death smitten wife of John Calvin, as she was about to breath her last, exclaimed: "O, *glorious resurrection!* God of Abraham and of all our fathers! not one of the faithful, who have hoped in thee for so many ages, has been disappointed. *I will also hope.*" Thus comforted, she died in hope of the "better resurrection." Without such hope, *hades* is a land of darkness, indeed; but with it, light from beyond shines steadily upon its dark portals, and the believer may enter trustingly, assured that in due time, immortal laurels will crown his pallid brow. Oh, how prevalent is "Gentile Philosophy!" Now the "light of life" is obscured! What untenable fancies take the place of clear, direct, harmonious truth! The foregoing testimony we regard as valuable, as the conclusions of good men, and ripe scholars—in harmony with Bible truths. Let us search the Scriptures, and thus be made wise unto salvation.

Magog. P. Q.

The Dominion of Christ.

J. RIDLEY.

God in all of his work has a design, or an object to be accomplished; and he has the wisdom necessary to divine plans, and strength to execute those plans, that the desired object may be obtained.

We may not understand all of God's plans and purposes, but some of them he has been pleased to reveal; and while "the secret things belong unto the Lord our God," those "things which are revealed belong unto us and to our children forever." It is presumptious folly to seek to be wise above what is written; but it is praiseworthy to seek to be wise according to what is written.

When God had created the earth with the animals upon it he saw that it was good, but something more was necessary to make the work complete and carry out his design. There was no one to till the ground and control or rule over the earth. And so he made man. What for? To have dominion over the earth, and to "dress and keep it." "Let us make man," said he, "in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1: 26). And after he had made the man, with his helpmeet, he said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over every living thing that moveth upon the earth" (Gen. 1: 28).

Here we have God's purpose concerning man revealed. He made him to be the king, or head, of all the earth. No other realm was ever promised or provided for him. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men" (Ps. 115: 16). And, that man might be fitted for the position of ruler, God placed him in the garden and gave him a law, that by learning the lesson of self-denial, or self-control, he might know how to control others; but he did not control his passion and submit to law, and thus showed himself to be unfit to occupy the exalted position that God had purposed to have filled by one in his own image, and so he drove him from the garden and (for a purpose) cursed the ground that it might bring forth thorns and thistles, and that man should obtain his food by the sweat of his face until he returned unto the ground from whence he was taken.

But will God fail in his purpose and the enemy gain the mastery? Nay, verily. He beheld the end from the beginning and will have his purpose accomplished. He made the wheat to grow, but not without chaff with it. The cleansing mill will blow out a large amount of chaff, but there will be some wheat remaining; so, while from this part of his creative work some show themselves by his disobedience to be but as the chaff which is only fit to be burned, there will be another class that will be found as the wheat and will be gathered in the great harvest to occupy the position God designed for them.

Had Adam learned the lesson given he would have remained as the head over all, under God, having a large family of children under him, but associated with him, in his glorious work; but as he sinned he forfeited all right to the dominion, and a second Adam was promised from the seed of the first Adam that should take his place after first destroying "the works of the devil."

Of that seed and dominion the Lord spake by the prophet Micah: "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, *even the first dominion*" (Mic. 4: 8).

The tower of the flock is the Lord Jesus Christ. As the tower of the flock is the principal one of the flock so Christ is called the "head," the "everlasting Father," the "first born," etc., that in all things he might have the preeminence. But he had to be tried as was the first Adam; and his first trial was on his appetite, as was Adam's, but how much more severe. The first surrounded with food in abundance, while the second had been without food for forty days and was hungry, nevertheless he would not yield to his passions, nor to the enemy, and was "obedient unto death, even the death of the cross. Wherefore God hath exalted him, and given him a name which is above every name" (Phil. 2: 8, 9), and through him will God's purpose be accomplished and the earth once more free from the curse and restored like unto the garden of Eden, will be ruled over by a race in the "image of God" Adam was to increase and multiply, and thus fill the earth with his species by the natural process of generation; but Christ will replenish it from Adam's race by the spiritual process of regeneration.

But all who would reign with Christ, must here "suffer with him." He learned the lesson of obedience, and gave up his own will to do the will of the Father, and said in all things "Thy will, not mine, be done;" and he has given us an example that we should follow in his steps; and "if any man will come after me," said Jesus, "let him *deny himself* and take up his cross daily and follow me" (Luke 9: 23).

His reign will be glorious, grand, eternal; for, "of his kingdom there shall be no end." All who share the dominion with him will be immortalized and glorified, while not a tear will dim their eye, nor sorrow fill their heart. Then will the will of God "be done in earth as it is done in heaven," his purpose in man's creation carried to its completion, and the whole earth be filled with his glory.

Jesus is soon coming to destroy the last enemy and claim his right to rule from the rivers to the ends of the earth. O let all who read this submit to him here that they may reign with him hereafter.

Cherokee, Iowa.

Faithful Admonition.

JOHN LYLE.

I find the following in an old series of letters published nearly fifty years ago by William Rashton, Liverpool, who, I suppose, was a Baptist minister. I offer the paragraph as proof that the Holy Spirit was then preparing the minds of his faithful ministers to look for a speedy coming of the judgment day by seeing the fulfillment of 2 Tim. 3:1-5. How different such testimony, that was more prevalent in the churches in those days than now, from the dreams of those teachers who now profess to see the world and the church advancing in virtue and holiness. May the Lord keep us from the deadly slumbers of this hour:

"It is truly a sorrowful fact, that some of the most pernicious errors that Satan ever introduced into the Christian church, have of late years been revived among Protestant dissenters The sun of gospel light is rapidly declining; the laborers are almost all gone home, and grievous wolves are prowling abroad. These are the tokens of approaching night. Many of our own ministers, especially the younger part, it is much to be feared, have never been truly converted to God. The readiness with which too many embrace error; their vanity, pride, and vain-glory; their minding earthly things; their having men's persons in admiration; and their utter contempt of faithful men—show only too plainly what manner of spirit they are of. By their fruits are they known. The churches also are dreaming that they are rich, and stand in need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. All these things, together with the scoffing atheism which is abroad in the world, are manifest tokens that the second advent of the Lord is drawing nigh. And O how does it become the remnant of the woman's seed to watch and pray, in the lively hope of that great event, and so much the more as we see it approaching. 'Behold, I come as a thief' (Rev. 16: 15). 'Surely, I come quickly.' Let our response be, 'Amen. Even so, come, Lord Jesus.'"

Newark, N. J.

It's So.

J. W. SMITH.

When personal difficulties get started between brethren they are sometimes hard to manage. The best TRIED way we know of is for the two persons to go together to some retired place—a cemetery, if convenient, and read what Jesus requires of us in Matt. 18: 15. Then both pray as directed in James 5: 16. We affirm you need fear no failure if earnest in testing this Scriptural plan. Try it who will. It's so.

Ooltewah, Tenn.

The husband who does not prefer his own fireside to any other spot on earth, has no place to be happy in.

Come.

"Thy kingdom come" How faint the light!
How long ere dawn the glimmering rays,
Which ushers in millennial days
Of peace and right?

"Thy kingdom come." Oh, impious wrong!
The seamless robe which Christ has worn
Is marred by strife, by schisms torn.
Oh, Lord, how long!

"Thy kingdom come." Have faith, my soul!
Will God forget his people's prayer?
The ceaseless plaint which angels bear
As ages roll?

"Thy kingdom come." My soul, be still!
For earnest hearts are deeply stirred
To draw together round the Word,
And seek his will.

Come quickly, Lord!! The sight how dear!
To see the "squadroned angels" form
With Advent cries above the storm—
"The Lord is here!"

—*Selected.*

The Preparation of Gog.

A. ARMOUR.

The above I suppose to be the meaning of the war in the East. In Ezek. 38: 2, and 29, we read of "Gog the *chief* prince." The word *chief* is *rosh* in the Hebrew, and the seventy who translated the Hebrew into Greek, B. C. 270, took it to be a proper name. Rosh in Hebrew, Ros in Greek, identical with RUSSIA. Many commentators take the same view. Robert Young, LL. D., probably the best Biblical linquist who writes in the English language, translates Ezek. 38: 2, "Son of man, set thy face unto Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophecy concerning him;" verse 7, "Be prepared, yea, prepare for thee, thou and all thine assemblies who are assembled upon thee." Rosh is Russia; Meshech Muscovy, around the city Moscow, which was the capital of European Russia; Turbal is Tobolski, around the city of Tobolsk, on the river Tobol, formerly the capital of Siberia, or Asiatic Russia. Magog, a son of Japheth, and brother of Meshech and Tubal, is supposed to have peopled the south of Russia, between the sea of Azof and the Caspian sea. Remember, this prophecy was given over 2,400 years ago, and 1,400 years before the name Russia appears in history.

The first *Czar* was Basil, son of John Basilides, who freed his country from subjection to the Tartars, about A. D. 1470. But the progress of the country may be dated from Peter the Great, who first took the title of *Emperor*, and who died A. D., 1725. At the beginning of the eighteenth century no one could have foreseen Russia's advancement to the rank she now holds among nations.

And she, or Gog—the high or hidden one—her prince, must still further advance. Notice in Ezek. 38: 5, 6, who are in her army: "Persia"—she is almost a vassal already. "Ethiopia"—Hebrew *Cush*. It would seem there were two places of this name, one in Asia, in Arabia; another in Africa. Or it may include the land on both sides of the Red sea, particularly the southern part of it. "Lybia" in Africa, on the southern shore of the Mediterranean, now called Tripoli, and a dependence of Turkey. "Gomer," he peopled most of continental Europe. In its most restricted sense it may mean the tribes on the Danube; but I fear "all his bands" may extend further, even to Germany perhaps. Even Germany may as ally, if not vassal, help to swell the great Gog army. "The house of Togarmah of the north quarters, and all his bands"—Turkey, or at least Armenia and Syria, north of Palestine. Gog will then be "king of the north," undoubtedly.

Whither goes this army? To Palestine. Who are in Palestine then? Israel, gathered out of many people. When is it? After many days, in the latter years. Will Palestine be full of Israelites? They "dwell in the midst of the land," verse 12. There are Jews there now, perhaps enough to fulfill this, if only the land was their own, and free from Turkish rule.

It is not reasonable to suppose that Palestine is the ultimate destination of this mighty host; it would be out of all proportion to the necessity of the case. Palestine is only taken on the way to India, I think; but they find graves there. And it may not be the first step of the campaign; the host may first sweep over Europe, and compel a conscription to fill the ranks. I think it will be so from other prophcies. All these nations may not be joined to Gog now, but he must be *prepared*, strengthened, so that at last he may be able to compel these people to follow his banner.

This is what the Eastern war will result in: it will go to extend and strengthen Russia in the directions noted. Then, in all probability, there must be a pause, during which God's people, Israel, will be made independent in their own land. However it may clash with our theories, thus it is written, and thus it behoveth to be.

Gog must stand till he fall and be buried in Palestine. He cannot go and fall there till Israel, gathered out of the nations, possesses it. And he cannot go out and fall there until he leads all those peoples along with him. This war is only a part of his preparation; it may complete it.

Tamarack, Ill.

Out-pouring of the Holy Spirit.—No. 3.

N. FIELD, M. D.

If it is necessary to pour out the Holy Spirit on sinners to convict and convert them, it must be because they are unable to come to Christ without it. If they can believe and obey the gospel without this aid, then it is not necessary to give it. The word of God is sufficient to enlighten and convert all who hear it.

But if it is as taught in the Calvinistic creeds, and indeed by all the so-called orthodox sects, that men by nature are so totally depraved, and so dead in sin, that they are utterly incapable of obeying the gospel, then they are excusable until the disability is removed. This, it is supposed, must be done by the special and independent operation of the Holy Spirit.

The Calvinistic creeds represent man as dead as a stone morally and spiritually. As unable to move in obedience to the gospel without the operation of the Holy Spirit, as Lazarus was to come out of his grave without a miracle. Every converted man is passive in the operation, as much so as if raised to life again from natural death. The sinner, says Calvin, is inevitably drawn to Christ and saved.

This being the view of the moral and intellectual condition of man by nature, by the so-called orthodox sects, they do not expect to accomplish anything by the preaching of the gospel unless the Holy Spirit accompanies it, and carries conviction to the hearts of sinners. Hence, prayers for the outpouring of the Spirit. Days and nights are spent in union prayer-meetings for this purpose. Revival machinery is all arranged beforehand, and the parties are selected to take the lead in wrestling with the Lord and besieging a throne of grace for "converting power." After a mighty effort it begins to come like a shower of rain on a thirsty soil; the dry bones begin to move; and a glorious revival is the result. Scores are added to the churches, who disregard the plan of salvation as revealed in God's word. They are told that their sins are forgiven without baptism, without obedience to the gospel, or without even a knowledge of what it really is. They are converted to an excitement, and when the excitement subsides, they die out until another revival comes along to resuscitate the backsliders.

It is only here and there this out-pouring of the Holy Spirit takes place. Some parts of the country are not visited for many years with a refreshing shower, although it is very much needed. The old resident christians sigh for it and pray for it, yet it does not come. Be the old pastors never so faithful in preaching, yet the heavenly Paraclete does not come and wake up sinners and revive the lukewarm brethren. Nothing will do but to send for a new preacher, noted for his success in stirring up revivals of religion. He comes and sets them all to praying for the out-pouring of the Holy Spirit, and after the customary amount of singing, hand-shaking, and noise of one kind or another the Spirit comes and sinners are converted and the church revived.

Jeffersonville, Ind.

REMARKS.

[It is very evident that there is much spurious work attributed to the Holy Spirit, but men should be careful how they condemn. Jesus said, "The blasphemy against the Holy Ghost shall not be forgiven unto men.... whosoever speaketh against the Holy Ghost, it shall not be forgiven him" (Matt. 12: 31, 32). The words of Gamaliel are very proper in these cases: "Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5: 38, 39). Let us show fellowship for all that is of God, and in meekness oppose error; yet it is God, and not man, who will bring to nought the works that are evil.—EDITOR.]

The Two Interpretations.

THOS. FITZSIMONS.

As real Adventists are aware, there are two interpretations of the present Russian conflict, whether it is the last, or but the beginning of a new development to arise out of it. The two interpretations are, first, that the Russian Czar and his armies are the Gog and Magog of the last days, who is going forth to overthrow Turkey and perish in Palestine at the advent of Christ. And the other—that the Gog and Magog of the last days is a great confederacy of the resurrected old Roman Empire in its last democratic monarchical form, as foretold by the *iron-clay* toes of the image—which shall come up in Europe soon, be led by the revealed Antichrist leadership of 1260 days, a king of France, conquer the whole of Europe, and have power over the United States; head the Antichristian persecution of the three-and-a-half years, "The great tribulation," and perish with his armies at Armageddon, at our Lord's descent. We unquestionably believe that the last is the true interpretation, *vide*, Rev. 17: 12, 13, 17; Daniel 7: 24, 25; Dan. 2: 32 36, 41-44; Rev. 13: 3; Rev. 17: 8-11. They correspond with the indications now passing before our eyes.

Both Daniel and Revelation predict the Papal element, though wasted, in success again, at its final death, and also, that Democracy, the *clay* element, will be a large one in alliance with it; look at the new Papal spread and work, and the democratic movement in Europe to-day. Seven of the Roman toe kingdoms are already largely democratic, with free suffrage, free schools, elected ministries, and largely a free press. Neither the Papacy or Democracy can ever act in unison with Russia, as every intelligent Adventist knows that Russia is the uncompromising foe to both the Roman church and Democracy. Where then is the last political-papal alliance of Daniel and Revelation? The beast with the ten crowns carrying on its back the harlot, papacy, in

fresh triumph and exclaiming—"I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18: 7, 8). We believe that presently when Russia has overthrown Turkey, that then will arise, as many of the best expositors declare, a political alliance of the ten Roman Catholic nations of Europe, the new and last form of the resurrected Roman nation side, the ten toes of the image with the *clay addition*. To-day everything shows it. European statesmen, as Bismarck, Gladstone, and Gortschakoff, have long expressed their fears of such a papal re-action. And it is a little remarkable that both M. Thiers and Victor Hugo, statesmen, have predicted that the result of the present complications will be the federation of Europe, under the title of THE UNITED STATES OF EUROPE.

At the late elections in Germany the Ultramontanes joined with the Democrat socialists at the polls, and put on their candidates, showing the incipient alliance. And Cardinal Manning, of England, but lately asserted—"We see in our day the remarkable spectacle of democracy invading Europe and undermining monarchy; nevertheless, the genius of the Catholic church which has never deserted it, will know how at the proper moment *to utilize this element* for the glory of God and honor of his church." We have in fact, Scriptures, the present facts, the opinion of leading European statesmen, and papal testimony itself, all harmonizing to show that this is the correct interpretation of which the present slow Russian contest is only the precursor.

This resurrection of the Latin union of Europe was attempted to a certain extent by the first Napoleon; but he was not the man, for the time had not arrived, and death ended his career; but in the forthcoming elections in France, in October, when the time has arrived, we look for a new Napoleon upon the French throne, Jerome Bonaparte, Plon Plon, a man of undoubted ability, but notoriously bad character. We believe him and declare him the Antichrist of the 1260 days, three-and-a-half years, as we have before asserted, and have fresh evidence that convinces us; we believe that he will lead with France as leader in this new Latin Union of Europe—will be the "willful king," and "son of perdition" of the three-and-a-half years persecution of Christians, will set the world in an uproar, and perish with his armies at Armageddon at our Lord's descent. More than eighty expositors, and many of the Fathers of the Primitive church hold these views, and after careful study of the situation to-day, we unquestionably concur with them as the correct exposition.

Philadelphia, Pa.

REMARKS.

[We publish the above simply because it is a condensed statement of certain views which are as visionary as they are unscriptural. In the first place, there is not a particle of evidence in the Scriptures that the Papacy will revive and be carried again on the back of the scarlet colored beast. Instead of being so supported, the ten horns, the last phase of the beast, "hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire" (Rev. 17: 16.) The French Antichrist, the three and a half years struggle, and all the concomitants of this arrangement are pure assertion, and wholly imaginary. There is not a Scripture that predicts the "papal element in success again." Let no one be deceived by human arrangements of the future, especially by predictions which have no more foundation than these have.—EDITOR.]

It is a comely fashion to be glad. Joy is the grace we say to God.

Domestic life is the most delightful, because it repeats our childhood.

Selected.

The Fall of Babylon the Great.

France, in its connection with the Roman Church, under Napoleon, seems to have filled the prophetic mold as the seventh head of the beast, from the fact that it supported the church after she had lost her power to shed the blood of saints, or after she had been carried into judgment for shedding their blood; as it had not come when the prophet saw that judgment. We get the proof also from the fact that it continued in that relation with the church but a "*short space*"—about four years and a half.

A correct understanding and application of this symbolism turns upon correctly locating the prophet, chronologically, when he viewed the scenes. To make this point clear he was required to move to a specified position, from which all was described as related to that, past, present and future. It would be a marvelous idea to be called to come and see a man executed for murder before the murder was committed; but if called to witness the real transaction, it would be natural to hear it said of the criminal, He is drunken with the blood of an innocent family, and deserves his punishment. But it is said the prophet saw these things in vision, and therefore it was proper to express them as present when they were still future.

That is true in some cases, but it would be a violation of prophetic language to put in the past tense that which is in the future. Isaiah correctly said, "Unto us a child *is* born," when the event was future; but there is no rule by which it would have been correct to have said *was* born.

Again, if the woman represents the Papal Church, then the heads must represent kingdoms contemporaneous with that church; for how could a church be seated upon and reign over kings which did not exist at that time. The kingdom existing at the prophetic time occupied by the prophet was the sixth, for five had already passed, and one had not come. This expression, and the one requiring John to occupy a certain chronological position, with all the tenses so carefully given—those before the time of the sixth kingdom in the past, those connected with that kingdom present, and those after it in the future—make it evident that Inspiration saw that this would be the key to unlock the subject, as to its proper application.

If this argument is correct, then the judgment of God must fall upon the Roman Catholic Church during the period that Austria, the sixth head, carried the woman. This could not refer to the last judgment, for after this another head is to arise and support the woman; but at the last judgment she is to be utterly destroyed. This makes two judgments upon Babylon the Great, which agrees with the eighteenth chapter, where Babylon falls, after which an exhortation is given to "come out of her," that they receive not of her plagues. After this it falls again like a millstone into the sea, and "shall be *found no more at all*." Daniel presents the same when he says, "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." Chap. 7: 26. This judgment, that comes before the end, consists in taking away his dominion.

Dominion is power to rule or govern; and when taken away ceases to exist. The dominion of Queen Victoria is power which she inherited to rule over certain peoples and lands. If it is being diminished it is not "taken away" from her; after it is "taken away" it cannot be in a waning condition. But it might be said of Victoria, Her dominion to rule India is taken away, and still she continue a sovereign ruler. So we understand in this case, all dominion of the horn was not taken away at the first judgment, but only that part of it by which the horn consumed and destroyed.

What had the horn consumed of its dominion? The saints; for the preceding verse reads: "He (the horn—the Papal power) shall speak great words against the Most High, and shall *wear* out the saints of the Most High, and shall think to *change* times and *laws*; and they shall be given into his hands until a time and times and the dividing of time." Here the horn has power to change laws, which is dominion, and by this he wears out the saints. To "wear out" is to waste, to consume; meaning in this passage to put to death. When the dominion to "consume" is taken from the horn it can no longer enact laws for the purpose of putting to death the saints. The word consume often means to kill by the sword, as in this passage: "I will send the sword after them, till I have consumed them." Jer. 9: 16. "I will consume them by the sword, and by famine, and by the pestilence." Chap. 14: 12.

But some may object to this application because it says "to consume and to destroy *it*"—and not *them*—the saints. The word *it* was not given by Inspiration, but by the translators to fill an ellipsis, as they understood the passage. To talk about consuming a dominion after it is taken away is like talking about a man's health declining after he is dead. The word *it* has no divine authority in the passage, and is therefore in italics; and if taken away, the sense would be clear and the passage perfect. Then we should get the clear statement that at the first judgment upon the harlot, her dominion to consume—put to death—the saints will be "taken away," and at the "end," the last judgment, Babylon itself will be destroyed.

If we are correct thus far, then it follows that during the time that Austria, the sixth head, supports the Roman Church, a judgment must come upon that church which will result in its being deprived of its dominion, by which the saints were put to death.

It is a fact that the Roman Church does not now have the power to cause dissenters to its creed to be put to death, for that reason, in any part of the world. It is also a fact that it did lose that dominion during the last part of the eighteenth century, while Austria was prophetically associated with that church, as we have shown. We therefore believe that the prophet's chronological standpoint, from which he saw five of the heads fallen was about 1780. Then the bloody dominion passed away never to return. Then the first fall and judgment of Babylon came. After that time the angel preaching the "gospel of the kingdon" "to all nations" could say, "The hour of his judgment is come."

Did that church experience severe calamities or judgments about that time? She did; and the historian expresses it as follows: "The revolutionary torrent which was set in motion, destroyed law, government, and religion in France; and laid waste the Roman churches both there and in neighboring countries.... From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God gave her blood to drink." (Goodrich, page 183-4.) This seems to be a very clear fulfillment.

The prophet shows that following the first judgment upon the woman and sixth kingdom, the seventh king would come; that is, takes its place as the supporter of the woman, and continues in that position but a "short space." Immediately after the "churches were laid waste," the French Empire was connected with the church as its supporter, in 1804, by the Pope's crowning its emperor—Bonaparte—and making him "the eldest son of the church." That relation between France and the church was severed in 1809, and

Bonaparte was excommunicated. This was a "short space" compared to the time the other six kingdoms had continued in the prophetic position.

Connected with these symbols were ten horns upon the beast which carried the woman. These horns are explained to be or represent ten kings. These kings or political governments are not consecutive like the heads, one following another, but they are explained to be contemporaneous, all receiving their power and doing their work at the same time. They had "received no kingdom as yet;" that is, when the church experienced her first "fall" and "judgment," when her dominion to consume the saints was "taken away," they had not received their kingdom. But it is foretold that they should receive power as kings one hour with the beast; or, as Clark and others render it, "receive power as kings the *same* hour with the beast. This rendering locates the event of their receiving power as kings, making it the same time when the beast receives his power.

The beast is one of the seven kingdoms; for it "is the eighth, and is of the seven;" or, as Newcomb translates it, "is one of the seven." To designate the one of the seven to be called "the eighth," and to receive power the same hour with the ten kings, the angel said to John: "The beast that thou *sawest* was and is not," . . . . "even he is the eighth, and is of (or one of) the seven." When the prophet looked upon the scene he saw the sixth beast carrying the woman; for he said, "Five are fallen, have disappeared, one is (the sixth), and the other (the seventh) is not yet come," has not appeared upon the stage.

It was the sixth kingdom, or Austria, therefore, which became the "eighth," and was so numbered because it was once a supporter of the church, and ceased to be such, and afterward occupied the position a second term. It was this beast, or Austria, which was to receive power as a supporter of the church, "at the same hour" with the ten kings. This reception of power was after the sixth head had carried the church, and the judgment had fallen upon it; for then they had "received no kingdom as yet;" consequently it must be when the beast is *restored* to power with the church.

It is a historical fact that Austria was so broken by Bonaparte, as early as 1804, that she could not support the church, which caused it to seek protection from France for a "short space," as we have said.

It is also a fact that the Congress of Nations at Vienna, in 1815, did, in reorganizing Europe, restore Austria to her former position as a first-class power, and the empire was immediately reinstated in its former concordat relations with the Roman Church, and the emperor received *again* the title of "eldest son of the church." The same Congress at the same time ("the same hour") did reorganize Italy and divide "the kingdom" into just ten principalities or kingdoms, as follows: 1. Sardinia; 2. Lombardy; 3. Parma; 4. Lucca; 5. Tuscany; 6. Modena; 7. States of the Church; 8. Sicilies; 9. Monaco; 10. San Marino.

The prophecy represents the ten kings as ruling over but one "kingdom;" for it says of them, "And gave their *kingdom*" (in the singular number) unto the beast." Verse 17. As the kings received their power and reign at the same time, they must have ruled over fragmentary parts of a divided kingdom. This exactly agrees with the history, for the Congress of Vienna did divide the "kingdom of Italy into ten States as we have said.

The ten kings were to agree and "give their power and strength unto the beast."

If we are correct in our expositions it follows that the ten Italian States must submit to give the control of their military power into the hands of Austria for a time, until certain predictions should be fulfilled; after which they were to receive back that power from Austria and become independent. That this was also perfectly fulfilled by the transactions of the same Congress appears from the following statement: "Upon the rest of Italy this new position of Austria produces equally decisive effects. The whole might of a great military monarchy was admitted to the very military center of the Italian States. The policy of giving to Austria a *commanding military position in Italy* was avowedly that of the arrangements of the Congress." (*Butt's History of Italy, page* 494).

The submission of the ten kings to the beast was only to continue until certain "words of God shall be fulfilled;" then they are to act independently and jointly in hating and destroying the woman, or church. In harmony with these predictions the Italian States have all been released from Austrian dictation; Sardinia in 1853, and the last, or States of the Church in 1870. Since 1870 the ten kings or principalities have been consolidated under one government, the Italian Kingdom, so that the ten act jointly under one head as foreshadowed. The Italian government has hated the church and stripped her of her wealth and power, just as revealed, and the Pope has represented himself as robbed and imprisoned.

So far, the prophecy and the history seem wonderfully to agree, and show plainly that nearly all has been accomplished in the prophetic drama down to the last terrible struggle between the kings and the church. That fatal onslaught seems to be due, and we watch for every sign of trouble between the Roman Church and the civil powers of Europe with great interest.—*World's Crisis.*

Reports.

Conference Report.

The last quarterly meeting of the Southern Iowa and Northern Missouri Advent Christian Conference, met with Carmel church, ten miles southeast of Leon, Decatur county, Iowa, July 20, 1877, at 4 p. m. Preaching by Bro. S. K. Gibson.

Met Saturday morning for business meeting, Bro. J. F. Adair in the chair. Prayer by Bro. S. K. Gibson. Minutes of last meeting read and approved. After discussing the importance of a systematic way of raising missionary money, the chair appointed a committee to arrange and present business. Committee—John Newlin, S. K. Gibson, Wm. Rayn. Adjourned till call of chair.

At 6 p. m. the president called the house to order. Prayer by Bro. Wm. Rayn. The Business Committee presented the following preambles and resolutions, which were adopted:

WHEREAS, We as a people feel the need of adopting a system by which we can raise ample means if possible to prosecute the work of the Lord; and believing that this can be accomplished by each member giving a little, a penny or more; and,

WHEREAS, We as a people have failed in this heretofore; therefore,

Resolved, That we as individual members of the body of Christ devote a certain sum of money, according as the Lord shall prosper us, to the cause of Christ every Lord's day, and that this shall be considered a sacred duty devolving upon us as a part of our sacred worship; and as we cannot decide just what each is able to give; therefore,

Resolved, That we advise each member to put down a stipulated amount from one penny to one dollar per week as he or she is able, and that this be laid aside or put into the treasury of the Lord, and devoted to Christ as a free-will offering to him; and that in each church a treasurer be appointed to receive and pay out all moneys thus raised, and also a secretary to keep a record of accounts with each member as he or she may give, and also that the deacons of each church shall act as stewards in the matter of collection, that the burden of work may not fall too heavy on any. Also,

Resolved, That we recommend this resolution to the favor of the annual meeting.

There being no other business, the Conference adjourned to meet at Bethlehem, Wayne county, Iowa, Thursday evening, October 18, 1877.

This meeting was, everything considered, a success. Preaching by Elds. S. K. Gibson and J. F. Adair, which was meat in due season and listened to by large and attentive congregations. And may the Lord assist that the good work may go on till he comes whose right it is to reign.

JOHN NEWLIN, Sec.

Special Call.

WM. H. CONNELL.

To the brethren and sisters of the Northeast Iowa Advent Christian Conference, greeting:

Our yearly campmeeting has finally been appointed for Sept. 1, and hold over two Sundays. The committee, living in different places, left the responsibility with the church at Manchester. All that is in their power they will do to make this meeting a success. They have sent an invitation to Bro. Seymour to come and assist. We have tried to have our meeting at a time when the farmer could leave his farm labor without loss; also before the fall rains begin.

The campmeeting at Ladora, if held at the time appointed in the notice I sent to the TIMES, will be over, which will give our ministering brethren an opportunity to return to their homes and make the necessary arrangements to leave. Now, brethren, it rests upon you. Don't let the cares of this world deprive you of a real feast of tabernacles. Come at the beginning of the meeting with a determination to work for Jesus. Come filled with the Spirit of our Master. We are not afraid of hobbies when thus actuated. The meeting is deferred until Saturday (but not the building of tents), so you cannot afford to lose any part of it. Then come to Manchester campmeeting to work, and the Lord will bless.

Manchester, Iowa.

Briefs.

No labor of love can, by any possible combination of unfavorable circumstances, be lost. "Forasmuch as ye know your labor is not in vain in the Lord."

We may not be able to see how "all things work together for our good." God does not require us to see it, but to believe. The mother sees for her child—God for her.

God is an economist. He will not, therefore, let the light "burn under a bushel:" it must be put on a "candlestick that it may give light to all that are in the house."

Children would not cross their parents so often when they were grown up, if they were to cross their parents' knees a little oftener when they were little.

Christ is the pattern, the sample, the exemplary cause of our sanctification. Holiness in us, is the copy or transcript of the holiness that is in him. As the wax hath line for line from the seal; the child, limb for limb, and feature for feature, from the father; so holiness in us, is from the Lord Jesus Christ.—*Philip Henry.*

"If," observes one, "you would be a faithful and growing Christian, meditate frequently and prayerfully on the things of God. Make a journey every day to three mountains; to Sinai, to see your sins; to Calvary, to behold the Lamb of God; and to Zion, to view the heavenly city. Ever be looking to Jesus; so shall you be like him.

Christian Life.

"Wear Out."

"Wear out!" but never let the rust
Of idleness corrode the trust
Your Maker gave; your part to play
In the great drama of "To-day"
Is to deal justly; aid the weak;
Ever for right and freedom speak;
Keep burning clear Truth's beacon light,
That its soft radiance, through the night,
Be to the lost on life's bleak moor
Like Bethlehem's star, that shone of yore,
Guiding the shepherds on their way
To where the child Redeemer lay.

"Wear out!" 'Tis nobler far to bear
On breast and brow the marks of care—
Scars of life's conflict, bravely fought,
Patents of peerage, fairly bought,
Titles to claim in the fair clime
Of those who worship truth sublime;
E'en if your feet have never trod
The narrow road that leads to God,
Avoid, as death, the scorners seat,
Nor let his sandals press your feet;
With contrite heart and tearful eye
Stand still while the elect pass by.

"Wear out!" Though stern your features grow,
Though raven locks be turned to snow,
On to the front, nor laggard be!
With sturdy blows comes victory!
Shame on the weak, the nerveless hand,
That cannot grasp Truth's shining brand;
That shrinks when from fair Freedom's tower
The tocsin sounds the trial hour;
That fails, when Justice calls, to go
With battle ax and "bended bow,"
And prove upon his native sod
His fealty to man and God!

—*Selected.*

Be Not Weary in Well-Doing.

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have opportunity let us do good unto all men, especially unto them who are of the household of faith (Gal. 6:9, 10).

Who is there that has not sometime or other experienced a tendency to relax their efforts for well-doing? Our repeated acts of kindness bear no fruit that we can see. Or it may be that those whom we have befriended have even become our enemies. We feel discouraged, and when another opportunity for good presents itself, our minds instantly recur to previous cases that we have ministered to, and we begin to frame excuses for passing this new opportunity by. In this way we wean ourselves from the performance of present duty, and fall into the way of the world. Such an one may be said to have become weary in well-doing; he has grown faint, and is no longer impressed with tender feelings when a new opportunity for good appears.

Now if we can only divest ourselves of the idea of reaping *now*, and be content to wait until the Lord's appointed time, we shall be better able to discharge our duty in this direction. We must remember that the good we do is done *to the Lord*, and of him we shall receive the reward. Though the channel through which we perform the service may be unappreciative, and even unthankful, yet the Lord will not lose sight of it, providing we do it in a *a right spirit*.

There are certain requirements in this direction that must not be overlooked. For instance, *secrecy*, as much as possible, must be observed, in the distribution of our gifts of whatever sort. Let it be known to ourselves and the Lord only. Then the promise is that for this the Lord will reward us openly.

Another important point is the *motive* that governs us in the gifts we make and the good we perform to others. If it is that we may receive *praise of men*, then no notice will be taken of it in heaven, and we shall never hear of it again. If it is from the heart, and in order that God alone may be glorified, then depend upon it the angel of the Lord will not pass it by, however insignificant it may seem to us.

Such a method of procedure in all our Christian life will enable us to repeat our acts of "well-doing" and "doing good" without weariness or fainting unto the end. Then when the day of harvest comes, we shall *surely reap*. All the seed that has been sown, even in tears, will be reaped with joy.

Then let us not pass by a single opportunity for doing good, if it is in our power to aid, no matter whether the case is in the list described as "all men," or in that of the "household of faith." Let us do it as unto the Lord—do it in secret also, and he who seeth in secret will reward us openly, in the great day of Christ.—*Our Rest.*

A Sunny Temper.

You gain nothing by fretting; you only waste your strength by it. Choose your work, plan as skillfully as you can, put your whole heart into what you are about to do, and leave the rest to a kind Providence that overlooks not a single one of us. Do you know how many years of your life and happiness are mortgaged by this habit of worrying? How does it help you on? How much strength does it bring to you in your labors and exertions? None, none whatever. A ruffled temper all the time throws to the surface the "mire and dirt" of the nature; it does not combine the best elements, and help them to work together to the best advantage, but only the worst, and gives them alone all the chance. A beautiful, sunny temper is no sign of weakness, as many suppose, but of strength and harmony of character. It shows that there is a power seated at the centre of the being, that knows how to administer the government.

Lord Clarendon wrote of anger, that it is the most impotent passion that occupies the mind of man; it effects nothing it goes about, and hurts the man who is possessed by it more than any against whom it is directed. He knew the human heart. The worst of anger is, if you give the reins to it for once, it is still more difficult for you to keep them yourself the next time. But a cheerful temper is like the genial sun, in whose warm rays all men like to bask. The possessor of such a disposition may not, perhaps, make as many stare and tremble at his barbed phrases of satire or scorn, but he will certainly make more devoted and loving friends, and, what is more, be sure to *keep them.—Sel.*

Anointing Beforehand.

When Mary broke the alabaster vase and anointed her Lord, he said, "She is come beforehand to anoint my body to the burying." A great many people would have kept the vase sealed up till he was dead, and then would have brought it out and broken it, to anoint the cold body, as it lay all gashed and wounded, wrapped in the burial garments. But Mary did not wait till he was dead. She brought out her ointment when he could enjoy its sweet perfume, and when his sore and weary feet could feel the delicious refreshment which it gave.

A husband covered his wife's coffin with flowers, and built a magnificent monument over her grave when she was dead, and spoke in glowing words of her noble sacrifices. But it was whispered that he had not been very kind to her when she was living. A daughter showed great sorrow at her mother's funeral, and never could say enough in praise of her; but it was known that she had thrust many a thorn into her mother's pillow while she was living.

Do not keep all the alabaster boxes, all of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*Rev. J. R. Miller.*

Taking Hold of God's Strength.

Taking hold of God's strength effectually, the sinner must give up everything else to which he has hitherto clung with the fond dream of finding rest for his troubled soul. He must resign his self-righteousness and the scheme of salvation by meritorious works. If he clings to these he cannot take hold savingly of the strength of God. His grasp will be too feeble. Would the drowning man seize the rope cast out toward him with one hand only, while the other hand clings yet to some floating spar upon which he had hitherto placed a faint hope of rescue? And shall the sinner, buffeting with the storm of God's wrath against his sin, and sinking surely into the floods of despair, stretch forth toward the strength of a Deliverer his hands, still wildly clutching some delusive dream of self-extrication from his peril? No such partial grasp as this will endure the strain of the omnipotent effort which is absolutely necessary to drag him from the depths of defilement, and out of the floods of his evil nature.

The strength of God's arm cannot fail, but his hold thereon will prove a false one, and he will sink back from the partial effort, only to plunge beneath the overwhelming waters of trouble, perhaps to rise no more forever!—*The Standard.*

It is very hard for some men to pray as Jesus taught us—"Forgive our tresspasses as we forgive those that tresspass against us. It was said of Archbishop Cranmer, "If you would be sure and have Cranmer do you a good turn, you must do him an ill one; for though he loved to do good to all, yet especially he would watch for opportunities to do good to such as had wronged him." There is room in this world for at least a dozen more such men as Cranmer: and they would not be crowded, either.—*Sel.*

"Love is blind." There is one thing blinder—selfishness. A selfish man stands in his own light; is engaged in devastating war upon his own interest.

Advent Christian Times.

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CHICAGO, WEDNESDAY, AUGUST 8, 1877.

THE Campaign number comes out next week. There will be contributed articles on "The Coming of Christ," "Destiny of the Wicked," "Abrahamic Promise," "Christ the Son of David," together with many others, expository and devotional. We hope it will be largely circulated.

A FRIEND living in South America, who takes the ADVENT CHRISTIAN TIMES has just sent twenty-two dollars to this office to help on our poor list. This gives us some relief on our non-paying subscribers. How many are there in North America who will do as much as this?

EVER since this paper had an existence, there have been donations made to its publishing fund, year after year, some years the donations being numbered by thousands of dollars. Every year it has been numbered by at least hundreds. But this year there has thus far been nothing donated except about thirty dollars, and the most of this came from South America. We do not *beg* for donations to assist the society in publishing the paper, but we *do beg for new subscribers*. And one of the two we must have. Brethren, donations are very acceptable and very much needed until new subscribers come in more rapidly, which we expect soon.

THE reports of the late riots in Chicago, as published in some of the eastern newspapers were greatly exaggerated. It was stated in some very prominent journals that the mob were fired upon by an artillery company, and slaughtered by the hundreds with grape and canister from the mouths of cannon. This is untrue, as no cannon were fired, neither was any artillery company marched against the mob. Several companies of U. S. soldiers were in the city, but the mob were mostly handled by State troops and the police force of the city. The rioters created a great fright in the city for a day or two, but when force was brought against them, they quickly scattered, although some were killed in the melee, and quite a number were wounded.

RULED BY LOVE.

Ever since the day that sin commenced on this earth, it has been believed by magnates that the power of law is the only force that can rule the world. Not that all persons need to be made to fear the force of law to be restrained from doing evil, but the theory has been that in all society there is an under current that is so opposed to righteousness as to be only controlable by force. But latterly, those who theorize about governments and their support, seem to be inclined to the opinion that men are more easily ruled by love than by force, and consequently the efforts of law-makers have been put forth to accomplish harmony between love and law, seeking to make love the power of the law.

Taking advantage of this new phase, politicians have corrupted legislatures and courts, until the country has become filled with lawlessness, and instead of love being the ruling power, there is neither love nor law, but mercenary motives prevail everywhere, and mobocracy is as much dreaded as ever tyranny was hated. Men have repudiated force as a ruling principle over lawless ones, in order to oppose tyranny and bring in freedom, and the consequence is, lawlessness prevails, and ruin is feared.

We do not know how it is possible for man to manifest greater love to his fellow-man, than that which the Almighty has shown to those who have rebelled against him; and yet the love of God is far from being equal to controling the actions of the majority of the race. If men will not submit to the love of God, can it be supposed that they will submit to the love of men? When Almighty love accomplishes but little to restrain men, will human love do any better? We think the best course that can be taken by those who rule is to return to the old paths.

Justice is quite as needful among men as mercy. But through the weakness of law because men would make it all mercy and love, and because mercenary motives predominate, felons go free, rioters are permitted to destroy property and lives, and the country is filled with "tramps" who are reckless in abusing people and stealing, simply because they think there is no law but love, and no one will harm them.

Some people are opening their eyes to see the truth about these things. The following from the *Northwestern Christian Advocate* is to the point:

"The times are out of joint, and the period when they shall become articulate again seems not very near. Crime abounds more and more, and its punishment is becoming more and more lenient, and far less certain. The law, which the best jurists are so fond of praising, as a system growing consistent and just, has, at least, this defect, that its dread of convicting an innocent man has given rise to delays which increase the probabilities that the guilty will escape. Add to this the fact that the ancient and solemn obligations of an oath are fading out, so that perjury is rather a misdemeanor than a crime, and it is easy to see how difficult, according to the forms of law, it is to convict a man of crime, or criminal practices.

"It is not merely that one great evil stands in the path, and blocks the road to justice; the way is beset with obstructions which are increasing in number and complication. On all sides, the changes occurring in the practice of law, in the courts, and in the execution of penalties, favor the criminal, and, therefore, favor the criminal classes, and so, therefore, the growth of crime. This is a sweeping statement; but it is not difficult to prove.

"Conviction is becoming more and more difficult, and less certain. If the evil-doer is rich, his escape is almost assured; his lawyers will fight to the last, defending every forlorn hope; and when that is swept away, a new line of defense is erected behind it, like as in the most skilful generalship

"Delay is everywhere advocated. If a criminal can get his case adjourned, some of the witnesses against him may die, or flee, and the witnesses who do eventually appear will come with uncertain remembrance; and so a thousand possibilities may step in to diminish the force or amount of the evidence, and weaken the energy of the prosecution, if delay can be secured. Cases arise continually, in the courts of a great city, where delay has put it out of the power of the prosecution to convict. Postponement of trial has thus become a fruitful cause of crime, by greatly diminishing the chances of conviction, and making punishment uncertain, and, in some cases, almost improbable. A small punishment, meted out with certainty, always acts with a strong deterrent force. At the present time, the uncertainty is greatly increased, in many cases, by the course of unwise but benevolent executives, who, listening to the strong petitions of the criminal and his friends, and shutting their eyes to the demands of justice, and the necessity of protecting society from future similar crimes, exercise the pardoning prerogative with a free and undiscriminating hand which is exceedingly detrimental to the public weal.

"There is a general, mawkish sentimentality in favor of the criminal which is sapping the very foundations of justice. Prisons, in these modern days, are reformatories, rather than places of punishment. They are buildings fitted up for the reception of evil-doers, where, under confinement, they may be subjected to discipline and moral agencies calculated to make a better man out of a very bad one; and when the reformation has proceeded to a certain point, the governor steps in and gives the man his free papers, long before the sentence pronounced by a lenient judge under a very mild law has expired. Such administration of justice has no special terrors to an evil-doer."

But if men fail to exercise justice, the Lord will not fail. He will soon take the matter of government into his own hands, and when he does it the rebellious and lawless will be judged and punished without fail. No one can rule by love where there is no love.

"HOUSEHOLD OF FAITH."

We have received a letter from Bro. Kramer, of Wilmington, Del., which, although not written for the public, yet gives in brief his position and work, and as our readers will all be interested in it we give it space.

"DEAR BROTHER:—I am now pastor of a congregation; but do not belong to any *denomination*. Our church name we selected from Galations 6: 10—"Household of Faith." We have formulated *no creed*; yet we have *stated* in our "*church order*" that we believe we have been called out to *witness* to the second coming of Christ as our only hope, and must, therefore, *be holy*, free from all ecclesiastical and worldly uncleanness.

"We are preaching 'Jesus and the Resurrection,' instead of soul immortality, and we are proclaiming the Pre-milennial Advent of our Lord, and the Marriage Supper of the Lamb, also his literal and personal reign with his saints over the nations—the new creation, etc. We have over 100 members, but as yet no place of worship but a tent. Congregations large and attentive. Pray for us, and if you can help us by free contributions of tracts, it would be a

favor. We have not the riches of the seventh and last church of Asia.

"I was pastor of a *large* church and *very large* congregation, and in my third year as its pastor, I expressed my views on the state of the dead—was called 'heretic' etc., and the excitement was kept up to such an extent that I cut loose, and immediately commenced preaching 'outside' the second coming of Christ; but I trust through the BLOOD to overcome and 'go no *more out*, but be a *pillar* in the temple of God;' and though having no *denominational* title or connection to have written upon me the NEW NAME, 'the name of the city,' etc. See epistle to church of Philadelphia, which, like the wise virgins, has before it 'an open door' into the Marriage Supper of the Lamb. Mark the promises to this church of Philadelphia. 'Go no more out;' they are now looked upon as intruders, and anything but pillars. 'An open door;' doors of orthodoxy are closed against them to a great degree. '*Know* that I have loved thee;' it is *now* doubted, as we are called heretics, etc. 'Worship before thy feet;' we are now *looked down* upon. 'Write upon him my new *name*;' it is said we have *no name*—no *connection*. 'Make him a *pillar*,' which is strongly and eternally *connected* with 'the temple of the living God.' I may write my views on the church of Philadelphia, which has the promise of being kept from the hour of temptation or trial coming to 'try all them that dwell on the earth.' Yours in hope of eternal life in Christ,

GEO. R. KRAMER.

Bro. Kramer also states his willingness to contribute for the A. C. TIMES as he may find opportunity in the midst of other duties.

ABOUT TENT MAKING.

As this is the time of year for campmeetings, and some would like to make small tents for campmeeting purposes, we give some dimensions to guide them in this work.

For a tent 14x15, you need a roof and sides which may all be in one piece; also end pieces, two at each end, on either side of the middle post, making four in all; if you wish a fly to put over the roof to keep out water and make your tent more secure, this will need to be in a piece by itself. Make them out of cloth one yard wide.

For the roof piece, take cloth and cut it into strips eight yards long. Cut five such strips and sew them together on the sides, and hem the ends, and you have your roof and sides in one piece.

For a fly, cut five strips of six yards in length each, sew them side to side, hem the end, and you have your fly for the roof.

For end pieces, cut one strip six yards long, then commence to measure from one end eight feet on one side of the strip, and ten feet on the other; cut the cloth bias between these points of measurement. Then take another strip of cloth four yards long, and measuring from one end, on each side a distance of seven feet and five feet respectively, cut bias between the two points of measurement. You will now have four strips, two long and two short ones. Sew a long and short one together, evening them at the square ends, keeping the slant ends in the same direction; do the same with the other two, and you have end pieces for one end of the tent, each piece to hang with its long edge close to the center of the end. The same work will make pieces for the end. There will be a space one foot wide at each corner yet uncovered, which can be covered by sewing to the short side of these end pieces a strip one foot wide and five feet long on one edge and four on the other. You will need four of these, one for each corner. Your tent is now made, the whole using about ninety yards of cloth.

When you get on the ground and wish to erect your tent, first measure your ground 14x15, with square corners. Then drive posts, three on a side, one at each corner, and one on each side, midway between the corners, leaving them four feet above ground. Nail four 16 feet fence strips on the outside of the posts, one on each side at the bottom, and one at the top of the posts. Let the one foot projection of the board be at the back end of the tent. It will do no hurt. For center posts and ridge use three long poles set in the ground a few inches, and ten feet above ground, to which nail a fence strip cut 15 feet long, having one post at each end and one in the center. Be careful to have the ridge board a little higher than the posts so as to keep the roof cloth off from them. Now, nail fence strips, cut the right length, from each corner to the ridge, on the outside of the posts. Nail a fence board to the posts, close to the ground, along the front and rear.

You are now ready to put on your cloth. Put on the roof first, tacking the sides to the boards, drawing the cloth tight over the ridge. Tack on the end pieces to the corner roof boards and corner posts, and also to the foot boards to within three feet of the center post.

Before putting on the fly, drive three posts on each side close to the other side posts, only letting them remain eight inches taller than those of the tent. Nail a fence board to them on the outside and close to their top. Now draw the fly top tightly over the ridge board and tack to these side boards, and it is sure protection against rain. Dig a trench around the tent to turn water, put in your straw and fix to suit you, and ask Jesus to send his Spirit to abide with you, and you will enjoy the campmeeting.

JOSEPH'S BLUNDERS.

Aside from the scores of damaging collisions in Mormon revelations already pointed out in our book entitled "*Mormonism Examined*," which is now opening the eyes of many, we here call attention to a few items not given in that work.

1. *Plate Sealing.* It will be remembered that the book of Mormon claims to have been translated from golden plates which were sealed and hid by an ancient prophet on this continent together with a pair of stone spectacles, called interpreters; and that said golden plates and interpreters were found by Joseph Smith, who translated the records thus sealed and buried by this prophet Moroni. But the Book of Mormon makes Moroni tell a crooked story about the sealing and hiding of the plates. In the first place, about 400 years after the first Advent of Christ, Moroni says: "Behold I have written upon *these plates*..... And he commanded me that I should seal them up" (Ether 1: 7). "And I have told you the things which I *have sealed up*." Yet 420 years after Christ, the same prophet, Moroni, says: "And I seal up these records *after* I have spoken a few words" (Moroni 10: 1). When were the records sealed? Should it be said that different records are spoken of, then another serious difficulty appears, for with the records sealed A. D. 400, Moroni says, "*I have* sealed the interpreters," or spectacles; and with the records sealed A. D. 420, were found the spectacles in a pair of silver bows, according to Joseph's claim. Which sealing story is true, if either?

2. *Amulek's story.* In the book of Alma, 8: 2, Amulek tells the story of his own conversion, and adds: "He hath blessed mine house, he hath blessed me, and my women, and my children, and my father, and my kinsfolks; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us." Yet it is said of the self same Amulek, in the same year, Alma 10: 17: "Amulek having forsaken all his gold and silver, and his precious things, which were in the land of Ammoniha, for the word of God, he being rejected by those who were once his friends, and also by his father and his kindred." The two stories clash, though only nine chapters apart. In the first case, all of Amulek's friends were blessed of the Lord; and in the second story, they all rejected Amulek, instead of being blessed.

3. *The Trinity.* Mormon writings, and sermons, and debates, stoutly repudiate the trinity theory. Says Mr. Gibson, a Mormon High Priest, in a printed discussion with Mr. Woodman, page 14, "The Latter-day Saints believe that the Father is *distinct* from the Son, and the Son from the Father, as much as any father and son on earth." Yet this repudiated theory of the trinity, is constantly taught in the Book of Mormon, in strong terms, when Joseph was not on his guard, as in the following quotations: "Teach them that redemption cometh through Christ the Lord, who is the *very eternal Father*" (Mosiah 8: 6). Again: "Now Zeezrom saith again unto him, Is the Son of God *the very eternal Father*? And Amulek said unto him, Yea, he is the very eternal Father of heaven and earth" (Alma 8. 9). Still again: "Behold, I am Jesus Christ. I am the Father and the Son" (Ether 1: 4).

Why should Mormons make such huge efforts to repudiate a theory that is plainly taught in their own sacred books? It may be said that some portions of the Book of Mormon teach the other sentiment. Then so much the worse for the book that can teach two opposite theories, for that is no recommend to it, but rather invalidates its claim to inspiration.

This system, once supposed to be dying, in consequence of its connection with polygamy, is now making new strides for recognition under the new prophet Joseph who repudiates polygamy, and thereby paves the way into respectable community. Some have deemed the matter too meager for investigation, and such are the first to be taken in the trap, as facts are proving. It is an ingenious counterfeit, and is destined, in its new form, to spread far and near. Every minister should be posted, and every church should have the antidote in their midst against the time of need. All should be ready to meet disguised error at any time.

4. "*Stick of Ephraim.*" The Book of Mormon itself cuts off the Mormon claim that Ezekiel's "stick of Judah" is the Bible, and the "stick of Joseph" is the Book of Mormon, to be coupled with the Bible, for this "stick of Joseph" is said to be "*in the hand of Ephraim*," and is also expressly called "*the stick of Ephraim*" (Ezek. 37: 16), while *Lehi*, the father of the Nephites, "was a descendant of *Menasseh*, who was the son of Joseph" (Alma 8: 1). Now, Ephraim was only a brother of Menasseh, and none of Ephraim's posterity came to America; so the Book of Mormon could not be "in the hand of Ephraim," nor be called the "stick of Ephraim," or record of Ephraim, seeing there was not an Ephraimite in America. Those who

came to America in a later caravan were from the tribe of Judah, and consequently could not have been Ephraimites; and, indeed, as both caravans came from Jerusalem during the reign of Zedekiah, long years after the separation of the ten tribes, and before a return from captivity, there were then no Ephraimites in Jerusalem to come to America. How, then, could the records of the Nephites be styled the "stick of Ephraim," or record of Ephraim? This blunder is fatal to the Mormon claim. The "stick of Joseph" is said, by Ezekiel, to be "*in the hand of Ephraim*," while not an Ephraimite came to America; besides, this "stick of Joseph" is called the "stick of Ephraim"—he being a son of Joseph; how then could the Nephites write the record of *Ephraim*, in writing their own history? Joseph must have found the wrong stick.

W. S.

PREACH A WHOLE GOSPEL.

Many ministers fail to do it, both in its experimental and theoretical departments, greatly to the injury of the cause of Christ; for the gospel of Christ properly presented will always have a healthful influence, both upon the church, and upon the community; while it may be preached in a mutilated form to the detriment of all concerned.

1. Preach a whole gospel in its experimental phase, instead of detaching some one feature, and magnifying it into a whole gospel, making it eclipse and overshadow every other experimental feature. God has called us to holiness, but we have no right to make that one theme monopolize the entire gospel arrangement, or constitute it a distinct and separate gospel. As well might we single out other practical features of the gospel, and constitute them distinct *gospels*, and appoint justification meetings, or repentance meetings, or faith meetings, or hope meetings, or charity meetings; and thus carve up the gospel into fragments. "*This* is a holiness meeting," thus asserting by implication that the *other* is an *un*holiness meeting. Strange that the apostles never thus arrayed one meeting in antagonism with another by implication thus virtually saying, "I am more holy than thou!" Holiness was an ingredient in *all* their meetings, but not the exclusive theme of any. One part of the gospel must not be made to *brag* over, or belittle another part.

2. Preach a whole gospel in its theological phase. Some preachers narrow themselves down to some one feature of truth—it may be the life and death theme—and with them that appears the sum-total of the gospel. They feed it for breakfast, dinner and supper; they use it for bread, and meat, and sauce. Others, breaking loose from this restriction, go to the other extremity, and swallow every thing that comes along with the label of truth on it, on the suspicion that it may be truth, and thus eat up the devil's gospel along with the Lord's, and seem to think that such succotash tastes good. What we want is the whole of one gospel, and not a part of two different ones.

Along comes one messenger, saying, If you would be saved you must have faith in the law. Then comes another one, saying, If you would be saved, you must have faith in the Jews. Then comes another with a new invention, saying, Take this, and it will kill that evil; and the remedy is worse than the disease, for it kills two truths to one error, with a view to start a new sect over which some self-conceited and ignorant aspirant may be a pugilistic captain. Preach to honor God, not self. Preach to build up the cause of Christ and truth, not to rally a clique for selfish ends. Be ministers of Christ, and not of self, having God's spirit, as well as his truth.

W. S.

CIRCULATE TRACTS.

There is an unjustifiable remissness in this enterprise. We know the times are hard, but we have work to do for God and truth in spite of this. The devil never stops sowing tares because of hard times. Why should we feel easy while the enemy is astir? Error must be met by the friends of truth. Tracts have already done a great work. Let them be circulated extensively—not the shallow, pointless kind, but those that will commend themselves to thinking men, and prove a match to skeptics. One curse of our cause is *shallow reading matter*, such productions as carry internal evidence that they were written by surface thinkers. Furthermore, the kind of tracts to scatter are not those that argue points of difference among ourselves on minor matters, but such as deal strongly with popular fables. Let us attack the main enemy.

W. S.

THE WORK IN DELAWARE.

A letter from Elder Kramer, of Wilmington, Del., July 23, informs us that this work (before mentioned as "*Cheering News*") is still progressing, six new members having joined the day before. As yet they continue to worship in a tent, with a large attendance in spite of opposition, which is being inaugurated as usual. Bro. K. writes us:

"We think of building a tabernacle to seat 1,000, or more. The city is large enough for it, and people will come to hear us; thank the Lord."

We hope that city may become a sacred nucleus from which the word of the Lord may sound out into the surrounding southern regions. We are sending reading matter.

W. S.

THE "heated term" in California, which lasted nearly a week, during which the thermometer stood at 110 degrees in the shade, did much injury to fruit; currants cooked on the bushes, and apples baked to the core on the trees. Eggs cooked hard in the sun, and the heat from the fields was like that from an oven. Yet many harvesters continued their work, and few cases of sunstroke were reported.

H. F. C.

A PLENTY of earnest, devoted Christian workers and a plenty of money to sustain them, would dot California all over with churches waiting for God's Son from heaven. The field is all unoccupied before us, and if occupied at all it is by feeble, sickly churches. Hobbyism does not amount to much on this coast, but the people welcome a whole wide-awake gospel.

H. F. C.

A TELEGRAM has summoned us to Sacramento, Cal. A son of Bro. Geo. W. Fick has just expired.

H. F. C.

Church News.

ELD. G. W. TURNER writes that he is to spend one half of his time in Lavalle, Wis., and the balance in Buffalo County. His calls are more than he can fill.

THE report of amount subscribed to build a chapel in Melvina, Wis., which was published lately, should have been $250, instead of $2.50. Our printers followed copy. We hope the brethren there will be able to build such a house as they need, and also to let their light shine brightly.

WE learn from the *Solano* (Cal.) *Republican* that the mission tent pitched at Fairfield will remain as the place of religious services of the Advent Christian church, until a new chapel can be built. The new building is now under way. Sister M. J. Clark is the preacher there, and her labors are very effectual.

WE enjoyed worshiping with the church in Rutland, Illinois, July 29th, very much. They still "hold the fort," and with Bro. C. W. Smith, their worthy and beloved pastor, are watching and waiting. We preached morning and afternoon to attentive congregations, at the Advent church, and in the evening we preached by invitation for Bro. Trowbridge, pastor of the Christian church. We believe that the truth took effect in all the services, to the Redeemer's praise.

ELD. E. B. SCOTT, of Michigan, writes:—"Our meeting at Hesperia was a success. Ministers present:—O. R. L. Crozier, T. P. S. Hampson, T. C. Grundy, R. Burtenshaw, D. Weaver, Wm. Wheeler, and Sr. M. E. King. The attendance was very good; it was voted to have a special meeting at Grand Rapids, about the first of September, and a committee was appointed to make the necessary arrangements. An effort will be made to secure the labor of Elder Miles Grant, of Boston."

Correspondence.

From Eld. H. B. Sevey, Mt. Vernon, Me.

BRO. BURR:—In looking over the A. C. TIMES, in its new form, I could hardly refrain from saying I was more than pleased with it. How my mind ran among the brethren that I wished would take it. Then I wished that I could have copies to show as we go with the tent this season into new places, and perhaps I could get some to subscribe for it. I am now able to go without a cane; have been with the Maine Eastern Tent, for a few weeks past, in North Vasselboro. It was a new place for our faith. Some gladly embraced the Bible hope, and confessed it by baptism. All praise to Jesus for life eternal. Yours truly.

From Eld. G. W. Turner, Lavalle, Wis.

BRO. BURR:—The interest has been very good here in Lavalle since the Campmeeting. I have held two meetings in the grove—a covenant meeting on Saturday, and service on Sabbath, and celebrated the Lord's supper in the evening at the Hall. Four were baptized and united with the church: and we feel as though the cause here is on the advance. We are to make arrangements this fall and winter for the erection of a house to worship God in, next spring. By a unanimous vote of the church, I was chosen pastor for the ensuing year. Pray for us, that in these evil times we may hold up a light that can't be blown out.

From Eld. M. Wellcome, Monticello, Minn.

BRO. BURR:—I send you fifty cents in this letter for a three months' subscriber. Were it not that grasshoppers have done so much damage to this country I could get many more. But we will hope for the best. We all like the paper much; and like its present form. I feel in hopes that the time is not far distant when we can do much

for our paper. I would be glad to know that every family had it to read; there is so much good doctrine and lessons of instruction, together with the many letters from the dear ones scattered abroad in the land. Oh how I love to read them. I love the truth presented; I love the cause of the Master; I love his people; and I love to do his will; it is the law of my life; I love the appearing of Jesus. God bless you in the good work. Your brother in tribulation.

From John Powell, West Blue Mound, Wis.

BRO. BURR:—I marvel not that the patrons of the A. C. TIMES prize it so highly; and I prize it as highly as any one; and I pray that the years may not draw nigh in which I shall say, I have no pleasure in them (the TIMES). I am living twelve miles from church, in a lonesome place. I cannot attend very often; and when we are able to attend, we often have to regret the absence of our pastor, who goes to Fairfield and elsewhere, to carry the "glad tidings." They ought to raise up a preacher from among themselves. Our pastor cannot walk far in the field without finding some precious seed. It is our privilege in Arena church to have meat in due season.

I prize the A. C TIMES next to the Bible. I love to read the letters that are in the paper each week. I find they give nourishment to my soul, strength to my heart, a light to my feet, and a guide to my understanding. Let us be steadfast in our hope of the soon coming of our blessed Lord and Savior, to establish his kingdom and bestow upon his waiting children the long-promised inheritance. And now we feel like pressing forward, more than ever, to that "general assembly and church of the firstborn," so as to be with Jesus when he comes.

From Wm. A. Harvey, Hudson, Mo.

BRO. BURR:—It is through the mercies of God that I am blessed with the opportunity of writing a few lines for the TIMES. I want you to send me five copies of the Campaign paper. I want to do what little I can for the truth. I love to read the letters in the TIMES from the brethren and sisters. That article of Bro. Cargile's I thought was a very able one; I would like to see such articles in every paper. We have five churches in the Southwest Missouri Conference and only one ordained minister, Bro. W. W. Cate. Bro. Burr, can't you send us a minister? There are calls for preaching outside of the churches, more than one minister can fill. If Bro. Cate could have a good minister to help him this fall and winter, I think a great good could be done. From the signs of the times, I think what is done must be done soon, for when Jesus leaves the mediatorial seat there is no more forgiveness. I want to be among that number that will hear it said, "Come ye blessed of my Father, inherit the kingdom."

Young Folks.

A Stitch in Time.

For want of a nail the shoe was lost;
For want of a shoe the horse was lost;
For want of a horse the rider was lost;
For want of a rider the battle was lost;
For want of a battle the kingdom was lost;
All for the want of a horse-shoe nail.
—*Poor Richard.*

Gertie's Sober Talk.

[The following selected article shows a very nice contrast between common sense and popular theology.—W. W. CATE.]

"Mamma," she said, as they walked down the mossy path, "I stepped on an ant just then."

"Then you took away what you can never give it again, my darling."

"What, mamma? I didn't take anything away from it."

"Yes, you took its little bit of a life. I presume it was running along in a hurry to get home and give the little ants their supper; now they will have to go without any supper, and they will watch for their mother, but she won't come."

"I didn't mean to dead her," Gertie said, looking thoughtful. "What made her die, mamma? What is dead? Where did her life go to?"

"It went out," mamma said, thoughtfully; thinking that Gertie was getting where it would be hard to answer her questions.

"I don't understand," Gertie said; "what MADE it go out—just because I stepped on it? What was its life made of, and how did it get out?"

"My darling, I can't explain so that you will understand; I mean the ant is dead you know."

"Mamma, if anybody had stepped on me would I be dead?

"It might kill you."

"Then, mamma, where would the life go out of me? Would the *life* be killed?"

"Don't you know, Gertie, about your soul, how it lives in your body, and when your body dies, the soul goes out of it and goes up to Jesus."

"Did you ever see a soul, mamma?"

"Why, no, Gertie; no one can see a soul, except God."

"Then how do you know I've got one?"

"Don't I know, Gertie, that you love me, and that you can talk to me, and understand what I say, and that you can think? It is your soul that does all these things."

"Do ants have souls, and has the one I deaded gone up to Jesus?"

"Why, no, dear child; don't you know I told you that only people had souls."

"I don't see how you know, if you can't see them."

"Gertie, can't I see there is a difference between you and the ants? They never talk to me, nor tell me that they love me; they don't know how to study, or think."

"Mamma, you said that ant was hurrying home to get her children some supper; didn't she *think* she would do that? Maybe she told the little ants that she loved them; maybe she has gone to heaven, and is there this minute; I hope she has; I don't want to put out her life, and not let her have it any more."

Gertie's mamma drew a little sigh. Of what use was it to talk to Gertie, since she asked so many questions that no one could answer; and thought that she knew more about these strange things than any one else did?

The Coins of the World.

The following is the value in round numbers, in cents of our currency, of the coins of the world:

Australia—Gold, pound, 532; sovereign, 485.

Austria—Gold, ducat, 228; sovereign, 675, crown, 664. Silver, old dollar, 102; old scudo, 104; old fiorin, 51; new florin, 48; new dollar, 72; Maria Theresa dollar, 102.

Belgium—Gold, twenty-five francs, 472. Silver 5 francs, 98.

Bolivia—Gold, doubloon, 1,559. Silver dollar, 79; half dollar, 39.

Brazil—Gold, twenty milries, 1,000. Silver, double milries, 102.

Central America—Gold, two scudos, 368. Silver, dollar, 100.

Chili—Gold, doubloon, 1,559; ten pesos, 915. Silver, old dollar, 166; new dollar, 98.

Denmark—Gold, ten thalers, 700. Silver, two rigsdaler, 110.

Ecuador—Gold, four escudos, 776.

England—Gold, pound or sovereign, 486; pound or sovereign, average, 484. Silver, shilling, new, 33; shilling average, 22.

France—Gold, twenty francs, new, 385; twenty francs, average, 384. Silver, five francs, 98.

Germany—Gold, ten thalers, 790; krone 664; ducat, 228. Silver, old thaler, 72; new thaler, 73; florin, 65.

Greece—Gold, twenty drachms, 344. Silver, five drachms, 88.

Hindoostan—Gold, mohur, 703. Silver, rupee, 46.

Italy—Gold, twenty lire, 384.

Japan—Gold, old cobang, 444; new cobang, 327. Silver, itzebu, 37; new itzebu, 33.

Mexico—Gold, doubloon, average, 1,552; new doubloon, 1,561. Silver, dollar, average, 106; new dollar, 107.

Naples—Gold, ten guilders, 399. Silver, scudo, 95.

Netherlands—Gold, ten guilders, 399. Silver, two and one-half guilders, 103.

New Granada—Gold, doubloon, Bogota, 2,561; doubloon, Profiayan, 1,537; ten pesos, 967. Silver, dollar, 97.

Peru—Gold, doubloon, 1,555. Silver, dollar, old, 66; dollar of 1858, 64; half dollar, 38.

Portugal—Gold, crown, 589.

Prussia—Gold, ten thalers; 797; crown, 664. Silver, thaler, old, 72, thaler, new, 73.

Rome—Gold, two and one-half scudi, 260. Silver, scudo, 105.

Russia—Gold, five roubles, 397. Silver, rouble, 79.

Spain—Gold, one hundred reals, 465; eighty reals, 386. Silver, pistareen, 20.

Sweden—Gold, ducat, 223. Silver rix dollar, 111.

Tunis—Gold, twenty-five piasters, 299. Silver, five piasters, 62.—*Sel.*

Farm and Home.

Home.

"Be it ever so humble there is no place like home;" that is, if we strive to let the sunshine in, and to make it the spot of peace and contentment which home should be. There is so much depending upon the influences of home that whenever we see one that is mismanaged we are shocked beyond the power of expression. From the cradle out, through the sports of childhood to the verge of manhood, the warmth of the fireside expands the virtues of the soul into bloom and matures them into sweet and charming beauty or the coldness of the hearthstone freezes the heart into an unsympathizing, unloving, and wicked exclusiveness and selfishness. The soul that begins to live amidst the soft glow of a happy, virtuous and charitable home will never entirely forget that the world is full of sunshine and flowers, although it may, in after life, struggle, through many midnights and feel the pricking of many a thorn, or that it was born for heaven, although it may grovel in filth or lounge in the tents of wickedness. In the weakness of human nature nothing on earth is capable often of saving us from the commission of sin, and from scarring the soul from its blistering influences; but it is always safe to conclude that however low a man or woman, whose childhood was passed in the sunshine of a pure home, may fall, that but for these mellowing influences, they would have found a still lower depth. And for the boy or girl who has never known what home was, who has never beheld the sweet, dear face of mother beaming at the fireside more brightly than the fire in the grate ever does, and with greater lovliness than the sun of the morning, the human heart, with all its wealth of sympathizing love, cannot bear too warm or deep a sympathy. To expect a perfect manhood or womanhood from a child who has never known the sweet influences of a home is expecting the bud to develop into the flower without the developing warmth of the sunshine. For a perfect development of nature for the strengthening of all that is pure, and no

ble, and good in the soul, and the destruction of all that is evil, the home must be depended on. If we would have the boys and girls go out into the world like ministering angels to their kind, if we would have their hearts so full of gentle love that their words would fall upon kindred souls, and awaken their drooping hopes into new life, as the shower imbues the fading grass with fresh vitality, we must train them in the home, and freight them with gentleness at the fireside.

But upon noble manhood and womanhood rest the interests of the whole world. If every man and woman were pure, and upright, and noble, we should have no crime and comparatively little wretchedness. Government would never be in danger of treason's assaults or treachery; mind that is now wasted in wrong-doing would be turned into channels in which its energies would bear rich harvests of blessing for the world; the sword would cease its bloody work, and the tread of armies would no longer shake the earth and blight the verdure and flowers of the field. What a vast responsibility, therefore, rests upon the heads of families, and how few realize it.

If every boy and girl in America had a home to-day, and if every home was what it should be, the abode of virtue, the temple of forgiving charity, the school of industry, culture, and gentility, the history of the American Republic 100 years hence could even now be written.

With so much depending upon it, therefore, the management of the home should be the subject of constant, earnest study and ceaseless anxiety. It should always be pleasant—the pleasantest spot on earth to the child. Our children will seek the sunshine and beauties of life, and if the home does not furnish them, they will go elsewhere to enjoy them. Pictures and books and flowers should be abundant, and as beautiful as the means will admit of. Neatness and order should be visible everywhere. Politeness should always characterize the intercourse between the members of a family. Especially should the children be taught the beauties of gentleness, charity and kindness, by its constant and unostentatious practice by the parents, not only toward the children, but toward the world. It must not be forgotten that these tender little hearts are easily hardened, and that nothing will so quickly harden them as a constant exhibition of uncharitableness and cruelty towards mankind. If parents are selfish, and live as if they were natural enemies of their kind, the child develops a similar nature, and goes through life, perhaps, in consequence, without knowing how rich a happiness comes from drying a scalding tear or healing a wounded heart. It is so easy for a man or woman to speak a kind word or to do a kind act, that a failure to do either is almost unaccountable. We do not fully know what happiness is, until we have learned that "man liveth not for himself alone." Velvet carpets, lace curtains, elegant furniture, magnificent libraries, paintings and statuary may adorn the home, but they are powerless to confer happiness, and if an attempt is made to center the affections of the heart upon them, we become less and less happy in proportion to our success in doing it.

It is only when we are charitable, and loving, and kind to our fellows; when we try to cover the ragged edges of the rocks which frown in the pathway of a brother, with flowers, that we begin to realize that heaven begins here. The writer is now thinking of a beautiful home. Its rooms and halls are now radiant with sunshine. Its appointments are tastefully elegant. It is a lovely bower of grace and beauty. It is just such a spot on which selfish indolence would delight to lounge, away from the responsibilities and perplexities of life. But the charming lady who presides over this little place of beauty finds her greatest happiness in ministering to the wants of the needy, and in painting the sunshine upon the clouds which have gathered over less fortunate hearthstones. Closing her elegant piano, and leaving her tastefully ornamented parlors, she seeks pleasure in going into the home of poverty, and with her delicate hands, not afraid of work, assisting to kindle the dying embers upon the hearthstone into a cheerful blaze. She is a friend to the friendless, a sister to those in need of a sister's influence and advice, and a kind, Christian, loving mother to an orphan. In a home like hers, not only children, but those who are older, learn the grand purposes of life and are mellowed into better beings; and it is to such homes that the world must look for the men and women who are to make it great and noble.—*Western Rural.*

A New way of Washing Clothes.

This process comes from France, saves labor and money, gives clothes a superior whiteness, and relieves them from the destructive beating or rubbing, but we cannot say it does not rot them: One kilo (two and one-half pounds) of soap is reduced with a little water to a sort of pap, which, having been slightly warmed, is cooled in forty-five liters (ten gallons) of water, to which is added one spoonful of turpentine oil and two spoonfuls of ammonia; then the mixture is agitated. The water is kept at a temperature which may be borne by the hand. In this solution are introduced the white clothes, and they are left there two hours before washing them in soap, taking care in the meantime to keep the tub covered. The soapy water may be warmed again and used once more, but it will be necessary to add half a spoonful of turpentine and another spoonful of ammonia. Once washed in soap, the clothes are put in warm water and the blue is applied.

Health.

Good Health.

If you wish to enjoy good health, keep your feet dry and warm, and your mind calm. When the feet become cold and clammy, the blood will be chilled, the head will suffer, and the whole system will become deranged. A watchful care over the condition of the body and the disposition of the mind, are both necessary to the enjoyment of good health. We should as carefully guard against a sudden outburst of passion as against exposure to cold and damp clothing. We should cultivate feelings of kindness toward all mankind.

This will bring sunshine and cheerfulness to your own heart and lift you up from gloom and selfishness, which is always attended with more or less of mental depression and is injurious to health. If you have mountains before you in the journey of life and cannot get around them, always go up on the sunny side of the mountain; and if clouds gather around you, remember the sun is just above the clouds and will soon burst with its full light upon you. And if your path should be rocky and steep and beset with briers and thorns, you will get through them all much safer and better by taking it calmly, than by fretting and grieving over calamities, over which you have no control.

Disease, like an evil genius, may be personified as going about seeking an entrance in susceptible soil, and seldom finds a lodgement in a body controlled by a cheerful mind.

This world, with all its gloom and sadness, has innumerable comforts in store for those who are ready to receive and appreciate them. But after all our best efforts to guard against it, some are called to suffer; and these may be comforted by looking at the bright spots in the panorama of passing scenes and a cheerful hope of better days to come.

When your heart is over burdened with sorrow and your mind oppressed with anxious care, you will find that an effort to lift the heavy load from your neighbor's shoulders will lighten your own. —*Sunshine and Health.*

The Children.

Every parent who has been in the habit of reading or talking with the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With the laying off the clothes, the angers, worries, and discontents of the day subside. With the brief season of prayer they fly still further into the background. And when the little form rests in bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of the loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a gentle sleep. Or conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart, the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense "*dear* father," "*dear* mother," with which the "good night" is said. Parents, if you have not thus parted from your birdlings at the even hour, you have something yet to learn of hopeful instruction—to experience of love's delights.—*The Working Church.*

Sunlight.

Sickly or feeble animals are instinctively inclined to bask in the sun. Infants, old enough to play, seek the exposure to the same gracious influence. Let them bask in the sunlight. Have the nursery the sunniest room in the house. It is not mere warmth they need, but it is the life-giving influences of the sun. Sunlight gives life. A room on the north side of a dwelling may be made warm, and yet plants do not grow strong, blossom freely and produce seed, unless they also have the sunlight and the sunheat. A temperature of sixty on the shady side, does not invigorate plants or infants so much as that of fifty in sunny places. In sunshine and pure air, animals and vegetables expand their germs, develop healthily, and reach perfection. Discretion, based on one's own experience, or on that of others, must be our guide in raising infants as in raising plants.—*Sunshine and Health Journal.*

Diet and Air.

The diet and air we breathe have a direct bearing on our health. Meats and fatty foods, cakes and pastry, should be avoided or eaten moderately. Vegetables, good bread, a little meat, fresh eggs, milk, and ripe fruit, should be the summer diet of every farmer, and is one which would cause the dullness and languor so frequently felt after eating rich, fatty foods in summer, to depart and give way to a clear head and sprightly feelings. If the air we breathe is vitiated by decomposing vegetable matter near the house or in the cellar, we cannot reasonably hope for health or comfort. All such should be moved to a compost heap and covered with earth. The house cellars, if still unclean and bad smelling, should be thoroughly investigated, and all offensive matters removed.—*Selected.*

General News.

A plate of glass for the San Francisco Stock Exchange measures 10 feet by 15 feet six inches.

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LETTERS RECEIVED.

All letters containing money received at this office are acknowledged under this head, and answers the purpose of a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within Two Weeks after your name appears in this list, write to us at ONCE.

C Lavone	J J Wheeler
G F Sower	John Newlin
D A Dickinson	H Pollard
L H Cook	N Field
J F Adair	J P Russell
C S Preston	L D Lorne
W H Bellows	H H Sargent
M Wellcome	John Yates
R F Peake	R F Clark
S P Burnham	C F Barlow
Wm Sheldon	J H Melven
Rev Geo R Kramer	Jacob Martin
Mary A Tibbets	A M Glading
J P Marquand	Ira A Cain
G Wessels	J W Hayworth
H F Carpenter	O D Woodruff
John Powell	M L Alford
F A Blackmer	C W Smith
L R Kenny	Wm A Harvey
M E Orr	E McCulloch—2
Wm L R Addington	John Bower
Geo M Button	James McMichael
Alfred Nye	J S McElhoes
Louis Fitzsimmons	Mrs J B Baxter
N McCulloch	J C Stewart
Mrs E A Parrish	G W Southwick
W H Slack	O Stannard
Mrs M O ens	L H Cook
J W Findlay	Wm Liepman
C Mendenhall	A A Fletcher
O Harris	Geo E McLaughlin
E Glidden	E B Scott
Wm H Connell	Mrs L Loring
Mrs R Jewell	Geo R Kramer
Mary T Rowley	S A Coolidge
J Couch	C W Pitsor
O S Knapp	N Branch—2
A E Babcock	G W Turner
I C Wellcome	L H Little
J L Warman	O Goodrich 2
Wm F Collier	J G Sherrell
John T Rea	Joseph Travis
D Q Kent	

ARTICLES RECEIVED

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BOOKS AND TRACTS SENT.

G W Turner	H H Sargent
D A Dickenson	F A Blackmer
J D Casey	R F Clark—2
Geo R Kramer—2	G W Southwick
P B Livingston	J S McElhoes
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John Powell—2	

BACK NUMBERS.

Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges. If ordered by mail we will send them for 75 cts. per hundred. Send for some to distribute in new fields.

We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since the change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting.—The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old campground in Manchester, Iowa, beginning Sept. 1, and hold over two Sundays. As soon as arrangements can be made further particulars will be given. In behalf of committee.

WM. H. CONNELL.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S. FIELD.
Campmeeting Committee.

Tent Meeting.—There will be (D. V.) a Tent Meeting held near Douglas, Butler county, Kansas, as Bro. John Nichols shall direct, beginning Aug. 3 and continuing over two Lord's days. Brethren and sisters south and southwest are invited to attend this meeting. May all come to work for Jesus and the salvation of the perishing. J. C. SMITH,
State Evangelist.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sun days. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free bus run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc, can be had by renting or buying. Bring your tent, blankets, bedticks, rubbers, overcoats, wash bowls, towels, soap, etc, but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will oe held in connection with the Campmeeting, commencing Aug. 29

M. CHANDLER, Pres.

District Campmeeting.—There will be a Campmeeting held on Otter Creek, Vernon county, Wis., twelve miles east of Viroqua, on the Hillsborough and Viroqua stage road, beginning Sunday morning, Aug. 26, 1877, and continuing over the following Lord's day. The District tent will be furnished in which the service will be held. Tents will be erected on the first Saturday. Elds. Hitchcock, Turner, and others will be present to assist in the services. Let the lovers of Jesus, from all parts of the District, be there at the commencement of the meeting. Come with your hearts aglow with the love of the Master. Come from Sparta, Mindoro, Salem, Springville and Pine River. Come, the Judge is at the door. Come and labor for the salvation of the perishing.

L. H. COOK.
C. A. SLOCUM.

Campmeeting.—The General Campmeeting at Springfield, Mass., commences on August 4, and closes the 12th.

Tent Meeting.—The Lord willing the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Campmeeting. The Annual Campmeeting of the Northwestern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st, and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary

Illinois Campmeeting.—The Annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, commencing Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other States to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.
C. W. Smith, V. Pres.
S. B. Mabey, Sec. } Conference
L. H. Davis, Treas. } Board.
H. G. McCulloch.
A. Armour.
E. H. Burington.

Notices.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD. V. F. HUNT.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend. E. A. MARSH, Sec.

Quarterly Conference.—The Quarterly Conference of the DeKalb District will hold an extra meeting, with the church at Amboy, beginning on Friday evening, Aug. 10, holding over the Sabbath. This meeting is for the benefit of the brethren and friends who could not attend the regular session held at Genoa. We hope to see the friends living at Forreston, New Rutland, and elsewhere, at this meeting. Come one; come all.

E. H. BURINGTON, Pres.
G. M. BUTTON, Sec.

Grove Meeting.—There will be a Grove Meeting in Ashland, Newaygo county, Mich., at the Lake near Grant Station on the Grand Rapids & Newaygo Railroad, to commence Saturday, August 18, at 10.30 o'clock a. m., and hold over Sunday. A general invitation is extended to all to come to this meeting. Let the ministers and people all come. All will be provided for. JOHN BOWER.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter. SAMUEL WILDER, Clerk.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO,

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv. Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full representation, as business of some importance will come before the meeting. PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Maude.

E. A. MARSH, Sec.

The Second Advent Christian Conference of Indiana.—Will be held at Volga, Jefferson County, commencing on Friday, the 14th of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana. They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS

The Advent Christian Church worships each Sabbath at 221 West Madison street. Service at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.

T. S. THOMASSON.

Preaching in Ionia, Ill., July 1, and once in two weeks until further notice.

S. E. MABEY.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koler, 229 Noble street, Chicago, Ill.
CHAS KOLER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

NEBRASKA.

I will be in Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m. and 7:30 p. m. Also, Sunday school 1 h the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HOUGH.

Bethlehem, Wayne county, Iowa, once in three weeks.

Chester Schoolhouse once in three weeks.
J. F. ADAIR, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.
C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks. PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.
RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7:45, p. m.

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How many new subscribers can you send us in this month?

THIS is the campaign number of our paper, which we ask all to show to their friends, and get them to read it. Perhaps, also, you can get them to subscribe.

BY request of the Secretary of the Western Commission of the Bible Union, we have permitted our name to be added to the list of the Commission. The object of the Society is for the translation and diffusion of the Holy Scriptures throughout the land. The Commission are to hold sessions for the increase of Biblical and religious work among the people. The first is to be held at Elgin, Ill., Aug. 17 to 19, in the Baptist church. We cannot be present, but hope to attend some of its future sessions. See notice column.

THIS number of the ADVENT CHRISTIAN TIMES will be placed in the hands of many hundreds of persons who are not regular subscribers to it. To all such we would say that this paper is placed in their hands for careful perusal and examination, in order that they may understand what we are doing as a Society, calling their attention to the fact apparent in this paper, that we are Biblical in our faith and earnestly spiritual in our work. We also desire that those who peruse these pages, and find therein that which is in accordance with their thoughts and emotions, will consider the propriety of their subscribing for the paper, that they may enjoy its presence each week, and also thus help this Society in its efforts to spread the glorious gospel of Jesus Christ. Send on your subscriptions for one year, or six months, or even three months, to this office, and they will be thankfully received.

IS THE WORLD DRIFTING?

"Whither are we drifting?" is an inquiry often made by men in consequence of the various changes in social, political, and financial conditions. Vessels drift on the sea when they lose their helm, or when the masts and sails are gone, or when from any other cause the ship becomes unmanageable. Because of the uncertain motions of the "ship of state," it is feared that there is no one at the political helm.

Seeing that the changing winds of the "*vox populi*" cause a corresponding change in the direction of social and even religious tendencies, the world seems like a ship without sails, that cannot sail close to the wind, but must move as the wind carries it. And thus, as the frail bark of humanity is tossed upon the waves of a chopping sea, and reels like an ungovernable ship, first to this side and then to that, no wonder the thought comes with impressive force to the mind that the world is adrift, and also that the question of "whither" is passed from one to another for an answer.

There is nothing more apparently evident to the outward observer than that the world drifts onward. And yet, we think that by searching closely there will be found a distinct destiny for the human race, that shows a guiding hand amid all the changes that are experienced by earthly voyagers on the sea of life. The Almighty cannot have left the world wholly to its own course; but it is evident from the past history and present experience, that while men choose their own way and fail in their efforts to control themselves because they choose folly instead of wisdom; yet the Lord uses their unrighteousness to make a way for the bringing in of his own designs and the performance of his will.

When the antediluvians, through their heedlessness, drifted into the deluge and were lost, it was the decree of God that sent them there. When Israel, through idolatry, drifted into Babylonish custody, it was the voice of God that declared it should be their doom. It was Jesus that pronounced woe upon Jerusalem, and the Jews drifted upon the "Roman shore" and were destroyed.

To-day, the world is apparently drifting, but God has declared what must come because of its infidelity, and his word cannot be gainsayed. "Shall the trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it" (Amos 3: 6)?

All this is because men choose the way of sin instead of the way of righteousness. The storm of wrath is from the Lord, and the "swift destruction" is from his hand. Out of it he will deliver his chosen, and redeem his people; but let who will seek to order the helm or shift the sails, there is but one alternative for those who are on board, and that is to be wrecked on the shore of time. And those whose names are not recorded on high will perish.

It is written thus; the doom is fixed, but to the "godly in Christ Jesus" the salvation is also sure. It is the Lord that will destroy the ungodly, and it is the Lord that will save the righteous. The world's people choose sin, and the Lord has appointed them to destruction. The whirlwind is his—the pestilence also—and the armies of evil are used by him to put an end to wickedness, and to make way for the saints' eternal home.

SONGS IN THE NIGHT.

Songs are the token of inward joy. The captives in Babylon could not sing because they were in a strange land, and their hearts were sorrowful. The outward circumstances of their condition affected their inward emotions, and there was no joy within their hearts. Consequently no songs upon their lips. They were living under law, and were accordingly joyous or despondent as they experienced outward pleasure or pain.

The Psalmist wrote that "weeping may endure for a night, but joy cometh in the morning." The night of sorrow brings weeping, but there is an experience wherein sorrow does not pierce the soul. There is a possibility of the heart being joyful when the surroundings are black with darkness, and the deepest night seems to have settled around. To those who know the source of such abiding joy there are "songs in the night." Paul and Silas in Philippi's jail knew the great source of joy, and they "sang praises" in the night, "and the prisoners heard them."

There are those who "cry in the daytime" (Ps. 22: 2) as well as in the night. Such have surely not learned the secret spring of joy that causes songs in the night, and which "addeth no sorrow with it" (Prov. 10: 22).

No one can sing amid the night shadows, unless he has the light of God's Spirit in his

soul. To "rejoice always" is to become first "children of the day." And it is this always rejoicing that brings the continual singing. Joy and melody go together, and when they are from an eternal source, they are constant and abiding. Outward changes do not affect them. They are of grace and not under the outward law.

There are many Christian professors who do not know the secret spring of joy that causes a constant source of song in the heart, whether the outward prospect be dark or light. It is the one whose soul is enlightened by the heavenly gift of the Holy Spirit, who realizes the power which causes songs in the night. To such the "light has shined out of darkness" and they see clearly the day of the Lord.

There should be no darkness within the Christian heart. While the Christian may be "in heaviness through manifold temptations," yet the heaviness should not be within him. While passing through conflicts which press upon the soul, yet the indwelling of the Holy Spirit giveth light-heartedness, and songs of joy come forth spontaneous from the soul. Hast thou not learned the secret of such experience? Do the waves and billows passing over the soul shut out the light of God? and hast thou no secret source of joy and song that will abide when darkness comes over thee? Go then, in prayer; seek the face of him whose countenance is like the light, and ask that the "Shekinah" may dwell in thy heart. Ask for the Holy Spirit, believing the record in Luke 11: 13, and when once received, continue in that grace, and thou shalt have "songs in the night."

MEN WITHOUT BODIES.

It has been said in a sarcastic way that a man without a body is *nobody;* and there is something more than sarcasm in the remark—it is a truth that cannot be frowned down. The man that God made was not a bodiless being, nor are the angels, for Daniel says of Gabriel, "His *body* was like the beryl" (Dan. 10: 6); so even angels have bodies, though evidently of a different nature; and hence, the appropriateness of the promise that saints shall ultimately be elevated to an equality with angels. As God did not originally create either men or angels without bodies, and has never threatened to rob them of their bodies, it is indulging fancy too much to speculate about men without bodies. If God had ever promised to save a man without a body, it would simply be a promise to save *nobody;* and if he had ever threatened to damn a man without a body, it would merely be a threat to damn *nobody.* But the impression is general that God created a double man, and imprisoned one inside of the other, and that the inside man will sometime get out of prison, and live in a disembodied state, as a disembodied man; and so the world is full of conjectures about the future of disembodied men.

Such men are much talked about among theologians, but the Bible never names them, any more than it does the imaginary *genii* of the Mohammedan religion—a class of beings supposed to fill a place between men and angels. The reason why the Bible never mentions the *genii,* is because it does not teach the existence of such a class of beings; and the reason why it does not mention disembodied men is because it does not teach the existence of such men. Such men are only imaginary beings, having no real existence. Hence, all the preaching that is heard about the salvation of disembodied men, the damnation of disembodied men, the judgment of disembodied men, and the home of disembodied men, is purely speculative, and utterly foreign to the true gospel, and should be boldly rebuked everywhere. We have no right to allow such a counterfeit pass unchallenged. It is wrong to hold our peace when error openly stalks abroad at noonday, disguised under the garb of truth. To accept it as truth, is to accept a worthless article; and to allow its uninterrupted circulation, is to countenance an imposition upon others more ruinous than the circulation of counfeit currency. It will not help the matter in the least to insist that the circulators of this counterfeit honestly believe it to be genuine, for that will not change a counterfeit into a genuine article; for in spite of this honesty, the counterfeit is still a counterfeit, and the fact should be made known, both to benefit the circulator, and the receiver—that the circulator may be convinced of its spuriousness, and cease to circulate it; and that the receiver may be duly apprized of its nature, and refuse to accept it. Let us very briefly look at this matter:

1. The Scriptures never speak of the salvation of disembodied men. If such men could be saved before the ushering in of the judgment day, it would prove that day a useless appendage to the divine plan; for of what use could the judgment day be to a man after he is already saved? And must heaven be deserted by the saved ones, to appear before the judgment seat of Christ, after having spent long years there? The following text is sometimes quoted to prove that the spirit will be saved independent of the body, and therefore saved in a disembodied state: "That the spirit may be saved in the day of the Lord Jesus." But it clearly negates the claim of disembodied salvation, and defers the salvation till "the day of the Lord Jesus," when the resurrection occurs, and when spirit and body will be united; thus clearly proving that the spirit will remain *unsaved* till that epoch, even if it were previously a disembodied entity. Doubtless the term is here used as a synonym of personality, as in some other instances. The term, when not used to signify a living being, as God, angels, devils, or men, always signifies an *element,* or a *property* of a being, as the "spirit of life," or the *mind,* in some of its various passions. But God never speaks of saving an element, or a property of a being independent of the being; nor are these *personalities,* but simply a component ingredient of a living organism; or a result of such organism; for without the "spirit of life," the organism would be inactive; and without this activity, produced by this vitalizing element, there could be no mental result, or mental spirit: so, as the spirit of man is either the "*spirit of life,*" that makes the man live, or the *mind,* which is a property of such a living organism, it is folly to talk about saving the spirit of man in a disembodied state, for it is not a distinct personality. An element is not a man, nor is the mental property of an organized being a distinct personality, neither can it exist independent of the organization which originates it.

2. The Scriptures never speak of the damnation of disembodied men, for the very good reason that it never recognizes the existence of such men; but they do speak of the damnation of resurrected sinners, which is equivalent to a denial of their damnation at an earlier epoch. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28). Here the Savior plainly locates, chronologically, the damnation of the wicked at the time of the resurrection from the dead; and as truly as their damnation is due at that time, it cannot previously be visited upon disembodied men, for God will never damn two different men for the same sin; will not at one time charge the crime upon a disembodied soul, and punish it for that crime, and at another time charge the same crime upon the resurrected body, and punish that; for this would involve the conclusion that there are two judgments—one for the soul and one for the body—and also that there are two responsible beings, and consequently two intellectual beings; that these two, soul and body, are equally intelligent and equally responsible, being equal partners; yet the soul is represented as being judged first, and damned first, and therefore as receiving much the longer damnation. If both were not responsible, God would not damn both; but if both *were* responsible, God would not damn one *before* the other, nor *longer* than the other; nor does the Bible ever set forth the doctrine of *two* judgments—one for the soul, and another for the body. The case of the rich man, so often referred to, proves nothing in favor of disembodied damnation, for the "hell" there spoken of is not *gehenna,* but *hades* —the state of the dead—and *hades* must deliver up its dead to be "judged" (Rev. 20: 13) before future punishment begins. Nor does the record say a single word about the soul of the rich man. It is evidently a case of personification, in which veritable dead men, instead of ghosts, are represented as seeing, feeling, and talking, like the dead kings of Egypt and Babylon. (Isa. 14: 9, 10; Ezek. 31: 16; 32: 31). These three scenes are laid in the *same* "hell" (*sheol or hades*), and these dead ones are represented as seeing, talking, etc., to teach a lesson to the living; but not a word is said about disembodied men—a class of men unknown in the Bible.

When sinners are cast into *gehenna*—the future hell of fire—the "whole body" will enter it (Matt. 5: 29, 30), and "both soul and body" will there be destroyed. This hell is due at the judgment, after the "resurrection of damnation" arrives. In consideration of this fact, Peter taught that God is to "reserve the unjust unto the day of judgment to be punished" (2 Peter 2: 9). Earth itself is "reserved unto fire, against the day of judgment, and perdition of ungodly men" (2 Peter 3: 7). Then sinners will perish forever.

3. The Scriptures never speak of the judgment of disembodied men, nor of the judgment of any class of men previous to the resurrection; and after that epoch there will be no disembodied men in existence to judge, even if there had been previously, for then the resurrection is due, when soul and body will be united. The class to be judged are thus mentioned: "And the sea gave up the dead which were in it; and death and *hades* delivered up the *dead* which were in them; and they were *judged* every man according to their works" (Rev. 20. 13). The judgment comes after death releases its dead by a resurrection; and surely death cannot hold disembodied men. They are to be "judged according to men in the flesh" (1 Peter 4: 6), "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). The judgment will deal with dead men *bodily.*

To support the theory of the existence of disembodied men, the claim is sometimes made that Job's statement, "Yet in my flesh shall I see God" (Job 19: 26), should be translated, "Yet without my flesh shall I see God." This blunder doubtless originated from a misapprehension of the marginal reading: "Out of my flesh shall I see God;" which is the very reverse of the saying, "Without my flesh;" as really as the statement, "I saw a man *out of the window*," would be the reverse of saying, "I saw a man *without a window*;" for in the one case the sense would be that of seeing through the window, while in the other case it would be that of seeing independent of a window. The full marginal reading is as follows: "After I shall *awake*, though this body be destroyed, yet out of my flesh shall I see God." That is, out of my fleshly eyes. But *when?* "After I shall AWAKE"—not while the sleeping part is still asleep; and certainly it cannot be claimed that the soul is to "awake" from the sleep of death; therefore it is not the soul that is to see God, but the one who awakes from sleep. And for a man to see out of his fleshly eyes does not involve the conclusion that he must see without eyes, but the very opposite.

Job tells us when he expected to see his Redeemer—not at death, in heaven, but *"at the latter day*, upon the earth"—and that will be when the resurrection is due, and after the fancied disembodied state has terminated, even if there were one now in existence: so if Job is then to be without flesh, he will fail of a resurrection. If "without my flesh" were a correct rendering, it could only signify *mortal* flesh, in which sense Paul could say, "Flesh and blood cannot inherit the kingdom." This could not exclude *immortal* flesh without excluding Christ; and our bodies are to be "fashioned like his glorious body;" so that will not be a disembodied state, either for Job or for others.

W. S.

THE OFFENSE.

I fear we are drifting or have already drifted into the use of false standards, by which to decide the righteousness, utility, and the acceptability to God of the preaching which we preach and hear. If every one leaves the place applauding the sermon and the preacher, in calling it a blessed discourse. So it may certainly be. But suppose some one has taken offense, and berates the effort with severe censures; are we not liable for this sole reason to conclude that the theme was not timely and such sermons are uncalled for? Should we do so?

Does not the entire Biblical history of God's faithful ministry rebuke such a course? As Noah sat sad-hearted at the fruitlessness of his ministry, I imagine some modern sensational revivalist approaching him to say that "preaching on the prophecies is not the thing for a revival." Yet God immortalized that preacher who enforced righteousness by giving God's prophetic word, and the name of Noah will live when the name of many a sensationalist is remembered no more.

Micaiah made no favorable impression upon Ahab, nor upon his royal court, and so far as we know only one hearer got interested in his preaching, and even Jehosaphat heeded it not. Did Micaiah blunder? Was his discourse ill-timed, or his address indiscreet? Yet offense was given, and affliction was his earthly recompense.

What was the matter with Paul's preaching at Antioch, at Iconium, at Lystra and Derbe, and every place he visited, that so many of his hearers took offense, and so bitterly persecuted the apostle of our Lord? What was the matter at Athens, that his effort was not more successful in winning souls? If some of our modern smooth-workers had been there would they not have whispered together that it was a pity that so good a discourse should be spoiled by bringing in so much doctrine? They would doubtless have insisted that such doctrines as the Lord's coming to judge the world, and the resurrection of the dead, and repentance, themes upon which the Athenians were so sensitive, should have been omitted till the people had got more deeply interested, or perhaps converted, and then it would have been time to instruct them. Why had not Paul learned this successful method of revival work that gives so little offense? It had been suggested to his mind, but he seemed to dread the thought of *"no offense."* "If I preach circumcision . . . . then is the offense of the crossed ceased."

When, in all time past, has saving truth failed to carry with it offense to them that believed not? Did not Christ's preaching offend many? Is it not this very offense of the cross that brings out strong, hardy children for God? Where the offense of the cross is not, is there not always a weak, sickly, spineless religion? I would not write one word to encourage dogmatism nor bigotry. I have no sympathy with scolding nor combativeness in the pulpit.

It is not needful in pleading for truth to denounce others or to pickle our utterances in vinegar. But while rushing away from such an extreme, are we not liable to run into another? As preachers, do we not to often enquire what our hearers *will* receive than what they *ought* to receive? As hearers, do we not too often expect our pastor to *entertain* the people rather than to give them burning, affectionate announcements of timely, saving truth? Do we not hear for others, and instead of responding heartily to every utterance of God's word, shrink into fear lest some itching ear be offended. In doing so we withhold encouragement from a bold and faithful ministry and really have more sympathy with unbelief than with faith. Let us rather pray, "Lord grant unto thy servants that with all boldness they may speak thy word" (Acts 4. 29). No longer feel that you must cause "the offense of the cross" to cease.

H. F. C.

DIVINE PREDICTION AND HUMAN EXPECTATION.

God has often made skeptics the unwitting witnesses of his truth. Thus Gibbon and Volney, with many others of like unbelief, have each done much to establish the word of God of which they were ignorant, willingly so.

Skeptical editors of secular papers, as they pen sagacious thoughts upon the absorbing "Eastern Question," are likewise bearing pointed testimony to the "sure word of prophecy." Most prophetic students are taught from Dan. 11: 44, 45, that the "sick man" at Constantinople is sick unto death, and that his end is at hand; but that just before his end he will exhibit convulsive strength to "make away many," and that he shall remove his royal palace from Europe and hasten into Asia. Now please read the following editorial in the San Francisco *Chronicle*, published in June, 1876, entitled

"THE DEATH-BED BY THE BOSPHORUS."

"The vultures are hovering about the sick man of the East with whetted beak and sharpened talons. The harpies are gathered there 'with hands like claws and looks forever lean.' The last struggles of the dying often exhibit a strange mingling of utter exhaustion with spasms and convulsions that bear a delusive semblance of strength. Turkey now seems to be in the condition of an expiring epileptic, foaming at the mouth, and struggling to rend whomsoever approaches him ["Go forth with great fury to destroy"—*Bible*], whether physician or nurse. That doomed nation is now evidently in the final stage of the disease which it has long been seen *admitted* of no *cure* ["Shall come to his end"—*Bible*]. Ever since the act of bankruptcy on the 8th of October last it has been clear that the inevitable collapse must *soon come* and that the dissolution of the patient was only a question of time—of a few months or a few years—more or less. The intelligence embodied in yesterday's dispatches sounds like the tolling of the sick man's knell. The *end cannot be far off*, when at the same moment the government at Constantinople is threatened with subversion by internal violence, and the whole civilized world is shocked and horrified by the tidings of outrage and slaughter perpetrated upon defenseless Christian villagers in Bulgaria by *infuriated* Mussulman fanatics. . . . . 'The Turk must go away to Broussa,' said Garibaldi in a characteristic letter to a Paris journal; 'he descended like a wolf passing the Bosphorus, devastating, murdering, and outraging those populations who gave us the Pelasgi, and who, perhaps, were the first civilizers of Europe. He *must no longer tread that part of the world kept by him in misery.*' [Telegrams from Europe, of yesterday, July 30th, informs us that the Sultan and his council have decided, as soon as the Russians reach Adrianople, to quit Constantinople and go to Broussa on the Asiatic side of the Bosphorus, thus verifying Garibaldi's long ago prediction.—H. F. C.]

"With anarchy and insurrection at home; with a depleted treasury, and exhausted resources; with Russia and Austria ready to divide his spoils, and with a growing sentiment throughout Christendom that his ferocious rule over Christian populations has already endured too long, it seem clear that *the time is at hand* when the Turk, who has been *encamped* in Europe, but has never had a home there, must *strike his tent*, and *flee* to the *Asiatic side* of the *Bosphorus.*"

Had the editor of the *Chronicle* been familiar with the prophecy of Dan. 11: 44, 45, and had he understood its application to the sick man at Constantinople as most of us do, could he have made a closer connection of the facts with the prophecy than he has now done, in spite of his skepticism? The italics are mine in order to call special attention to phrases which embody inspired thought and almost the precise wording of Dan. 11. Such unwitting testimonies confirm our faith and bid us soon expect the reign of Michael, the Prince of Life.

H. F. C.

Church News.

THE Editor expects to preach in Springfield, Ill., August 26.

THE Editor will take a short vacation (?) by assisting Eld. G. W. Wright in meetings at Port Sanilac, Mich., commencing Sept. 7, and continuing as the interest may require.

ANOTHER campmeeting in Wisconsin, Aug. 26. Although the third of the season, the success of the others secures hope for this one. Besides, the ministers and brethren up there are wide awake.

BRO. WM. MAIN writes from Minonk, Ill., that four more persons, heads of families, were recently baptized by Eld. Koier at that place, and also that meetings are now being held seven miles southeast of the town in a new field of labor.

ELD. D. MATHEWSON reports from the campground at Springfield, Mass., Aug. 6, that the meetings are the best he ever attended on the ground. A number had been converted already, and others were continually coming out for Jesus.

BRO. MABEY writes that there is some prospect of reduction of fare to the Earlville campmeeting, on the C., B. and Q. R. R. at the stations between Chicago and Galesburg. Better inquire of the station agents about it when you get your ticket for the meeting.

REMEMBER the Illinois campmeeting at Earlville, commencing Aug. 25. Let there be a good attendance from far and near, and let us all see if we cannot assist in making it a glorious meeting. If any cannot possibly attend it, let them pray for the blessing of God to be upon it.

Home and Rest.

H. G. M'CULLOCH.

They have told us long of a happy land,
Where the weary ones find rest;
Where the brow with a gentle breeze is fann'd,
And the toil-worn soul is blest.

They say there are flowers that ever bloom,
On that bright and beautiful shore;
Beyond the dark and silent tomb,
There is rest forever more.

They say the fields are ever green;
That no frosts of winter are there;
That the sun rolls down its golden flood,
On a world that is ever fair.

They say that there death's chilling flood
Rolls not its tidal wave;
That the dwellers there are pure and good,
Beyond the portals of the grave.

O blessed land of love and light!
I long, I sigh for thee;
Long, long has been the dreary night,
Bless morning come and set us free.

It comes, it comes, its beauteous ray
Lights up the evening sky;
Ye waiting ones, behold the day;
Old, cheerless world, good bye, good bye!

DeKalb, Ill.

Expository.

C. P. DOW.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but raised up to life by the Spirit (John Wesley's rendering). By which likewise he went and preached to the spirits in prison, who were disobedient of old, when the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight persons, were carried safely through the water; the antitype whereof, *baptism*, now saveth us—by the resurrection of Jesus Christ" (1 Pet. 3: 18-21).

CHRIST'S SUFFERINGS.

In the above text, the *sufferings* of Christ for, or on account of, our sins is affirmed, as a sufficient reason why we should suffer for, and in, "well doing." Paul avers that to the church "it is given in behalf of Christ, not only to believe on him, but to *suffer* for his sake." He, as the "Captain of our salvation, was made perfect"—in his obedience and work, "through suffering." Hence, "Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same *mind*," disposition or intent; willing to suffer if need be, thus following his example. Not that mere suffering on our part, or the part of Christ, will atone for sin.

Dr. A. Clark says on Heb. 2: 9, "Christ took on him the nature of man, and *suffered the penalty* due to their sins." If that penalty was death simply, then we say yea; if it was "eternal torment," consciously "suffering the vengeance of eternal fire," as Clark plainly held, we reply, *nay, verily*. Bringing forward the example of Socrates drinking the poisoned cup, cheerfully, and to its very dregs, he adds:—"Thus having drunk every man's *poisoned cup*, he *tasted* that *death* which he must have endured, had not their cup been drunk by another." Did Christ really endure, by a stupendous miracle, during those few hours of mortal and intense suffering on the cross, an amount equal to all the sufferings, of all of Adam's posterity, during an unwasting eternity of woe? Impossible—absurd—useless. But naturally and intensely he did suffer, before and at the time of his crucifixion. Such death was not only ignominious, but extremely painful.

Suffer an extract from a German physician here to set forth the facts:

"In death by crucifixion, the position of the body is unnatural, the arms being extended back, and almost immovable. In case of the least motion, an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes. The nails being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The exposure of so many wounds to the open air brings on inflammation which every moment increases the poignancy of the suffering. In those parts of the body which are distended or pressed, more blood flows through the arteries than can be carried back through the veins. The consequence is, that a greater quantity of blood finds its way from the aorta, into the head and stomach, than would be carried there by a natural and undisturbed circulation. The blood vessels of the head become pressed and swollen, which of course causes pain and a redness of the face.

"The circumstance of the blood being impelled in more than ordinary quantities into the stomach is an unfavorable one also, because it is that part of the system which not only admits of the blood being stationary, but is peculiarly exposed to mortification. The aorta, not being at liberty to empty in the free and undisturbed way as formerly, the blood which it receives from the left ventricle of the heart, is unable to receive its usual quantity. The blood of the lungs, therefore, is unable to find a free circulation. This general obstruction extends its effects likewise to the right ventricle, and the consequence is, an internal excitement, and exertion, and anxiety, which are more intolerable than death itself.

"All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the source of inexpressible misery. The degree of anguish is gradual in its increase; and the person is able to live under it, commonly till the third, and sometimes till the seventh day" (Rel. Enc. p. 427).

But Jesus did not suffer so long, but gave up his life, yielded to the soldier's spear, that he might die at the proper time and the "Scriptures not be broken;" nor was it meet that he should longer linger in pain, as it could not purify us, and he was pure; and he died, "the just for the unjust, that he might bring us to God," by the power of his own example, the light of the truth and plan of redemption he revealed, and by his final victory over death; thus illustrating the possibility of our resurrection by his own, so bringing life and immortality to light according to the gospel. He was put to death, being the Divine Son of Mary—made of flesh that he might die, and be raised by the power of the Father, by his Spirit.

CHRIST'S PURITY.

We are cited back to early times to a figure of future salvation for the now lost. "By which Spirit he went and preached to the spirits in prison;" when was that done? and how and what is its lesson? Answer: "Who were disobedient of old, when the long-suffering of God waited in the days of Noah, while the ark was preparing." God's Spirit is seen to be a powerful agency. By it Christ was raised from the dead, and by it the antediluvians were warned through Noah, a "preacher of righteousness," the type and agent of Christ; thus "*he* went," etc. Not pausing to refute the unscriptural idea, that the soul of Christ, during the three days his mangled form rested in royal state in Joseph's new tomb, hasted to the prison house of the lost—not to save them for he couldn't, but to preach to them to aggravate their torments "before the time"—before the judgment, a thing unlike Christ, or his mission of "peace and good will to men," we will present a better view. And allow me to give what I deem a correct exposition of that portion of the text now being considered, in the language of John Wesley, who believed in the Grecian "under-world," because so taught, yet did not find its proof in this text, but gave a better solution thus:—On the 17th verse see his note:

"'*By which Spirit he preached*,' *etc.*—through the ministry of Noah—'*to the spirits in prison*,' the unholy men before the flood, who were then reserved by the justice of God, as in a prison till he executed the sentence upon them all, and are now 'also reserved to the judgment of the great for an hundred and twenty years, all the time the ark was preparing, during which Noah warned them all to flee from the wrath to come." I will also quote Adam Clark here who wisely says this day.' "'*When the long-suffering of God waited*' passage "does not refer to disembodied spirits." (He believed in such spirits) '*By which Spirit*,' his own divine energy, authority, '*he went and preached*,' by the ministry of Noah, one hundred and twenty years, '*to the spirits in prison*,' the inhabitants of the antediluvian world; who, having been disobedient and convicted of the most flagrant transgressions against God, were sentenced by his just laws to destruction."

God's justice and mercy are alike seen here. They deserved extermination. God waited long, and by his powerful Spirit through Noah, who worked and preached, warned an unbelieving race. Destruction came at length, but for the believing, there was an ark of safety borne upon the bosom of the waters—"Saved by water." As Noah and his family were saved by the elements that destroyed the world, because they rejected salvation by water in God's way—so in after ages we have a "like figure," a type of our salvation in the use of water. Like as God's entombed church of all ages are safe, though hidden from the view of the world, as the family of Noah was hidden in God's ark of safety, and to come forth at the proper time—so is the figure, and required some water in the early symbol.

BAPTISM.

"The antitype whereof, baptism, now saveth us;" or, as in our version, "The like figure whereunto, even baptism, doth also now save us," or prefigure our salvation, it being simply a beautiful symbol or type of our resurrection, as may be proved. Hence we find in the text a parenthetical remark on the negative of our affirmative, "not the putting away" or "washing away," "of the filth of the flesh." It is not by its inherent cleansing power it saves us—it cannot cleanse the defiled conscience; and well do Pedobaptists say it is not much or little water that will do the work of cleansing; faith in the cleansing blood of Christ must do this. Failing to see the simple use of baptism, men say a small amount of water applied is as good as an ocean. There must be that in it that somewhat aptly typifies the uprising from the dead. How may this be accomplished best? Not by applying a few

drops to us, but a burial of a living person in water, that element in which he cannot live if left there, an element which easily buries him out of sight, like man in death; then the upraising of the believer to walk "in the newness of life."

Thus, "Baptism doth also now save us, by the resurrection of Jesus Christ." By it, we express our faith in our future and eternal salvation from sin, and death as its result, through the resurrection of Jesus Christ, and our own after its example. Consonant with this view Paul teaches in confirmation of Peter, thus: (Col. 2: 12). "Buried (not sprinkled) with him (Christ) in baptism, wherein also ye are risen with him." How, actually? nay, but "through the *faith* of the operation of God," or power and promise of God, "who hath raised him (Christ) from the dead." How plain this text appears, when thus applied. Again, Paul to the believers at Rome writes:—(Rom. 6: 3-5). "So many of us as were baptized into Jesus Christ were baptized into his death."

It is *death* and resurrection that proper baptism has to do with, not merely or mainly "an outward sign of inward grace;" poor sign indeed to sprinkle a few drops of water upon the head and face of an unconscious infant! Not "the door into the church," but the blessed *resurrection pledge*, after Christ's example and apostolic teaching and practice. "Therefore we are *buried* with him," positively, as he was buried in type in baptism, or later and actually in Joseph's tomb; so we after his example "are buried, into death. But why, and what is its meaning? "That like as Christ was raised from the dead," a literal fact, "by the glory (or power) of the Father, *even so we also* should walk in *newness* of life." Or, as I would explain, "have a new or resurrection life." The next verse confirms this view: "For if we have been planted together (like the seed which gives promise of the future crop) in the likeness of his death, we shall be also in the likeness of his resurrection." Now, unless his "resurrection" named in this text, was a moral, and not a literal one, we cannot understand what is affirmed of believers as said mainly of a moral change, but it primarily alludes to our literal upraising from the dead.

A most decisive text is found in Paul's masterly argument for a ressurrection of the dead saints in 1 Cor. 15: 29. Supplementary to his direct and unanswerable argument for the literality and fact of such resurrection, he adds: "Else what shall they do" or how explain their conduct "who are baptized for the dead, *if the dead rise not at all?* Why are they *then* baptized for the dead?" A pertinent question, indeed.

Let Adam Clark explain this verse. "The sum of the apostle's meaning appears to be this:—If there be *no resurrection of the dead*, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have *no compensation*, nor any motive sufficient to induce them to expose themselves to such miseries. But as they received baptism as an *emblem of death*, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection." Thus baptism typifies our salvation, and speaks our faith in the power and promise of God to raise the dead saints. Let us be among them. Amen.

Magog, P. Q.

One denomination can no more be made to fit all Christians than one harness can be made to fit all horses.—*W. H. H. Murray.*

None are too wise to be mistaken, but few are so wisely just as to acknowledge and correct their mistakes, and especially the mistake of prejudice.

The Return of our Lord.

C. MENDENHALL.

The second comiug of Christ is not a mere hypothesis, not simply an unproved theory, but it is a fact, and for a basis rests upon the united testimony of patriarchs, prophets, kings, apostles, evangelists, angels, and inspiration. Jesus himself says, "I will come again."

It is not the expression of the heated imagination of a fanatic, nor does it arise from any morbid mental or spiritual state, but is a glorious, grand, and potent truth. While we have in the theological world much that is speculative, and many points which must be the subjects of controversy, the second advent seems to us to be placed beyond dispute by the many plain declarations of Holy Writ.

As to details, such as time, work to be performed, exact nature of his reign, the work that is to be wrought during the one thousand years (millennium), and other interesting minutiæ, there may be a degree of indefiniteness; the central truth, the glorious beam of hope, however, is not metaphorical, mystical, or doubtful. "For the Lord himself shall descend from heaven" (1 Thess. 4: 16); "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 19). These and a host of similar expressions lead us to litterally believe that "The Son of man shall come in the glory of his Father, with his angels" (Matt. 16: 27).

We stand in expectation, with longing hearts, gazing, with the Galileans of old, into heaven, "from whence also we look for the Savior, the Lord Jesus Christ" (Phil. 3: 20).

THIS IS AN IMPORTANT DOCTRINE.

This we know by the prominence which is given to it by the inspired teachers. Nearly every page of the New Testament calls our attention to the mighty fact that he who once was subjected to earth's trials, and took so humble yet so important a part, is to come again in order to consummate the work of redemption and salvation.

We are informed that one verse in twenty-five of the New Testament declares that our Master shall be revealed. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 4). Upon this event hangs all our hopes of the future. Can we then give it too much prominence? Are we censurable, if we become enthusiastic, and zealous in regard to that which is so inspiring, comforting, and purifying?

It is this hope that fills with love and ardor. This hope helps one to lift his eyes from the tempestuous angry waves of to-day, realizing that One is coming who can and will say, "Peace, be still."

When loved ones succumb to man's relentless enemy, the mind reaches forward to him who is "the resurrection and the life," and who will unlock the tomb by his divine power. When darkness gathers thick and fast, and the world trembles beneath the hosts of antagonistic forces, the angry upheavals of earth and sea, the terrors of the tempest, the uncertainty of all things terrestrial, and many fast approaching indications of coming events are cast before, the hope of deliverance, the prospect of the mighty Prince knocking at the very door, gives to the fearful cloud a silver lining. Surely it is important to know that "yet a little while, and he that shall come will come."

IN ITS RESULTS IT IS A PRACTICAL DOCTRINE.

A theory that does not benefit men is worthless. That which cannot be reduced to practice is not acceptable in this utilitarian age. Much valuable time has been wasted in senseless "hair-splitting" and "fanciful wanderings." Many have fed upon husks, when heavenly manna was abundant; have taken deep draughts from tradition's turbid pool, when the waters of life were offered freely for all.

So with the church; she has wasted much force in testing men by creeds, endeavoring by the thunders of excommunication to clear her spiritual sky, or has engaged in idle disputations, until the "pole star" has been well nigh obscured. She has vainly hoped and fondly sung of the time "when all should know the Lord," and this to done by humanitarian efforts, forgetting that "in the last days perilous times shall come."

The apostles hoped not for the world's conversion, but for their Lord's return. Hermas, Justin Martyr, Tertullian, Chrysostom, Calvin, Luther, Zwingle, Pareus, Knox, Clarke, Henry, and a host of others, with Charles Wesley, could say—

> "Trusting in the literal word,
> We look for Christ on earth again;
> Come, our everlasting Lord,
> With all thy saints to reign."

Tho practical, godly, earnest men have been quickened by this soul-invigorating hope. To-day, who are the workers? who the sacrificing ones? who are doing the most to draw men from

> "The poor old stranded wreck?"

Are they not those who have applied the words of Peter: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

It is this which fills such noble hearts as Bonar, Cumming, Tyng, Seiss, Brookes, Bliss, Hammond, Varley, Sarah Smiley, Whittle, Kramer, and Moody. Yes, and very many other workers who are doing all in their power to build up the cause of Christ, and sound the cry, "Behold, the Bridegroom cometh."

Where can we find a doctrine more vital, more practical, or more important? It gives authority to commands, point to admonitions, and weight to exhortations. By this truth repentance is urged (Act 3: 19-21); love is generated (2 Thess. 3: 5); constancy and confidence (1 John 2: 28); soberness and hope (1 Pet. 1: 13); diligence (2 Pet. 3: 14); sanctification (1 Thess. 5: 23); purity (1 John 3: 2), and, in short, it guides us to patience, freedom from idolatry, and it may be cherished as a talisman in the heart to govern the life; "for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 11-13).

Reader, allow me in conclusion to ask, Are you looking for him? This means more than giving an intellectual assent to the truths set before you, for we read, "And every man that hath this hope in him, purifieth himself even as he is pure." See to it that this hope is in us, not simply on our lips, and familiar to our tongues, but a power, a reality, shown by our conversation, our actions, and our thoughts.

In connection with this truth, heart purity, holiness, true sanctity, are essential in order to come before him without confusion, and with great joy. "Blessed are the pure in heart." Christ was manifested to take away our sins, and he shall be revealed to place us where there shall be no temptation, no evil. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [offering] unto salvation" (Heb. 9: 28). May we then look for the Bridegroom, and join the glorious rapture. Thus to ever be with our Lord, is our prayer. "Even so, come quickly, Lord Jesus."

Lexington, Mich.

All our evils are to be traced up to two things —high views of ourselves and low views of Jesus.

"Advent Christian Times."

JOHN T. REA.

Advent herald of earth's coming King, the great
Deliverer from sin and death, who once arose
Victorious over all the powers of hell, and lives
Enthroned at God's right hand. Before the rod,
Nature shall fall, when he in glory comes
To usher in earth's glad millennial dev.

Christian in name and precept, let thy watchword be
Holliness unto the Lord," and may the light of God,
Reflec'ed from thy pages, shine afar, and thus
Illume the darkness of earth's moral night.
Sound far the tidings of a Savior risen, and tell
The story of his cross and pardoning grace;
Invite the wandering soul to taste of love divine,
And seek for life eternal in the death of him
Now risen from the dead, no more to die.

"**T**imes of peril" mark his coming near,
In glorious majesty, with all his saints to dwell.
Mark well the signs prophetic, herald forth
Eternal life for all through Jesus' name, and still
Sound forth the cry, "Behold the Bridegroom comes!"

Urbana, Ill.

Destiny of the Wicked.

H. POLLARD.

"What shall the end be of them that obey not the gospel of God" (1 Pet. 4: 17).

What will be the ultimate fate of the incorrigibly wicked, is of necessity a question of revelation and not of human wisdom or philosophy, since no human mind has yet been able to pierce the future, and unveil the secrets of the inscrutable hereafter.

It is a question of such tremendous import to mankind that it is impossible for a thinking mind to lightly pass it by, or to rest content with mere speculation as to its nature.

It is a question, that, since it concerns every individual of the human race, every man and woman has a right to ask, and to which may justly be demanded not only a truthful but also a plain intelligible answer; for certainly the subject, placed under law, may justly demand to be fully informed as to the nature, and also the penalty, of that law under which he lives, and which he is in danger of transgressing.

Admitting this premise, it follows that God has revealed, plainly and intelligibly to the human family the destiny of the wicked; for that which man can justly demand to know, but can know only by means of a divine revelation, infinite justice and wisdom must have revealed for the benefit of those who have made the inquiry. It only remains to ask, What is this revelation, to answer the question under consideration. Here, however arises a difficulty, for we meet with those who give us widely differing answers, each insisting moreover that his own reply to our question is the veritable truth revealed by the divine word of God.

But why should we give any heed to the views of men upon this subject? It is evident all cannot be right, for some are diametrically opposed to others. The question is of such vast importance that the consequences of a mistake may be terrible; and since a plain, intelligible solution has been given us by Infinite Wisdom, we certainly do not need the versions of men to make it plainer, while their perversions we do not want.

Said the Irishman to his priest, who, in rebuke of the error (?) of reading the Scriptures for himself, told him he must go to the church to get the *pure milk* of the word: "Sure, your reverence, if I milk the cow myself I'll know it's pure."

There are three theories of future punishment held among Christians, which we desire in this article to notice as briefly as may be done consistent with any degree of thoroughness. The first, and by far the most commonly accepted theory is that the punishment of the wicked will consist of intolerable suffering and anguish of mind or body, or of both, which will continue without end or cessation throughout eternity. As there can be no suffering without consciousness, and no consciousness without life, this theory requires that the wicked should have eternal life that they may undergo their punishment. That this is not in accordance with the Scriptures must be evident, when we learn, as we may by a little study, that the Bible, from beginning to end, offers eternal life as a reward for well doing; but always, without a single exception, denies that life to the wicked.

The penalty of the very first sin was declared to be death, and we are plainly and unequivocally told of the wicked, "They shall be cut off." "They shall not be." "They shall perish." "They shall consume." "Shall be destroyed" "Shall be burned up." "Shall die." "Shall not see life." "Shall utterly perish." These expressions are utterly antagonistic to eternal life and cannot be reconciled with it. They are used, not seldom, but some of them, many times over. They are not figurative, but plain, matter of fact assertions. How then is it possible to harmonize them with the theory that the wicked will forever exist.

But says the advocate of this view, You do not use the words life and death in their proper sense. We crave pardon. It is you, O well-meaning, but misled brother, who pervert these words from their true signification. It is already established that God has revealed plainly and intelligibly to man the penalty of sin; but how can that revelation be plain or intelligible whose words are not to be given their common and accepted meaning? Where, in all the universe, is the word death understood to signify an eternal life of agony; or life to mean simply great enjoyment and happiness, except within the domain of certain theological schools? And not even there are these words understood unless it is apprehended that the future state is referred to. Is it not exceedingly dangerous, is it not presumption itself, to seek to modify, or give peculiar definitions to words, which the great Author of language has chosen, and employed, to make known to us sacred and important truths? And are not they upon safe grounds, or at least excusable in his sight, who prefer to understand the words of Scripture in the common, every-day acceptation, rather than give them meanings unthought of and preposterous, outside of certain systems of theology?

But there are other and very grave objections to the theory of eternal suffering. It is a theory repugnant in the extreme to every conceivable idea of justice, love, or mercy. What! inflict unutterable and endless anguish upon a frail creature of clay, in return for one brief moment of sinful indulgence? We may safely question whether the Creator can so outrage the sentiment of justice he has himself implanted in every human heart. If this be mercy we involuntarily shudder at the name. Can it be done in love? Humanity can only gasp, in horror at the thought, *Impossible.* Then when we find that this theory is based upon a very doubtful interpretation of the Word of God, should we not at once, and thankfully, conclude that it is a mistaken one.

To those who inquire, What shall be done with those passages of Scripture which appear to favor this view? we reply: 1st. Let those passages evidently plain and literal modify those which may be figurative and metaphorical; and never base an important doctrine upon a parable, the meaning and force of which you may possibly imperfectly comprehend. 2nd. Consider that our English Bible, though excellent in the main, was translated at a period when the church was slowly emerging from the darkness and corruption of the Romish apostacy, and even the best of men were not able to wholly free themselves from the chains of error which had so long bound them. Consequently our translation is more or less tinctured with the mistaken theology of those times, from which many excellent men have not even yet been able to emancipate themselves.

The second theory of future punishment, which we shall notice, asserts the ultimate salvation of all mankind. Future punishment is held to be reformatory and disciplinary in tendency, and to restore inevitably all subjected to its power. This view is very specious and alluring to the human heart, as no one can but desire that all may be saved if possible. Such is also the desire of him whose nature is love, as he has expressly told us (Ezek. 33: 11; 2 Pet. 3: 9); but however pleasing, this theory is as irreconcilable with the Scriptures as the one we have previously noticed, and for the same reason, namely: It promises eternal life to those who die in their sins, while the sacred writings utterly deny that life to the same class.

The advocates of this view are not only compelled to resort to the dangerous and inexcusable practice already noticed, of giving peculiar and theological definitions to words having in common acceptation a far different meaning—to assert that death in the Scriptures means inconceivable anguish, and life when prefixed by eternal means simply ineffable happiness; but they are also obliged to assign a limit to the duration of the punishment of the wicked. This is entirely opposed to the Bible which nowhere gives the least intimation of a time when the punishment of the wicked will cease; but more than this, makes use of the same term in the original language to express alike the duration both of that punishment and of the existence of the righteous (Matt. 25: 46). The inconsistency of giving to the same word, twice used in the same passage, two widely differing meanings, is too apparent to need comment.

It may however be asked, How is it possible to reconcile infinite power and love with an eternal punishment? Will not a God who desires to save all mankind, and has power to do so, gratify that desire? The answer is plain and straightforward. Infinite power may confer a portion of that power upon a creature for a limited time, and the power thus bestowed cannot be retracted or limited, even by the Creator himself, until the time for which it was given has expired. Otherwise the Creator is not immutable. The Scriptures teach that God has given man absolute power to obey or disobey his Master while life continues. Consequently God will never compel any man to obey him, either by means of arbitrary power, or by the presentation of irresistible motives. Doubtless God is able to offer man motives to obedience so strong that he would inevitably yield to them; but this would plainly destroy man's freedom to obey or disobey. Consequently the power to obey or not, once given, is a guarantee that the Creator will never offer to man a motive that he is not able to resist. Hence there is not the least reason to suppose that those who will not, under existing circumstances, yield obedience to their Creator, would ever submit to him even were their lives prolonged for the purpose.

The third theory of future punishment can justly claim the plain and literal teaching of the Book of books in its favor. To those who honestly doubt this claim this article is respectfully commended with the urgent request to carefully examine the Scriptures for themselves and judge if what we say be not the truth. The advocates of this view maintain that the penalty of sin is literal death. Death they define in the common acceptation of the term as extinction of life or loss of conscious existence. Thus the man who dies no longer lives or exists. In the terse language of the Hebrew prophets he "*is not.*"

But death is now in the world and all the human race irrespective of condition or character are alike subject to its power, and alike go down to the grave its victims. Hence this death cannot be the penalty of sin, for otherwise the righteous who are promised exemption from that penalty would escape the grave. This death, therefore, is not a penalty, but a calamity entailed upon mankind in consequence of the sin of our first parents. There must therefore be another, or second death, which will be visited upon the wicked as the penalty of transgression. In accordance with this we find the inspired word describes a second death to be brought about by the agency of a lake of fire, in which all the wicked will be consumed. (Compare Rev. 2: 8, with Psa. 37: 20, and Mal. 4: 1).

A second death necessitates a resurrection of those already dead, and the Savior himself assures us that "all that are in their graves shall come forth," both righteous and wicked, at the command of the Son of Man (John 5: 28, 29). Christ came to this earth to deliver man from the calamity brought upon him by the first transgression. This deliverance he has achieved, and at the proper time he will unconditionally liberate every member of the human family from the grave. Thus he is "the Savior of all men" from the consequences of Adam's sin (1 Tim. 4: 10). He is also a special Savior of them that believe, for to this class he has promised endless life and a complete immunity from the second death.

As already noticed, the Scriptures nowhere intimate that the punishment of the wicked will ever cease; but on the contrary, our Savior has made it coequal in duration with the existence of the righteous (Matt. 25: 46). This requires that the second death should be, not an endless dying, but an endless death; a death which is perpetual, and from which there will be no release—no re-living. As this condition is imposed as a punishment, it is of necessity an everlasting punishment; and as the instrument of punishment, fire, effectually consumes the sinner, destroying soul and body (Matt. 10: 28), it is an everlasting destruction (2 Thess. 1: 9).

A theory which is in harmony with the word of God cannot fail to harmonize with just conceptions of the divine character. Accordingly, the final extinction of the impenitent is perfectly consistent with the justice, and also the mercy and love of the Supreme Being. With justice, in that it vindicates the divine law, and withdraws from the criminal that life which he has proved unworthy to retain. With mercy and love, in that when the limit of even divine forbearance has been reached, the sinner is at once, without unnecessary pain, deprived of the ability to either suffer himself, or inflict suffering upon others. Should it be objected that the punishment appears too slight for the offense, we have only to reply, that as it includes the loss of all that is gained by the righteous, it must necessarily be precisely as severe as the reward of the righteous is great. Finally, to conclude with a Scriptural reply to the quotation which prefaces this article, they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1: 9).

Maryville, Mo.

Pastors who wish to reach the masses should begin with their own people—heads of families with their own children.

It is a glorious thing to see a spark in the midst of the ocean, and all the power of that ocean unable to extinguish it.

In the shadow of a small waist may be seen a large doctor's bill and the outline of a coffin.

Christ.

J. RIDLEY.

The word "Christ" is not a proper name but an official title [Greek, *ho Christos*] and answers to the Hebrew "Messiah, (see John 1: 41) signifying "the Anointed One."

In this sense the disciples used it. When they spake of their Master they called him by his name, Jesus, according to the instruction of the angels (Luke 1: 31); but when they would reveal his official character they called him "the Christ." When questioned as to who they thought Jesus was, Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16: 16). By "Christ," they meant the one God had anointed to be their King. They were looking, according to the Lord's promise, for such a person, and they believed Jesus to be the one.

When God was about to choose one from the children of men to rule over his people, he commanded Samuel his prophet, saying, "Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons" (1 Sam. 16: 1). Whose kingdom was it for which a king was sought? The kingdom of God. Whose king was he to be? God's king: not to rule over God, but to rule over God's people and kingdom on earth by his authority, and, thus, in harmony with his will. So Samuel went to Bethlehem, and the sons of Jesse being brought before him the Lord made choice of David, the youngest, and said to Samuel, "Arise, anoint him: for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brethren (I Sam. 16: 12, 13); and from that time David was recognized as the appointed king although he did not begin his reign until years afterward.

But when he did occupy the exalted position of king, God makes a promise to him concerning the perpetuity of his kingdom, saying, "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established....His seed also will I make to endure for evermore and his throne as the days of heaven" (Ps. 89: 20-29). This seed that God had promised to David and bound it by an oath, was Jesus the Anointed (Acts 2: 24-32) nevertheless, God permitted David's children to rule after him until the days of Zedekiah, when, because they would not govern in harmony with his will, he sent his prophet to say, "Thus saith the Lord, Remove the diadem, and take off the crown; this shall not be the same....I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him" (Ezek. 21: 26, 27). From that time forward Israel had no anointed king. The governments of earth set up kings over them, but they were not "the same;" that is, they were not God's kings; they had neither crown nor diadem.

The kingdom was overturned according to the predictions of the prophet. First by Nebuchadnezzar when he took Zedekiah captive, and burned the temple and all the houses of Jerusalem, and brake down the walls of Jerusalem (2 Kings 25: 1-22). In the times of Cyrus, and Artaxerxes, Jerusalem was rebuilt, and the worship restored, and they had their kingdom; but it was a tributary one, and not independant as it had been previously. It was overturned the second time by Antiochus Epiphanes (B. C. 168), when "he caused all sacrifices of the God of Israel to cease, dedicated the temple to Jupiter Olympius, erected his statue on the altar of burnt offerings, and put every one to death who was found to have acted contrary to what the king had decreed." Again, however, was it restored after a few years, but only to receive its third and last overturn by the Romans about A. D. 70, since which time it has been "no more;" and Jerusalem has been trodden under foot of the Gentiles. But the one "whose right it is" will soon come, and then it will be given him, and he will have it forever more.

For this one the children of Israel were looking. But they had overlooked his sufferings; for as David, the type, after he was anointed, was persecuted by Saul who then ruled in Israel, so must the antitype be persecuted by Israel's rulers. He was anointed with the Holy Ghost at his baptism, and "a voice from heaven said, This is my beloved Son in whom I am well pleased" (Matt. 3: 16); thus acknowledging him to be the lineal and rightful heir to his kingdom.

From that time forth he could be properly designated as "Christ," or the Anointed, although his time for ruling was not yet. Many thought he would at that time "restore the kingdom to Israel," and "that the kingdom of God should immediately appear;" and to correct this false impression he put forth a parable and said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said, Occupy till I come....And it came to pass when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading....But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19: 11-27).

Jesus is represented by that nobleman and he has gone into a far country, "even to heaven itself" (where dwells the one who has the right to give the kingdom to whom he will), and as in the parable, the first work of the nobleman after his return was to reward his faithful servants, and exterminate the rebels. So Jesus, when he returns, "having received the kingdom," will reward his faithful servants, not forgetting even the poor thief (Luke 23: 42), and will destroy all rebels against his government, and establish the kingdom in righteousness and peace.

To this agree the words of Paul to Timothy; "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearign and his kingdom; preach the word" (2 Tim. 4: 1). He judges the world when he appears having received the kingdom, and then the faithful ones will have "an entrance ministered unto them abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1: 11). Yes, his kingdom is an everlasting one. "Of his kingdom," said the angel, "there shall be no end" (Luke 1: 33). And the Father when speaking of his Son saith, "Thy throne, O God, is forever and ever" (Heb. 1: 8).

Jesus is now sitting with the Father on his throne, accomplishing a work which the Father gave him to do ere he could receive "the kingdom," and when that work is accomplished he will come back to earth, and the "kingdom under the whole heaven" will be given to him, and "it shall not be destroyed." And all who overcome as he overcame, and are faithful to the talents given, may share the glory of his eternal reign with him (Rev. 3: 21).

Soon, yes, very soon, will the Anointed come in his glory, and all the holy angels with him, and then shall he sit upon his glorious throne, and before him shall be gathered all nations. Reader, are you ready to meet him in that great assembly? If you are, you may well rejoice in hope; but if you are not, then I beseech you to submit to the Lord at once, and obey willingly all of his requirements, that you in that great day may be found of him in peace, without spot, and blameless, and be gathered with all such to "inherit the kingdom prepared for you from the foundation of the world".

Cherokee, Iowa.

A succession of mantles is one thing; a succession in and of the Holy Ghost is quite another.

Abraham's Inheritance.

ELD. O. D. GIBSON.

"For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith" (Rom. 4: 13.)

In introducing this subject I am well aware there are a variety of views as to what is referred to, as there are several things promised to Abraham and his seed; yet it seems to me that the Scriptures discriminate so clearly, that each point is clear and distinct, and no mistake need be made. We will notice some of them:

1st. There are promises to his natural seed after the flesh of a *certain land*, with certain *boundaries*, and national prosperity, which has all come to pass.

2nd. He had promise of a seed in whom *all nations* of the earth were to receive a blessing. This also has had its fulfillment, for Christ was this *seed*, and the blessing was in that he died for *all*, and commanded that "repentance and remission of sins be preached in his name, *among all nations*, beginning at Jerusalem." Thus, the "good tidings" "which shall be to all people," has come to them.

3rd. God promised a "land" to him personally, as well as to his seed, to inherit forever; and God called him to go and sojourn in it as a stranger, which land, "he should (not then but *after*) receive for an inheritance." Paul says he did as he was told (Heb. 11: 4), but not as an inheritor, only as a stranger; for, says Stephen, "God gave him (at that time) none inheritance in it," no, not large enough to step one of his feet upon, much less to be buried in; so he and his family died and were buried in a purchased grave yard; yet all this time is he *heir*, to the *whole land*, or "*world*." Thus *life* ended before his *heirship* did. This being so, has he inherited the "promised land" since he died?

Do we not read, "Where now is good old Abraham, safe in the *promised land*. He *went up*, etc., safe to the *promised land*?" Yes, we do read so in poetry; and by "promised land" I suppose heaven is meant; but is heaven the land "promised" to him?

Let us read again out of something better than poets. "By faith he sojourned in the land of promise.... with Isaac and Jacob, heirs with him of the same promise" (Heb. 11: 9). Does Paul say that Abraham, Isaac, and Jacob sojourned in heaven while they were only heirs? No, no; he said nothing about heaven. He said they were in the very land they were "afterwards" to inherit, or possess, which God promised to give them, which "promise" was not then to be fulfilled, yet it constituted them heirs of the land, but the time for possessing had not come; hence, they were pilgrims and strangers till their heirship expires. Did Paul says they died, not having received the things promised? Certainly, and also a great host of their descendants, as numerous as "the sands on the sea shore," all lived and died in faith of getting the same land, and Paul even entertained the same 'hope of Israel," obtained from the same promises.

And now, seeing this is so, why is it a thing so hard to believe that God will "raise the dead?" Seeing the land promised was not heaven, but in this world, how else can they get it? The reason is, because "God is not a God of the dead, but of the living;" that is, God makes promises to living men, which none but living men can receive, which is impossible to be fulfilled to dead men; and so, if death enters before they can get the thing promised, there is no alternative but to re-live, or never to get the thing promised, for he is not the God of dead men.

Now Abraham is dead, with a promise unfulfilled, and that of such a nature, that it cannot be fulfilled while he is dead, for dead men cannot inherit land while dead.

So, with these points before us we may see what David means when he says, "The meek shall inherit the earth." "The righteous shall inherit the land and dwell therein forever." This sounds much like God's promise to Abraham in Gen. 13: 15—"For all the land which thou seest, to thee will I give it, and to thy seed forever."

Is it possible that a person with eyes, cannot see that this cannot be fulfilled while men are mortal? That "this mortal must," first "put on immortality?" This is why Paul says, "These all died in faith not having received the promises; but having seen them afar off," and yet "were persuaded of them, and embraced them." This is wherein their faith shines; although "afar off," "they embraced them," and "instantly serving God day and night, hoped to come" to them; but they were so "far off" mortality could not hold out, so they "died in faith" knowing that God, when the time arrives, would fulfill his oath which he swear unto Abraham and Israel, saying, "Behold, O my people, I will *open* your graves and cause you to *come up out* of your graves and bring you into the land of Israel."

Thus the land which was once "afar off" has now come nigh and they hear the blessed note of welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." Then the kingdoms of this world become the kingdoms of our Lord and his Christ, and he (with his saints the children of Abraham by faith) will reign forever and ever."

Dear reader, are you and I co-heirs of the world with Abraham? If not, it is for a lack of that "righteousness which is by faith," possessed by him. O, let us not be found wanting in this matter, when salvation is free.

Palmer, Ill.

Notes for Bible Students.

A. ARMOUR.

Nephesh (Hebrew) "a soul," occurs above seven hundred times, and is rendered in thirty-five different ways, in the common version of the Bible, but it is never rendered "immortal soul." That term is not found in the Bible.

Enosh, "a mortal," occurs above five hundred times. It is rendered "mortal man" in Job 4: 17, and in margin of 2 Chr. 14: 11.

Nathan, "to give," and *dabar*, "a word," are each rendered in eighty-four different ways.

The English verb "destroy," is, in our Bible, the representative of forty-nine Hebrew words in the Old Testament, and ten Greek words in the New Testament.

"Destruction," in the Old Testament, stands for thirty-five Hebrew words. "To consume," for twenty-one different words in Hebrew; "to set," for forty.

The common version of the Bible in twenty-three passages uses the phrase "God forbid," while the meaning of the original is simply "Let it not be." The phrases "O that!" and "Let the king live!" are nineteen times profanely rendered "Would to God!" and "God save the king!" in disregard of the third commandment.

"The common version deprives the Savior of his glory in his *disposal* of all things. In Matt. 20: 23, it represents him as saying, 'To sit on my right hand and on my left is not mine to give, but *it shall be given* to them for whom it is prepared of my Father.' The clause in italics is a most gratuitous and uncalled for interpolation derogatory to the just glory of the Redeemer. Nine out of ten of the italic supplements (except where they consist of the substantive verb simply), are unnecessary, and some of them are serious errors. See Gen. 1: 16, 20, 30; Rev. 2: 25, etc.—R. Young. LL. D.

"*As many as were ordained to eternal life believed*" (Acts. 13: 48). "Were ordained" or, were disposed, or, were set in order, for eternal life. Or, disposed themselves, or, set themselves in order, for, or, with a view to, eternal life.

The original verb may be regarded either as a *passive* or *reflexive*, and the meaning is equally Scriptural; for, while God is often represented as doing *all*, and the sinner as doing *nothing* (as in the parables of the "lost sheep" and "lost piece of silver"), the sinner is also represented as doing *all*, and God as doing nothing but receiving him (as in the parable of "the prodigal son"). *Fore*-ordination is not mentioned here at all. The whole phrase has its exact counterpart in v. 46, "Ye judge yourselves unworthy of the age-during life,"—"They set themselves in array with a view to life age-during."

After "as many as were (thus) ordained," or disposed, "believed," "the word of the Lord was published throughout all the region"—which would have been quite unnecessary if all the *elect* had already believed, and been saved.

Tamarack, Ill.

Fountain Murmurings.

GEO. M. BUTTON.

My heart is the home of a king.

The love of God pervading makes sunny tempered Christians.

God's Abrahamic covenant reaches from the dead man in the cave to Melchisedec in the court.

Oh, fear of death, I bid thee a glad farewell, for I shall reign in life.

We shall enjoy an untroubled life, when this present life is o'er.

When finally saved, with melting hearts we'll cry, He that is mighty has done for me great things, and holy is his name.

In justice must I *die;* in mercy shall I *live*.

Mercy for sin, grace for trial, life for faith, and glory for shame.

God drove sin out of Eden's garden; 'twill never enter Paradise again.

Just think of a city full of saints and angels.

I believe in the eternal day. O God, that it were here!

The stoutest heart will fail when the seventh trumpet sounds.

Sanctified soldiers shall be eternal kings.

One breath of immortality, one song of the angels, one day in the "mansions," one kiss of welcome, will pay the soldiery of God.

I hope to meet you, beyond the waves of woe and the billows of death, in that blissful summerland, where each will be far lovelier than now; where our natures shall be changed, and our thoughts angelic, and our tastes consonant to all eternity.

Rochelle, Ill.

The Apocalypse of Christ.

C. E. PRESTON.

The prophets and all ancient worthies looked forward to the sublime event of Christ's coming. The apostles, the martyrs, the reformers, and the whole church of God looked forward to this consummation of all things.

The scattering flock of Christ everywhere today are "looking for" and "loving" "his appearing." The only hope left to the mourning church is the *return* of its first Love. To-day she sits and weeps; she will not be comforted with the cry of "peace and safety," but longs for his real presence.

"The whole creation groaneth" with groans unutterable for "that day." The way-worn pilgrim as he travels through this vale of sin, sighs for the time when the weary will find rest. The beast of burden, as it bears its heavy load, and toils on from day to day, seems to know that there is something wrong in this, which man has brought upon them.

Old earth is tired of her load of thorns and briers. She has been through many convulsions,

as if to tear up her foundations, all from the effects of the sin-curse which is upon her. We may ask the question, Will this continue forever? If so, why have the prophets and church of God looked and longed for the apocalypse of Christ? We answer: The time is at hand when "the ransomed of the Lord shall come with singing unto Zion;" when "Jerusalem shall rejoice," and the Lord shall "joy in his people;" when "one like the Son of man" shall come "with the clouds of heaven;" when the church shall rise "to meet the Lord in the air;" when the Bridegroom shall return to his mourning bride; when she will no longer weep, but "see him face to face," "and be made like him;" when the groans of creation shall cease, and be "delivered from the bondage of corruption;" when the creature's "expectation" shall come, and the "sons of God" be manifested; when earth will bring forth the "fir tree" instead of the thorn, and the "myrtle tree" "instead of the brier;" when her foundations shall be established forever, and her deserts shall blossom like the rose.

Church of the living God, awake! Prepare to meet thy Head. We pray earnestly, "Thy kingdom come, thy will be done in *earth*." "He which testifieth these things saith, Surely I come quickly." "Amen (is the response of every one that has the Spirit of Jesus), even so, come, Lord Jesus."

Medford, Mass.

The Sermon.

The Christian's Hope.

[Charles F. Morse labored long and hard to prepare for the Christian ministry. He was a graduate of Amherst College and of Yale Theological Seminary. The following was his graduating thesis at the latter institution. He lived to preach only one year, and then died in the "hope" about which he so beautifully writes.—A. A. P.]

"In hope of eternal life."—Paul.

In nothing is man distinguished from the brute creation more than in his hopes. Give a horse sufficient food and a comfortable stall, and he is perfectly satisfied. But not so man. As a creature, born to hope, he is forever peering into the future, desiring and expecting some good not yet realized.

This element of man's nature lies at the basis of all human progress. Deprive him of it, and he would be thrown into a state of wretchedness, than which we can conceive of nothing more terrible. Even the rich man in *hades* was moved by hope to ask for water to cool his parched tongue (Luke 16: 23).

By means of this element, false religions often exert a powerful influence over the minds and characters of men. The Greek looked forward to his elysian fields; the Indian in his vivid imagination saw the bright hunting grounds of the Great Spirit; and the follower of Mohammed feared not death, for it was only the door of entrance into a sensuous paradise.

This hope, springing eternal in the human breast, inspires all, and as a principle is the same in Greek or Indian, Mohammedan or Christian. The difference lies in that which is the object of hope. In this respect the difference is very great, for the Christian's hope is far superior to all other hopes. Here two questions present themselves:

I. What is the Christian's hope?

II. How is it superior to all other hopes?

The Christian's hope is the hope of eternal life. Paul, writing to Titus, announces himself as a servant of Christ, "In hope of eternal life which God who cannot lie promised from eternal ages" (Titus 1: 2). Again he tells us that the work of regeneration is to the end that we should be made "heirs according to the hope of eternal life" (Titus 3: 5-7). It is the hope of eternal life which the apostle in the same letter calls the "blessed hope" (Chap. 2: 18). Man "without God in the world" was without any good hope (Eph. 2: 12). But "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life" (John 3: 16). And so an object of hope was set before men, even the gift of God which is life eternal (Rom. 6: 23). Christ assures us that the righteous shall enter into "life eternal" (Matt. 25: 46). The hope of the Christian then is eternal life in all its fulness of meaning. But in the realization of this hope there are different stages of progress.

1. When one has accepted Christ, thereby putting himself into vital union with God, he has accepted eternal life—he has entered into the sphere of God's grace. He has become a new creature, having been born again into a new life, and in the joy of pardoned sin and gift of the promised Holy Spirit, assuring him of his adoption into the family of God, he receives a foretaste of the endless blessedness which awaits him in the future. To him apply the assurances of Christ: "He that heareth my words, and believeth on him that sent me, *hath* eternal life, and shall not come into condemnation, but is passed from death unto life" (John 5: 2). "He that believeth on me hath eternal life. I am the bread of life. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (John 6: 47, 48, 54). To those who rejected him Christ said: "Ye will not come unto me that ye might have life," i. e., eternal life (John 5: 40); while to those who accepted him he said: "Ye have passed from death unto life," i. e., eternal life (John 5: 24). Christ is eternal life (1 John 1: 1, 2), and they who have Christ formed within them "the *hope* of glory" (1 Col: 27), "have eternal life" (1 John 5: 11), and will ultimately enter into its glorified fullness. Though subject to physical death, yet this life is "hid with Christ in God," and when Christ *who is their life* shall appear, then shall they also appear with him in glory (Col. 3: 3, 4).

2. Again: progress in the knowledge of God and in holiness is progress in eternal life. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John 17: 3). This knowledge of God and Christ is only partial, and hence imperfect, in this world. Here we know only in part and see very imperfectly as in a poorly reflecting mirror (1 Cor. 13: 12). But what we do know and what we do see strengthens in us the hope that we shall yet see and know perfectly.

In this growth in knowledge there is implied that growth in holiness which characterizes every one who has been united to Christ. Then said Jesus to those Jews which believed on him: "If ye *continue* in my *word* then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8: 32). "I am the truth," says Christ (John 14: 6). "For I have not spoken of myself, but the Father which sent me, he gave me commandment what I should say and what I should speak, and I know that his commandment is life eternal" (John 12: 49, 50). Thus to abide in Christ's word, thereby keeping God's commandment, is deliverance from sin, is eternal life.

This is the striking peculiarity of the new life so far as pertains to the present state. It is the conforming of the individual character to the character of God as revealed in Christ. For "he that saith he abideth in him (Christ) ought himself so to walk even as he walked" (1 John 2: 6). Once introduced into the family of God and made to realize what it is to be a child of heaven, the desire to be holy as God is holy becomes the governing purpose of the life; and not only is it a governing purpose, but its realization becomes an object of hope, founded upon the full assurance of God, that he will give strength for the perfect attainment of the end in view.

Christ came into the world to save his people from their sins (Matt. 1: 21), and only as they are saved from their sins can they be saved from the consequences of sin. There can be no harmony or union between God, the source of life, and sin, the sting which causes death. Separation from sin is union with God, and union with God is eternal life. "If Christ be in you the Spirit is life" (Rom. 8: 10). He who accepts Christ as his righteousness receives Christ as the beginning of his eternal life. He becomes an heir with Christ, a son of God. He who accepts Christ as his holiness receives Christ as the mould of his life, and the means of attaining that world. He is changed into the same image from one step of glory to another (2 Cor. 3: 18). His growth in holiness is the *sine qua non*, the intermediate indispensable step to his entrance into the fullness of life. And his hope of entrance into this fullness reacts as a stimulant to his progress in holiness (John 3: 3). But these two great steps, regeneration and holiness, without which there is no eternal life for man, are only preliminary steps leading to the final consummation.

3. Christ is not only our righteousness and holiness, but he is also our final and eternal redemption. This is the third and all-important step in the history of our progress in eternal life. It is our inauguration into that state which alone can be called eternal life in its fullness, and which Christ tells us the righteous shall enter into at the final judgment.

It is that gift which the followers of Christ shall receive in the world to come. "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in *this present time*, and in the *world to come* eternal life" (Luke 18: 30). It is that which comes as the result of regeneration and sanctification. "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "To them who by patient continuance in well doing seek for glory, honor, and immortality," God will render "eternal life" in "*that day* when he shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 6:22; 2: 7, 16). Until that day, all who have accepted Christ are in that state in which "the body is dead because of sin, but the Spirit is life because of righteousness" (Rom. 8: 10). In this state we are only "saved by hope." Though we have eternal life, we have it *only in having Christ*. For, says Paul on this very point: "We were saved in respect to hope. Now hope that is seen is not hope; for that which any one sees why does he at all hope for? But if that which we do not see we hope for, with steadfast endurance we wait it out" (Rom. 8: 24, 25). In the same connection he tells us the object for which he was hoping and waiting was full adoption, viz., redemption of the body. V. 23. Upon the realization of this object of his hope Paul based everything, and unless it was realized he counted everything as lost. It availed him nothing that he had fought with beasts at Ephesus, if there was to be no redemption of his body! (Cor. 15: 32). If this consummation of his hope should fail to take place he was only a *hoper* in Christ *in this life*, and hence a deluded man and of all men most miserable. On this point the apostle is everywhere consistent with himself. To the Pharisees he says: "Concerning the hope, to wit, the resurrection of the dead, I am called in question" (Acts 23: 6). Again: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets, and have hope to ward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and of the unjust" (Acts 24: 14, 15).

The consummation of the hope of God's people by means of a resurrection of the dead was taught by the holy men of old who spake as they were moved by the Holy Ghost. With them the hope of the future was the hope of the resurrection. This, Job would wait for, expecting that God would have a desire to the work of his hands. (Job 14: 14, 15) David expected to be satisfied only when he should awake in the likeness of his Lord (Ps. 17: 15). Isaiah prophesied of the time when God's dead men should live (Isa. 31: 19). Daniel was told by the Lord that he should rest and stand up in his inheritance at the time when the many which sleep in the dust of the earth should awake—some to eternal life and some to shame and eternal contempt. At that time "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12: 2, 3, 13). This corresponds to the time when "the righteous shall shine forth as the sun in the kingdom of their Father" (Matt. 13: 43).

Our Lord's interpretation of the Old Testament Scriptures teaches us that all God's dealings with his people in ancient times were proofs of the resurrection. He tells us that because God is *their God* therefore he will raise them from the dead. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him" (Luke 20: 37, 38). The argument is that without a resurrection, Abraham and Isaac and Jacob would be left in a state of death, and a God who would leave them forever in such a state could not be their God. God's people must needs be delivered from this state, in order to participate in the rewards of the future life. For Christ told his followers that they should be recompensed *at the resurrection* of the just. This culmination of the Christian's hope is to be at the last day. "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have eternal life, and I will raise him up *at the last day*" (John 6: 40). This was to be a resurrection to life—eternal life (John 5: 14). It was in view of this hope of living again to die no more, that the apostle went everywhere preaching Jesus and the resurrection. Jesus had died and lived again, and through him there was hope of eternal life for all who would accept of it. It was on this basis that the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia, elect according to the foreknowledge of God the Father, were begotten again unto a living hope of an inheritance and a "salvation ready to be revealed at the last time" (1 Pet. 1: 1, 5). It was on this basis that the Christians at Thessalonica were exhorted to comfort one another, in view of the fact that some had fallen asleep. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore *comfort one another with these words*" (1 Thess. 4: 16-18).

Paul, recognizing an unclothed state, did not desire it, but rather desired to be "clothed upon that mortality might be swallowed up of life" (2 Cor. 5: 4). It was not until the second coming of Christ and the resurrection of the dead, that he expected this corruptible would "put on incorruption" and this mortal would "put on immortality" (1 Cor 15: 3, 54). Then the objects of his hope would all be realized (1 Thess. 2: 19). Then he would receive his crown(2 Tim. 4: 8).

It was the great importance of the resurrection as the culminating point of the Christians hope of eternal life, which made the second coming of Christ so prominent a theme in the apostolic church. The importance of the one rises or falls in proportion to the importance of the other. They are inseparably linked together. It was the "blessed hope"—eternal life—"and the glorious appearing of the great God and our Savior Jesus Christ," that they were looking for; and it was the grace of God that taught them to look for such things. Titus 2: 11-13. Their Savior had gone away into heaven and they were looking for him to appear the second time, not as a sin-bearer but "unto salvation." (Heb. 9: 28). Not until that event shall take place, did they expect complete deliverance from sin and all its evil consequences.

Until that time they were saved by hope—a hope laid up in heaven, from whence they looked for the Savior, the Lord Jesus Christ, who would change the body of their humiliation, that it might be fashioned like unto the body of his glorification (Phil. 3: 20, 21). The natural body, subject to the law of decay, they hoped to exchange for a spiritual body. Corruption, weakness, and dishonor, were to give place to incorruption, power, and glory. The image of the heavenly was to take the place of the image of the earthy, when the trumpet should sound, and the dead should be raised incorruptible, and the living should be changed. It was at that time, how far in the future they knew not, that the apostles expected that God's people would shout victory over death (1 Cor. 15 40-55). Until that time, as F. W. Robertson well says, "The victory is on the side of death, not on the side of the dying." Until that time, Paul strongly puts it, not only Christians but the whole creation groans and travails in pain together, waiting out the glorified state, then to be ushered in, of which John gives such a glowing picture in Rev. 21. Three steps then usher us into the fulness of life eternal—regeneration, holiness, and the final redemption through the resurrection.

As bearing upon the importance which we have given to the latter—redemption—I quote from three standard authors. Says Van Oosterzer: "The plan of salvation is to be fully realized at the return of the Lord, an event which Paul, with the whole apostolic church, looked for as near at hand, and which, though by no means without previous warning, will at last occur unexpectedly. The resurrection of the dead, the final judgment, and the annihilation of every power which sets itself against Christ, are associated with this great event; in consequence of which the perfected kingdom of Christ will pass over into the everlasting kingdom of God" (*Biblical Theology*, page 203). Says Schmid: "All the didactic writings of the apostles speak of the consummation by the perfected manifestation of Christ. However forcibly the state of salvation may be represented as actual, and characteristically penetrating into worldly life, it nevertheless always appears to be of an inchoative nature while on earth, so that its consummation forms a subject of hope. No one can lay greater stress than John on the present reality of the divine life in Christ, and yet he forcibly declares that its perfection is only an object of hope. The *elpis* assumes the same position in Paul. This consummation depends on the perfected manifestation or *parousia* of Christ" (*Biblical Theology*, p. 330). Says Luthardt: "So long as soul and body are separated, their happiness is imperfect; for we were created for a union of soul and body. The body is not the mere prison in which the soul is confined, nor the garment in which it is clothed, but its home and necessary instrument. All mental activity whether internal or external is carried on by the body. So long as it is deprived of the organ of its agency it is relegated to a state of repose. But the spirit is destined and made for activity. Eternal life must be a life of activity if it is to afford us the satisfaction which we seek. It must therefore be a life *in the body* if it is to be the perfection for which we are destined" (*The Saving Truths of Christianity*, page 257). "I believe in the resurrection of the body and the life everlasting. Amen."

II. *How is the Christian's hope superior to all others?*

1. In that it makes all who embrace it members of the eternal kingdom of God. This idea of a spiritual kingdom into which none can enter without a transformation of character, and whose protection and blessing is vouchsafed to all its members, is peculiar to Christianity. He who enters in and finds the Christian's hope, finds the magic talisman which wards off every evil, and turns every event which otherwise might be a curse into a blessing. "All things work together for good to them that love God" (Rom 8: 28).

2. In its elevating influence, the hopes of other religions exert an influence, by holding up before men models, and offering them rewards; but their influence is unhallowed and ofttimes of the most debasing nature. Their models are gods of their own sinful imaginings, themselves full of iniquity and corruption, and their rewards are only the pleasures of sin. Far different is the influence of the Christian's hope. It takes man out of a life of selfishness into a life of love to God and man—out of sin into holiness. It reveals to him a holy God, a sinless, perfect model, and leads him to purify himself even as he is pure.

3. Finally, the Christian's hope is superior to all others in that it holds out to man a perfected future life. Other religions have encouraged hope of a future life, but a meager and unsatisfying one compared with the eternal life given us in and through Christ. Theirs is the hope of a dim, shadowy, disembodied existence. Ours, of the redeemed and glorified existence of the whole man—soul, body, and spirit. In the resurrected, glorified Christ we have the first fruits of a new *race* redeemed from sin and death. At his resurrection the Christian expects to be like Christ, to bear the image of the heavenly. This idea of manhood perfected through the resurrection while entirely foreign to all others, is yet the glory of the Christian religion. Resting this glorious hope on the word of God, which liveth and abideth forever, I am content to believe in the resurrection of the body and the life everlasting—*Bible Banner.*

Reports.

Earlville Campmeeting.

C. W. SMITH.

BRETHREN AND SISTERS:—Come up to this feast. Three times in the year God's ancient people were to gather. *Can't afford it?* Where are you laying up your treasures? Are we not in danger of being swallowed up in the worldliness of this covetous age? Can you *afford to miss* this opportunity of meeting with the heirs of the world to come? Ask God to open the way; and to make you a blessing to the meeting and the meeting a blessing to you.

BOARD.

Considerable expense will be incurred in the boarding department; and every boarder helps diminish the expense. Therefore, if you are able, board at the public table, and thus leave yourself and family free to enjoy the meeting. Board will be furnished at 75 cents per day. Whatever you may wish to purchase in the provision department will be furnished at reasonable rates, and all profits accruing will go towards defraying the expenses of the meeting. Try and help make this meeting a success.

1st. By your presence.

2nd. By influencing others to go.

3rd. By carefully observing the regulations of the committee.

4th. By helping bear the burden as you are able; and then you may confidently expect to receive the rich blessings God ever delights to bestow upon those who show their faith by their works.

Rutland, Ill.

Southern A. C. Conference.

This body held its second Annual Meeting pursuant to adjournment, with the Berean church, Caldwell Co., North Carolina, beginning July 25th, 1877. Elected officers for the ensuing year: Eld. J. A. Cargile, President; O. F. Goodwin, Vice President; G. D. Sherrill, Secretary and Treasurer; and T. F. Nelson, Director; the last named brother having just been received as a member of the Conference. Tabernacle church, formed since the last meeting of the body, was received by letter and delegation.

On motion the chair appointed Brethren O. F. Goodwin and G. D. Sherrill to act with him as a business committee. Then adjourned to meet at 10 a. m. the next day.

July 26th. The Conference came to order by singing and prayer. The report of the Executive Committee was read and their work approved, including, among other things, the ordination of Bro. J. S. Wimbish, of Macon, Ga.

Next in order was the reports of preachers. Those present, were: Brcs. Cargile, Goodwin, Nelson, and Sherrill. They stated briefly their labors which were satisfactory and highly encouraging. The other preachers belonging to the body were not present on account of distance and want of means to defray traveling expenses, but represented by letter and otherwise, and their certificates renewed. It was also voted that Brother Cargile be authorized to give certificates to Elders S. R. Hood, J. B. Turner, and J. J. Cordell if they request it.

On motion, it was voted that the Secretary give Eld O. F. Goodwin an ordination certificate when ordained.

The report of J. A. Cargile as evangelist was read which gave satisfaction and much encouragement. After appropriate discussion he was unanimously elected to the same important position for the ensuing year. By request of the body, said report will be sent for publication.

Appointed to hold the next Annual Meeting at Cedar Grove, near Stevenson, Jackson Co., Ala., to begin on Thursday, before the first Sunday in Nov. 1878.

As Bro. Cargile could not attend the Second Advent Christian Association, to meet Tuesday, August 14th, 1877, it was voted that he be authorized to request Bro. I. C. Wellcome to represent and act for us in that body.

On motion it was then voted that the Secretary send a copy of these proceedings to the *World's Crisis* and A. C. TIMES, with request to publish.

The following resolutions were adopted:

Resolved, That the members of each District composing the Conference are requested to hold their Quarterly Conference in accordance with the Constitution.

Resolved, That we tender our hearty thanks to the brethren, sisters and friends, whose hospitality and kindness we have shared during these meetings.

On motion, adjourned to meet again (D. V.), at the time and place appointed.

The preaching brethren present at the Conference labored faithfully, and seemingly with good effect. The social meeting was refreshing; many testifying to their love for the Jesus and the "blessed hope and glorious appearing of our Lord." On Saturday, five asked and received baptism at the hand of Bro. Cargile, in John's River, and some others are expecting it soon. A number presented themselves as penitents. On Sunday at ten a. m. Bro. O. F. Goodwin was ordained to the work of preaching the gospel; prayer, by Bro. Nelson, and a brief but appropriate charge by Bro. Cargile. This was followed by a discourse by Bro. Nelson, on the subject of The Kingdom; text (Acts 1: 6). Then the communion season followed, and we were cheered by the presence at table of numbers from other churches; this is encouraging. The house, 36x44 was crowded and crowds were out-doors listening through the windows. In the afternoon Bro. Cargile addressed us on the subject of the Restitution, and though a few slept, and some mocked, others "cared for none of these things," yet the interest manifested was great and the attention good. We pray and trust that our "Father which art in heaven" will give the increase, and "when the Son of man shall come in his glory," we may have cause to rejoice that we have been led by this way. G. D. SHERRILL, Sec.

Correspondence.

From Mrs. S. E. Pratt, Erie, Pa.

BRO. BURR:—The A. C. TIMES is still a welcome visitor to me; I would hardly know how to do without it. It has been a great help to me, and I love to read it next to the Bible; it has been of great help in helping me to understand God's word aright. I like the new form it has taken, and hope that nothing light and trifling will find a place in its pages.

There are a few Adventists here that I have heard of, but I have been unable to find them in consequence of poor health, except one family about two miles from here, which I went to see; they thought there could be nothing done to start a society here, as it had been tried and failed. Then I spoke of trying to start a prayer-meeting, but that had been tried and failed also; but my heart aches, when I see so many living devoid of the truth and none to speak. If I had the means to do with I would gladly pay a minister to come among us. Several that I have talked with are convinced of the truth; and if there were only a good minister here, I think there would be a good many gathered, that otherwise bid fair to be lost.

The Lord willing I shall go to Edinboro, soon, to hear Bro. Stetson preach, as that is the nearest point where they have Advent preaching. I am not yet discouraged but shall keep on working though I stand alone.

From Eld. J. R. Preston, East Gilead, Mich.

BRO. BURR:—I learn by card from our secretary, that we are to have a Campmeeting at Charlotte, in Eaton Co., Mich., some time this month, August. Now let me say through the TIMES, to all in the State who are waiting for Jesus, Come to camp. Be SURE to come. Watch the paper for the Secretary's notice. Only a little while ago and Michigan brethren were all alive to this interest. Only a little while more and Jesus will come. Oh, brethren! let us rally again, in the name of our Lord and Master, to save souls from death. Our people, everywhere, need waking up to prepare for the Kingdom of God. Let the alarm-bells ring; let us all begin to fast and pray, and get ready both to work for God while the King of Glory tarries, and to enter the kingdom when he comes. Heaven help us.

From Eld. G. W. Wright, Lexington, Mich.

BRO. BURR:—The revival near Port Sanilac, still continues. About thirty have found a Savior precious; twenty-six have been baptized, and twenty-four have taken the right hand of fellowship I return to-day (Aug. 7), and shall probably close up this week as I am nearly worn out. During the past five weeks have preached at least forty sermons, and visited about one hundred families and conversed, and prayed with them. The dear Lord has sustained me wonderfully, and I can say it has been the most precious meeting I have passed through in my eight years' labor in this field. Yours as ever.

From W. M. Bonham, Batesville, Ark.

BRO. BURR:—The hope of the soon coming of our Lord to reign over his saints is not dead here. We held a meeting on the fifth Sabbath of July, with the first Advent church organized in this State. Preaching by Brn. Rosebrough, and I. P. Williams. We had three additions to the church, and four immersed. We are small in number in this part of the field, but strong in hope; and stand up for the truth though the opposition is great.

Christian Life.

Complete.

"Complete in him," our blessed Christ,
Completely saved from sin;
Freed from its binding chain of death,
Eternal life to win.
Sprinkled, our hearts with precious blood,
Made pure in every thought;
While peace and joy fill every hour,
And every battle fought.

Redeemed, complete, and stayed on God,
Justified from sinful deeds;
Holy in heart and clean of hands,
Rooted out all sinful seeds.
Sealed by the Spirit's gracious power
Our happiness complete;
Constant communion with our God
Makes every moment sweet.

And resurrected, still complete,
Abundant entrance gain
To bliss untold, to joys unthought,
And join the glad refrain
Of ransomed spirits in God's sight,
Completely glorified,—
Rest begun here—perfect there,
Completely satisfied.

—*Selected.*

Retired Christians.

R. CORDLEY, D. D.

It is quite common for business men to retire from active life, and live on their accumulations. There is in the army also a "retired list." An officer who has served well and served long, is relieved from active service, while retaining the honors of a soldier, and receiving pay from the public treasury. It is assumed that he has done enough already to entitle him to continued maintenance without continued work.

It is quite common, also, to attempt something of the same thing in the Christian service. In every church, we find members who have "retired from business." They often retire very early, after a very short term of work, and on a very small capital. The retired list is often very large, too—larger than the number left in the ranks. They have neither grown old by long serving, nor have they been worn out by hard work. They have retired thus in the prime of their strength, from all active participation in the work of the Lord. You may see them at church on Sunday resting in their cushioned pews; you may sometimes see them in the prayer-room, as an ornamental addition to the group gathered there; you will see them on the front seats on all public occasions, when the work of the church is to be paraded before the world; but you will never see them in any place of responsibility or hard work. They have experienced religion, and long ago they laid up their treasure in heaven, and now

"They can read their title clear."

Why should they concern themselves any more? They have done Christian service long and faith-

fully, why should they be asked to serve now? As well order the retired officers of the army to the front. They have done so much already, that they have a perpetual claim on the gratitude of God's people, and a free pass over the heavenly road for the rest of the journey. They will live for years on the proceeds of past labor, and those proceeds not very large, either. They have done their share. Some one else must work now. They carried one church on their shoulders years and years ago. Some one else must carry this.

Whenever we grow indifferent to living interests, we begin to take comfort in our past experience. Just as soon as we lose our interest in the living activities of the day, we shall begin to recount the exploits of days gone by. When we cease to work, we shall begin to feed on the memory of past work. We shall burden our speech, and weary the ears of friends, with the story of our former service.

Yet we shall persuade ourselves that we have not changed, and that our interest is as lively as ever. We shall fancy the times have changed, not we. Our zeal is as warm as ever, but we do not find the same response. We shall complain that we do not find the same sympathy and co-operation we once found. We fancy we should be the same as before, if we were only back amid the same surroundings. But a present interest always finds its way among present scenes. A living Christian experience will always shape itself to living things. Our past experience was shaped by past surroundings, and cannot be made to fit into the forms of to-day. So if we are living on the past, we shall not be satisfied with the present.

If we find ourselves falling back on the past, we may be very sure our present interest is low. Our surroundings may not be what they once were. We may not receive the sympathy and co-operation we once received. The openings for usefulness may seem less inviting and less promising. But if we find ourselves carping at these things, instead of making the best of them, we need no skillful physician to interpret our symptoms or tell the nature of our complaint: the fervor of our spiritual life is gone. A living faith is always pressing itself in among living scenes. A dead faith dwells among the graves of past experiences and past labors.

The life God wants us to lead, is the life of to-day; the work he wants us to do, is the work of the present hour. There is no less work to be done to-day because yesterday's work was done well; obeying the pressure of last year does not lessen the pressure of this. The work of God is before us; never behind us, and never done. The heart in sympathy with God is ever reaching forward to that work; what has been done, only quickening the eagerness to do more. It is said that when Francis Xavier was about to sail on his great mission to the Indias, he was heard one night, by his companion, to cry out in his sleep, "More, O Lord, more." In the morning, when asked to tell his dream, he said he was dreaming that he was in India, and that the people came flocking to the cross at his word. And as the thousands came to be baptized of him, his heart kept yearning for still larger results, and he uttered the cry which had been overheard, "More, O Lord, more." When Paul had preached in half the Roman Empire, and was in prison, and might well suppose his work at an end, he cried out, "Forgetting the things that are behind, and reaching forth unto those which are before, I press toward the mark." Such is the feeling of every living Christian. The vastness of work yet to be done, the richness of grace yet to be enjoyed, overshadow all that has been done and felt.

"More and more, more and more,
Still there's more to follow.
Oh, the matchless, boundless love!
Still there's more to follow."

Illustrated Christian Weekly.

Young Folks.

The Children's Hymn.

The little birds that sing at dawn,
Sing joyfully of coming morn;
And so we little children sing
About the coming of our King.
He went away but promised then
That soon he would return again.
O Alleluia! soon again!
O Alleluia! soon again!

The day is near, the dawn will break,
And children from their sleep will wake,
While through the clouds the face divine
Of Christ, the blessed Lord, will shine!
He will not leave us comfortless,
He comes his little ones to bless.
O Alleluia! comes to bless!
O Alleluia! comes to bless!

As birds from every nest and spray
Are warbling heralds of the day,
So we, the Sunday children, bring,
Our earliest chant of welcoming.
We, least of earth, are taught to raise
The heavenly strain of love and praise.
O Alleluia! love and praise!
O Alleluia! love and praise!

Behold he comes! O praise our King!
O join our song of welcoming;
Loud Alleluia! day is near,
And Christ our Lord will soon appear.
A little while he went away,
But soon he comes again to stay.
O Alleluia! comes to stay!
O Alleluia! comes to stay!

—*Selected*

Truthful and Obedient.

"Charley! Charley!"

Clear and sweet the voice rang out over the common.

"That's mother," cried one of the boys, instantly throwing down his bat, and picking up his cap and jacket.

"Don't go yet!" "Have it out!" "Just finish the game!" cried the players, in noisy chorus.

"I must go, right off, this minute—I told mother I'd come whenever she called."

"Make believe you didn't hear," they exclaimed.

"But I did hear."

"She'll never know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can do nothing with him. He is tied to his mother's apron strings."

"Yes," said Charley, "and there is where every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby to run the minute she called," said one.

"I don't call it babyish to keep one's word," said the obedient boy, a beautiful light glowing in his eyes. "I call it manly for a fellow to keep his word with his mother; and if he doesn't keep his word to her, you see if he keeps it to any one else."—*Selected.*

Farm and Home.

Washing.

For ordinary washings use a tablespoonful of borax to every five gallons of water, and two ounces of soap; soak the clothes in this over night; give them a thorough boiling without wringing. When the clothes are very much soiled, see that the water is made soft with borax. Clothes thus washed will not turn yellow. In washing flannels, use one tablespoonful of borax to five gallons of water, without soap. It will not shrink them. For starching linen, use one teaspoonful of borax to one pint of boiling starch. For washing and bleaching laces, put one teaspoonful of borax to one pint of boiling water; leave the articles to soak in the solution for 24 hours, then wash in hot suds with a little borax; rinse in blueing water—very blue, and iron on the wrong side while damp.

How to Remedy it.

The unpleasant odor produced by perspiration is frequently the source of vexation to persons who are subject to it. Nothing is simpler than to remove this odor much more effectually than by the application of such ingredients and perfumes as are now in use. It is only necessary to procure some of the compound spirits of ammonia and place two tablespoonfuls in a basin of water. Washing the face, hands and arms with this, leaves the skin as clean and fresh as one could wish. It is perfectly harmless and very cheap. It is recommended on the authority of an experienced physician.

A Remedy for Lime in the Eyes.

The highly injurious caustic effect of lime accidently introduced into the eye, as frequently occurs to those engaged in building, may be entirely neutralized, it is said, by the use of cold sugar water, owing to the formation of a compound of the lime and sugar, which is without any action upon the eyes.

Health.

Croup.

Croup is an inflammation of the inner surface of the windpipe. Inflammation implies heat, and that heat must be subdued or the patient will invariably die. If prompt efforts are made to cool the parts in case of an attack of croup, relief will be as prompt as it is surprising and delightful. All know that cold applied to a hot skin cools it, but all do not as well know and understand, that hot water applied to an inflamed skin will as certainly cool it off. Hence the application of ice-cold water with linen cloths, or of almost boiling water with woolen flannel, are very efficient in the cure of croup. Take two or three pieces of woolen flannel of two folds large enough to cover the whole throat and upper part of the chest, put these in a pan of water as hot as the hand can bear, and keep it thus hot by adding water from a boiling tea-kettle at hand; let two of the flannels be in the hot water all the time and one on the throat all the time with a dry flannel covering the wet one, so as to keep in the steam to some extent; the flannels should not be so wet when put on as to dribble the water; for it is important to keep the clothing as dry as possible, and the body and feet of the child comfortable and warm. As soon as one flannel gets a little cool put on another hot one, with as little interval of exposure as possible, and keep up this process until the doctor comes, or until the phlegm is loose, the child easier, and begins to fall asleep; then gently wrap a dry flannel over the wet one which is on, so as to cover it up thoroughly, and the child is saved. When it wakes up both flannels will be dry. The same result will follow if cold water is used, the colder the better; the cloths should be of muslin or linen and of several folds thickness, large enough to cover the whole throat and the upper part of the breast.—*Selected.*

Eating Fruit.

When fruit does harm it is because it is eaten at improper times, in improper quantities, or before it is ripened and fit for the human stomach. A distinguished physician has said that if his patients would make a practice of eating a couple of good oranges before breakfast, from February to June, his practice would be gone. The principal evil is that we do not eat enough of fruit; that we injure its finer qualities with sugar; that we drown them in cream. We need the medicinal action of the pure fruit acids in our system, and their cooling, corrective influence.—*Medical Journal.*

Briefs.

The Aqueducts of Rome.—At the zenith of her grandeur, Rome had eleven distinct aqueducts, whose aggregate discharge was equivalent to a stream twenty feet wide by six deep, with a fall six times as rapid as that of the river Thames. The daily supply was in the proportion of 332 gallons to each inhabitant, and it was distributed to the palaces and humbler dwellings in every part of the city, as well as to innumerable fountains, many public wells and large reservoirs, to the numerous baths, and to several artificial lakes, where the emperors held their *naumachiæ*, or sham naval battles. These eleven constituted the most extensive and perfect system of aqueducts that has been possessed by any city even up to the present time. Their combined length was over 300 miles, 50 of which were above ground either upon low substructures or more imposing arcades. The loftiest arcade was that belonging to the "Aqua Claudia" and "Anio Novus;" it was in one place 109 feet high.

Pure Religion.—Pure religion and undefiled is "ministering"—not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind, when the sun's rays stream in too brightly upon some face in the circle. It is giving your own comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready, in every relation of life, and at every hour of the day, to give up being waited upon, and to practise this self sacrificing, beneficent, and "ministering," graciousness of spirit and conduct.—*A. L. Stone, D. D.*

Belief.—The man who turns his back upon the known ways of righteousness, loses, according to the degree in which he does so, the power to believe, and therewith the power to return to those ways. He who has never been born again, thinks that to believe on a God of grace is a very easy matter indeed. He does not know what sin is, and hence he cannot understand what grace is. But after a man has come to know what is meant by sin, and what is implied in grace, how hard does it become for him, after some act of unfaithfulness, to find again strength to believe! Thus when it does occur that professing Christians, who have once been enlightened, and once tasted "the good word of God and the powers of te world to come," fall away into carnal sin, or any other heinous transgressions, at no time in such a case is the danger of total apostacy far distant. And why? Because they lose the power to believe.—*Tholuck.*

Life Spiritual.—Nothing can come out of a man that is not first in him; and the same may be said of a church. If the church should become spiritually bankrupt, it is not likely to war for Christ. Above all things the church needs the Holy Spirit. All the spiritual life there is in the world is the creation of the spirit of God. The Son of God hath life in himself, and power to give life, and he giveth spiritual life by the Holy Ghost. Where there is spiritual life, it is maintained by him; it would die out were it not that the spiritual flame is perpetually fed by him. There is no higher life than the in-dwelling of the Spirit of God; there is nothing to be sought or desired but that. A dead church can do nothing in the world. We must have life, and make our work live.

It is estimated that the Pope's income during the Jubilee year, will not be less than three million dollars cash in hand.

General News.

A patent has been taken in England for brown paper blankets as bed coverings. They compensate for their lightness by their density, and add materially to warmth. They are perforated at distances of about four inches, in order to promote ventilation, and the small sizes 31x48 in., sell at about nine cents each.

Nine hundred and twenty physicians, surgeons, and general practitioners of London have signed a petition for the abolition of the Grocer's License, under which retailers of ordinary groceries are permitted to sell intoxicating liquors in bottles. They regard the practice under this License Law as even more pernicious than open dram-selling, since it tends to encourage secret drinking and drunkenness at home.

The *Western Advocate*, living in the midst of Roman priests, monasteries, and tinsel says: We think it is safe to say that the most compacted and dangerous organization in the world is the Romish priesthood; and its power, especially in the cities of America, is not likely to be speedily diminished if left without check from enlightened public sentiment. In the race of human life these do not carry any great weight. They are bachelors, and bachelors in such swarms, as has been demonstrated in the history of the Romish clergy in Seville and other cities where they have abounded, are dangerous morally as well as politically. Politically, in every nation in which they are known, they are the fingers to the palm and to the wrist that on the banks of the Tiber, moves them. The allegiance of these ecclesiastics is not first national, but first papal. First a Catholic, next an American or German, or other nationality. This is an old question which has long been agitated, and which it behooves American citizens to ponder well. "If ever the libertics of this country are endangered," said Lafayette, "it will be by Romish priests."

It is officially announced that it has been decided to form a camp of 70,000 men near Constantinople.....There is general satisfaction in England at the Russian defeat at Plevna.....Gen. Gourka is charged with the duty of protecting the southern outlets of the Balkan Passes.....Hobart Pasha has command of the entire Black Sea forces, consisting of twenty men-of-war and transports..... A Berlin dispatch announces that Col. Green, United States military attache, has arrived at the Russian headquarters..... Fighting has been renewed in Asia Minor the Russians there having received large additions during the last few weeks..... The whole country about Eski-Saghra is being devastated, and the villages and country residences burned by flying bands of Bulgarians and Circassians.....A Vienna correspondent confirms the report that Austria has concluded the financial arrangements necessary for partial mobilization. The total amount borrowed was 26,400,000 florins.....The Russian troops around Plevna have been reinforced, and now number 70,000. The Roumanian army, numbering 25,000, now passing continually to Nikopolis, will form the extreme right of this force..... The Emperors of Austria and Germany met near Islon on Wednesday last, and the conference was very important. Emperor Wilhelm urged strict neutrality on the part of both Austria and Germany. .....A Berlin correspondent telegraphs the [illegible] of the defeat at Plevna, and that has asked the Emperor of Austria to withdraw his former protest against the Russians entering Servia, and, conjointly with the Servians, operating on the left flank of the Turks.....The position of Gen Gourka appears to be much better than was supposed a few days ago. His position is strongly fortified, and he has enough provisions and forage to hold out for a fortnight.....According to intelligence from Turkish sources the position of Osman Pasha at Plevna is now solidified, and with recent cavalry reinforcements he commands 65,000 men. Supply depots have been established at Rahova and Glavna.....The Turkish frigate Manmadich bombarded the Russian batteries at Tchamtchira on the 30th ult., silencing every Russian gun. The Manmadich was considerably damaged, and several of the crew killed and wounded. .....According to official news from Constantinople Mehemet Ali intends to convert Rasgrad into a fortified camp. The forces concentrated in the neighborhood consist of forty-eight bottalions of infantry, fifteen batteries, and eighty-two squadrons of cavalry—altogether 40,000 men .....The Russian reinforcements, 5,000 strong, have crossed the frontier and occupied a strong position to the north of Ani, thus threatening the right flank and centre of the Ottoman army. The Russian centre is divided into three columns at Ani-Golveran and Kurukdara. It numbers in all sixty-eight battalions of infantry, sixteen batteries, and 8,500 cavalry. The advance commenced Aug. 3. Their field army consists of six infantry and three cavalry divisions. Strong garrisons have been left in the towns in the rear so as to insure their communication with their Russian frontier. Saturday the Russians occupied Ani, on the left bank of the Arphatchaj River; and took several small townships. The Turkish right wing retired before them, and took up a position nearer Kars.

Advent Christian Times.

CHICAGO, AUGUST 15, 1877.

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We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

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One copy "Conybeare and Howson's Life and Epistles of St. Paul" ($4.50), for 4 new yearly subscribers.

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Camp-meeting.—The Camp-meeting at Alton Bay, N. H., is to be held August 18th to the 26th.

Tent Meeting.—A protracted meeting will be held in the tent in the town of Colfax, Clinton county, Ind., beginning Aug. 16, and continue two weeks. Arrangements have been made with Eld. H. V. Reed as chief speaker. A cordial invitation is extended to all.

E. C. ANDREUS,
F. W. P. WERS,
Elders in charge.

Illinois Camp-meeting.—The annual Camp-meeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, beginning Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other states to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earlis on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. SPENCER, Pres.	
C. W. SMITH, V. Pres.	
S. B. MABEY, Sec.	Con-
L. H. DAVIS, Treas.	ference
H. G. MCCULLOCH.	Board.
A. ARMOUR.	
E. H. BURINGTON.	

Tent Meeting.—There will be (D. V.) a Tent Meeting held near Douglas, Butler county, Kansas, as Bro. John Nichols shall direct, beginning Aug. 3 and continuing over two Lord's days. Brethren and sisters south and southwest are invited to attend this meeting. May all come to work for Jesus and the salvation of the perishing.

J. C. SMITH,
State Evangelist.

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Camp-meeting.—The A. C. Association will hold a camp-meeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting

W. L. SHALTO.
H. TITTERINGTON.
A. S. FIELD.
Camp-meeting Committee.

Iowa State Camp-meeting.—The Annual State Camp-meeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bed-ticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come: The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Camp-meeting, commencing Aug. 29

M. CHANDLER, Pres.

District Camp-meeting.—There will be a Camp-meeting held on Otter Creek, Vernon county, Wis., twelve miles east of Viroqua, on the Hillsborough and Viroqua stage road, beginning Sunday morning, Aug. 26, 1877, and continuing over the following Lord's day. The District tent will be furnished in which the service will be held. Tents will be erected on the first Saturday. Elds. Hitchcock, Turner, and others will be present to assist in the services. Let the lovers of Jesus, from all parts of the District, be there at the commencement of the meeting. Come with your hearts aglow with the love of the Master. Come from Sparta, Mindoro, Salem, Springville and Pine River. Come, the Judge is at the door. Come and labor for the salvation of the perishing.

L. H. COOK.
C. A. SLOCUM.

Camp-meeting. The ANNUAL Camp-meeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st, and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to have their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Camp-meeting.—The Advent Christian Conference of Michigan will hold their Annual Camp-meeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH.

Camp-meeting.—The General Camp-meeting at Springfield, Mass., commences on August 4, and closes the 12th.

Notices.

Conference.—The Southeastern Iowa Advent Christian Conference will convene in connection with the Iowa State Camp-meeting, to be held at Ladora, commencing Aug. 24, 1877. All the members of the Conference are requested to attend, as business of importance will come before the meeting. J. HARVEY MILLS, Sec.

Western Commission.—The Western Commission of the American Bible Union holds sessions by invitation with the Baptist church of Elgin, Ill., commencing on Friday, Aug. 17 at 2.30 p. m., and continuing with intermissions until Sabbath evening. Each session will have a sermon and devotional exercises. Entertainment will be furnished to all coming from abroad. IRA A. CAIN, Sec.

Conference.—The annual meeting of the West Virginia and Southern Ohio A. C. Conference will convene at the Guthrie Chapel on Two Mile Creek, Kanawha Co., West Va., Thursday, Aug. 23. A general representation of the church is desired.

S. P. WHITTLEY, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec

South Western Kansas.—The Lord willing, there will be a Conference of brethren and sisters held in or near Wellington, Sumner county, Kansas. The meeting will probably be in the Court House, and will commence on Friday night, August 17, 1877, and continue over Sunday. The Conference will commence Saturday at 2 p. m. We desire all to be present. And for fear that there might not be sleeping apartment furnished for all, we would say to those coming in wagons to come prepared to camp out. Now, let everybody remember the meeting and come. Don't fail.

ELD V. F. HUNT.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the camp-meeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend. E. A. MARSH, Sec.

Grove Meeting.—There will be a Grove Meeting in Ashland, Newaygo county, Mich., at the Lake near Grant station, on the Grand Rapids & Newaygo Railroad, to commence Saturday, August 18, at 10.30 o'clock a. m., and hold over Sunday. A general invitation is extended to all to come to this meeting. Let the ministers and people all come. All will be provided for.

JOHN BOWER.

Kansas Conference.—There will be a special meeting of the Advent Christian Conference of Kansas in connection with a general Camp-meeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing. M. MCGUIRE, Sec.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter. SAMUEL WILDER, Clerk.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery preferring to save men and be in the Lord's army to do good, even on foot, without a hobby horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO.

District Quarterly Meeting.—Providence permitting, I will hold the next Quarterly Meeting for the Wisconsin Southwest district Adv. Chr. Conference at Sparta, beginning Friday evening, Aug. 17, and continuing over the following Lord's day. If possible, let each church send a delegate. We hope for a full representation, as business of some importance will come before the meeting. PHILO HITCHCOCK.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Mauck.

E. A. MARSH, Sec.

The Second Advent Christian Conference of Indiana.—Will be held at Volga, Jefferson County, commencing on Friday, the 14th of September. All persons desiring to attend, must meet the convevances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana. They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.

T. S. THOMASSON.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12-15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koler, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7:30 p. m. Prayer meetings Tuesday and Friday evenings. S. LAYTON, Supt.

South Home District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, Jr.

NEBRASKA.

I will begin Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER

MICHIGAN.

Port Sanilac, Mich., Friday evening, Sept. 7, and onward, as Eld. G. W. Wright may arrange. FRANK BURR.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7:30 p. m., and once in four weeks. P. W. HOUGH.

Bethlehem, Wayne county, Iowa, once in three weeks.
Chester Schoolhouse once in three weeks.
J. F. ADAIR, Pastor.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2:30 p. m., and once in two weeks. PETER MITSON.

Pleasant Grove, Olmstead county, Minn., July 22, as Martin Allen may appoint.
RUTH M. ROWELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

Slate Valley School-house, Sunday evening, August 12, at early lamp-lighting. Subject: "God's Love for Man."

Friday evening, August 17, general meeting commences to hold over Sunday, as we have some expectation of our Mission Tent with J. C. and S. E. Smith.
V. F. HUNT.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7.45 p. m.

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FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

BRO. BOWERS' "Address" in another column is one which we would commend to all. Let us heed it, brethren, and begin *now* to act upon his suggestions.

WE sent out nearly fourteen hundred of the campaign number to subscribers for them, be sides our usual list. We hope to hear good reports from them.

NEXT week is the Illinois campmeeting, and we shall omit issuing a paper that week; but our subscribers will be credited their full number of papers, and lose nothing by the omission.

WE hope all the ministers will see that every one in their congregation have an invitation given them to subscribe for this paper. We must have your help, brethren, in order to make the paper successful.

THE tide in the campaign of the Russians against the Turks seems to have turned somewhat of late, and the Russians are being driven from their advance positions. Having met with but slight opposition in crossing the Danube, they seemed to think that all they need to do was to march on to Constantinople and occupy it. They crossed the Balkan mountains, and occupied several small towns in Bulgaria, but the Turkish troops have attacked and driven them back north of the Balkans, and their power to advance is decidedly checked. Besides this, disease is greatly reducing the strength of their army.

THERE are times when the child of God can do nought but "stand still and see the salvation of God." When the exigencies become such that no earthly effort is of any avail, then be quiet and let the Lord do the work. Only have confidence in him, and wait patiently.

GIDEON GENERALSHIP.

The *Christian Union* complains that Bro. Moody's course in the temperance cause, by restricting the work to a Christian basis, rejects a great many good workers, and thereby weakens the temperance army. It likens Bro. Moody to Gideon of old, and says, "The temperance cause has suffered long enough from Gideon generalship; it is high time that we stopped the process of diminution and followed the example of Christ and his apostles, who always were ready to co-operate with any who were ready to co-operate with them. Sympathy and aggregation, not separation and repulsion, is the genius of Christianity."

The principle of this statement is, that the success of a cause depends not so much upon its righteousness as upon the number of its advocates. As though it is not so much matter whether a cause be honored of God, as to have it supported by numerous adherents, no matter who they are. A very little sifting will show the utter fallacy of such a course, and that it is not like Christ or the apostles.

The idea that Christ gathered to himself as co-workers anything and everything that came along, simply because they would speak in his praise, is not supported by Scripture testimony. He had particular ones chosen purposely as his co-workers, the twelve and the seventy, and they were chosen with special reference to his work, and were made to separate themselves from everything but the Master. Only one of the number was of a wicked spirit, and that one was chosen that the Scriptures might be fulfilled.

Like Gideon, like the prophets of Israel, so Christ separated himself from the leaders of the people, and advocated such principles of salvation that but few continued his faithful followers. He denounced the high-minded, the Pharisees, lawyers and scribes. He made no compromise with men simply to secure their co-operation. His followers were few, and he said to them, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Christ drew the line where it should ever be drawn, between righteousness and sin, belief and unbelief. He would do all he could to *save* men, but he never co-operated with any who did not come out fairly on his side. He declared, "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke 11: 23). He sought not the company of the rich or influential; if they sought his society, it gave him an occasion to reprove them, as in the case of Nicodemus, Simon, and the lawyers and scribes. His whole teaching was that of fearless separation from everything that possessed a savor of this world.

The apostles, also, followed the course of their Master in this respect. Ananias and Sapphira were struck dead; Simon Magus was openly denounced; Hymeneus and Philetus were declared to be evil workers because of false doctrine, and the principle of entire separation was the doctrine of the apostles' lives. There was to be no yoking up with infidelity, no fellowship with unrighteousness, no communion with darkness, no concord with Belial. Upon this very principle of entire separation were based the promises of God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17, 18).

This is precisely the principle of Gideon's generalship. He was a leader chosen of God, to go against the Midianites. Israel was gathered about him in a vast army. The Lord knew that the crowd would not stand the test; that in the hour of close conflict the most of them would take fright and cause a panic that would bring defeat upon Gideon. Hence he told Gideon to request the fearful ones to return home. The result was that Gideon's army was sadly reduced. Twenty-two thousand went away, and only ten thousand remained. Yet Gideon made no complaint because of this. But the *Christian Union* would say, "Give us the crowd, even if they are fainthearted. We want aggregation, not separation." Yet the Lord knew where the strength of Gideon's army lay, and his forces were actually strengthened by this reduction. Yet another reduction must be made. The plan of the battle was to be such that not a single coward, nor a man who would be in the least disobedient, could be used or depended upon. Another reduction was therefore made, and as a result of this only three hundred were left with Gideon. A small number, surely, to go against the vast army of their enemies. But in that three hundred was all the strength of the original thirty-

two thousand that flocked to Gideon's camp. The leaving of the thirty-one thousand and seven hundred had not in the least degree weakened the army. Nay, the army was stronger now than before. The reliable ones were all there, while those who had gone away had relieved the camp of a burden of insubordination that would have crushed out success in the hour of conflict. The three hundred conquered where the thirty-two thousand would have failed. The three hundred were fully submissive to the Lord and to Gideon. The thirty-one thousand seven hundred were not so. The Lord could work with the few, but not with the many.

Gideon generalship is what the army of the Lord needs at the present hour of conflict. Instead of having too much of it, there is too little of it among the people of God. The doctrine of aggregation with everything that makes a pretense of co-operation is the course that will surely ruin the world. Separation from unbelief and worldliness and all secret alliances wherein there is no Christ, or only a pretense of Christ, is the call that the Lord gives to his people. One of the perils of the last days is declared to be that of a church which has "a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3 : 5) is the apostolic mandate.

If all the churches in the land were to-day stripped of their members that are ungodly and spiritually dead, it would very likely frighten their leaders who are anxious for numbers more than for purity of heart; but it would be a vast benefit to the cause of Christ. But we have not the least idea that the leaders will in any wise endeavor to diminish the membership of their churches; rather, they will add to their numbers as many more as they can of the same sort. The churches are full of unconverted members. God calls for Gideons to reduce them, that they may become a power, but none respond. None are willing to lose the crowd and become unpopular. And for this very reason ruin is before the professed churches of Christ. There is no alternative but separation or ruin. Gideon generalship alone can save God's Israel; such generalship is repudiated; therefore judgment from God will soon come, when Jesus will redeem his own, and destroy all others.

THE MORMON OUTLOOK.

The original Mormon prophet, Joseph Smith, claimed to have the following revelation concerning the New Jerusalem and the temple: "Which city shall be built . . . . in the western boundaries of the state of Missouri . . . . Verily, this is the word of the Lord, that the city, New Jerusalem, shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation." [*Covenants*, p. 223.]

So all Mormon eyes must be earnestly turned to the state of Missouri to see the New Jerusalem and the promised temple built up in the western part of the state, and that, too, in a short time, as the specified generation is about ending—forty-five years having already gone. To give up this Missouri Jerusalem and temple, is to give up the prophet who uttered the prediction; and to give him up, is to renounce Mormonism. For a while, some adherents to the faith conjectured that this prophecy might have been conditional; but this claim has since been cut off by an alleged revelation given to the second prophet Joseph, the son of the first prophet, in which it is affirmed that the city and temple are destined to be built in the place, and within the time previously specified. So the present prophet is laying his plans to soon gather his people to that point—having already secured adjacent lands—and build in fullfilment of the prophecy. Being opposed to Brigham Young and polygamy, and knowing that the old man cannot live long, and also knowing that the Salt Lake branch cannot furnish a man to fill his place, he may wait till Brigham's death, knowing that then many will naturally turn to him.

This is the probable epoch at which Joseph will begin his New Jerusalem, knowing that when Mormons see the fulfillment of the first Joseph's prophecy, they will flock to the new city.

When Brigham dies, it is a question as to who shall be his successor. It is evident that Brigham wishes to transfer the lucrative post to one of his sons, but the Mormons would *rebel at once* if this should be attempted, for they have already canvassed the question. It is also evident that if Brigham came to his office justly, by virtue of his being the chief of the apostles, that the same rule would give the office to Orson Pratt; and although he is a man of more intellect than Brigham, he is void of the *tact* necessary to hold that promiscuous mass, and they would *surely fall to pieces under his administration*. So in either case, Joseph will pick up the fragments, especially if he starts the New Jerusalem at this juncture. We expect to see a move that will deceive many. The wires are ingeniously laid.

When the present prophet Joseph begins to build up his New Jerusalem in Jackson county, Missouri, and when this supposed fullfilment of the first Joseph's revelation begins to attract the attention of the Salt Lake fraternity, who by that time will have been thrown into confusion and contention by the death of Brigham, and a dissatisfaction as to who shall rule in his stead, the turning over to the son of the original prophet will be the order of the day, led on by able missionaries, who will be aided by the arm of the law in consideration of their aversion to polygamy, and there will be, firstly, a stampede to the New Jerusalem in Missouri, on the part of many; and, secondly, the changing of Salt Lake into one of "the *stakes of Zion*" will follow. Many will be baptized into the new church as their best way out of polygamy, and as a result, polygamy will nominally come to an end, and all its adherents who do not renounce it, will have to seek refuge elsewhere. And thus freed from polygamy (if the law does not previously end it), Mormonism will flourish again and spread like wildfire, retaining all its other detestable features. The impression that Mormonism is dead, is a great mistake. Over twelve thousand are now ready to move to the New Jerusalem, at the prophet's command, aside from the accession to be received at the death of Brigham, and the enthusiasm created by beginning to build the new temple and city in Missouri, in alleged fullfilment of the first Joseph's revelation. W. S.

"WISCONSIN MISSIONARY SOCIETY."

We hope Wisconsin friends will promptly respond to Bro. P. Hitchcock's call for pledges for the missionary enterprise. Remember the object of this Society is to open new fields—not to send missionaries to aid the churches, nor to interfere with the work of the Conference; it being merely a religious financial society to *do this one work* of opening new fields in the state, by supporting efficient missionaries, the number to be employed to be determined by the funds raised. Churches should not starve home preachers, but after doing your duty to them, here is a noble chance to invest surplus funds. How much will you pledge to start the good work? Show your interest by your pledges without delay. W. S.

"GREAT WORDS WHICH THE HORN SPAKE" (Dan. 7 : 11).

We clip the following from Eld. Hastings' tract on "*Papal Decrees*," as the best authority that can be found for the doctrine of soul-immortality:

COUNCIL OF VIENNE, A. D. 1311–1313.

At the GENERAL COUNCIL of *Vienne* under POPE CLEMENT V. the "*Clementine Constitutions*," or decrees by Clement, were approved.

One of these constitutions is in this form: "All doctrine either rashly asserting the position or calling in question the fact that the rational or intellectual substance of the SOUL is not truly and PERFECTLY OF THE FORM OF THE HUMAN BODY—this, with the approval of the holy council, we REPROBATE as erroneous and hostile to the truth of the Catholic faith; defining this in order that the truth of an unadulterated faith may be known to all; and that whoever hereafter shall presume to assert, defend, or hold pertinaciously, that the rational or intellectual *soul* is not, in itself and essentially, of the FORM OF THE HUMAN BODY, should be considered as a HERETIC, so that the avenue to all errors may be closed up, lest they come in secretly."—CARANZA. *Summa Conciliorium*, fol. 433. LUGDUNI. 1587.

THE COUNCIL OF FLORENCE. A. D. 1439.

Under POPE EUGENIUS IV. passed the following CANON:

"Again, if the truly penitent decease in the love of God before they have made sufficient satisfaction for their sins of commission and omission, by fruits worthy of repentance, their souls are purified by the pains of purgatory; and the suffrages [aid] of the faithful who live, are profitable to them to release them from the pains of this state; namely, the sacrifices of masses, prayers, and alms, and other offices of piety, which, according to the ordinances of the church, are wont to be performed by the faithful on behalf of the other faithful; but the SOULS of THOSE who, after receiving baptism, incur not the least stain of sin, as also those other souls, which, after having contracted them are purified either in their own bodies, or divested of their bodies as above mentioned, are RECEIVED INTO HEAVEN IMMEDIATELY, AND CLEARLY BEHOLD THE TRIUNE GOD HIMSELF as he is; but some more perfectly than others according to their merits.

"But the SOULS of those who decease in actual deadly sin, or only in original sin, IMMEDIATELY descend into *Hell*, where they will be punished with unequal (*disparibus*) PUNISHMENTS."—CARANZA, fol. 455.

BISHOP JEREMY TAYLOR.

"It was a plain *recession* [departure] *from antiquity*, which was determined by the Council of Florence, that the souls of the saints are received immediately into *heaven*, and clearly behold God himself, three in one; as who please to try may see it dogmatically *resolved* [*decided*] to the *contrary* by Justin Martyr, by Irenæus, by Origen, by Saint Chrysotom, Theodoret, Arethas Cæsariensis, Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that *great difficulty* the Romans had of bringing the Greeks to *subscribe* to the Florentine Council, where the Latins acted their master-piece of wit and strategem, the greatest that hath been seen till the famous and super-politic design of Trent."—*Liberty of Prophesying*. § VIII. 2.

THE COUNCIL OF LATERAN. A. D. 1513.

This Council, held under POPE LEO X., decreed as follows:

"Whereas in these our days, some have dared

to assert concerning the nature of the reasonable soul, that it is MORTAL, or one and the same in all men; and some, rashly philosophizing, declare this to be true, or at least according to philosophy: We, with the approbation of the sacred council, do CONDEMN and REPROBATE all those who assert that the INTELLECTUAL soul is MORTAL, or one and the same in all men, and those who call these things in question; seeing that the soul is not only truly, and of itself, and essentially, the FORM of the human BODY, as is expressed in the canon of pope CLEMENT V., published in the general council of *Vienne*; but likewise IMMORTAL, and according to the number of bodies into which it is infused is singularly multipliable, multiplied, and to be multiplied: which manifestly appears from the gospel, seeing that our Lord saith, *They cannot kill the soul*; and elsewhere, *He who hateth his soul in this world, etc.*, and also because he promised eternal pain and eternal torments to those who are to be judged according to their merit in this life. OTHERWISE the incarnation and other mysteries of Christ, would not profit us, nor were a resurrection to be expected; and the saints and righteous would, according to *Paul*, be the most miserable of all men. And seeing that *truth never contradicts truth*, we determine every assertion, which is contrary to the truth of revealed faith, to be totally false; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."

MARTIN LUTHER'S ANSWER. 1520.

In Luther's Defence of the Propositions condemned by the bull of Leo X., proposition XXVII. he replies:

"It is certain that it is not in the power of the church, or the Pope to establish articles of faith, or laws for morals or good works. . . . But I permit the Pope to make articles of faith for himself and his faithful, such as, *The bread and wine are transubstantiated in the sacrament. The essence of God neither generates, nor is generated. The soul is the substantial form of the human body. The Pope is the emperor of the world, and the king of heaven, and God upon earth.* THE SOUL IS IMMORTAL, with all those monstrous opinions to be found in the Roman dunghill of decretals, that such as his faith is, such may be his gospel, such his disciples, and such his church; that the mouth may have meat suitable for it, and the dish a cover worthy of it."—*Luther's Works.* Vol. II. fol. 107. WITTEMBERG, 1562.

If Catholic councils can settle the question, it is settled in spite of Luther's protest, or counter testimony from Scripture. "Great words" are not always true. W. S.

PARADISE—GARDEN.

The word paradise (Greek, *paradeiso*), is not strictly a Greek term, but is said by competent critics to be of Asiatic origin, signifying *garden*, or vineyard. While our version of Gen. 2: 8 reads: "The Lord God planted a *garden* eastward in Eden," the Septuagint says, "God planted a *paradise* in Eden." The Douay version reads: "And the Lord God had planted a *paradise* of pleasure." This park of pleasure, or paradise, that beautified the new-made world, with its tree of life, ceased to be accessible to man after his fall; but when Christ shall blot out the effects of the fall—a restored world, and a restored paradise will again greet the eye of saints, this time within the enclosure of a city into which nothing defiling can enter. Thither will all saints be gathered to share the Messiah's kingdom. W. S.

FAIRFIELD, CAL.

It was our privilege to preach the first sermon in the new chapel, July 29. Although in an unfinished condition, yet it answers well for a tabernacle for the present. A goodly attendance listened to the word of life, and we felt refreshed. The tent has been pitched at Antioch under the charge of Bro. and Sister Clark.

H. F. C.

PACIFIC COAST HEALTH.

I find as few aged people here as in New England. The physicians find ample employ as elsewhere, and sick and feeble people abound. This in part may be accounted for in the fact that the feeblest of all creation come here.

The climate is beautiful, but so much sunshine keeps the nerves in full play, and tends to nervous prostration, paralysis, failing eye-sight and gray hairs. The constant warmth tends to biliousness and general debility. When one gets much debilitated while here, it is very difficult to rally. If they come here debilitated they rally quickly, if at all. Consumption rarely seizes a person here, but many consumptives come here to die, and many to lengthen their days. One man afflicted with paralysis, almost to utter helplessness, came and was healed; yet this dreaded disease makes frequent attacks upon people here. The lesson taught by observation is this: If you are sick or feeble, and have money, or some liberal rich relative to aid you, come, and California offers you the benefit of all climes. If poor, and none to help, stay and die where best known. If well where you are, you may be as well here, but cannot hope to be better. H. F. C.

THE SCAPE GOAT.

In a very interesting and instructive article in the *Bible Banner* of July, written by Bro. D. T. Taylor, evidence which seems conclusive is given that the original Hebrew for "scape goat" means Satan. This point admitted, however, we must not hastily conclude that the "live goat" is Satan. We must remember that in Lev. 16 there is all the difference between the "live goat" and the "scape goat," or Satan, that there is between the sacrificed goat and the Lord, or Jehovah. The sacrificed goat was for the Lord; the "live goat" was for Azazel, or Satan.

It does not say that the sacrificed goat was for a *type* of Jehovah, but *for* (or on account of) Jehovah: so it does not say that the "live goat" was a type of the scape goat, or Satan, but *for* (or on account of) Satan.

To understand the "live goat" as a type of Satan involves some difficulties. "An atonement" was made with that live goat. Does God make atonement with Satan? That "live goat" bears away the sins of the people. Does Satan bear away the sins of the people? Are not both of these offices clearly applied to Christ in the New Testament? May not the sacrificed goat typify Christ crucified, and the live goat Christ risen again—the one showing his work in honoring the violated law of God; the other his work in destroying the works of the devil?

If Jesus had remained dead, God's law would have been vindicated, but in that case Satan would still have lived in triumph. To reconcile us to God he must *die*; to deliver us from our enemies he must *live*. "We are reconciled to God by the *death* of his Son; much more being reconciled we shall be saved by his *life*" (Rom. 5: 10).

In the types, something slain was needed to represent what his *death* accomplished, and something living to represent what his *life* is to accomplish. Hence the two goats: one for the Lord, and the other for Satan.

When the live goat had borne away the iniquities, the camp of Israel was clean; so when Christ shall have destroyed the works of Satan, and Satan himself, the home of the saints shall be pure. It did not kill the live goat to bear the uncleanness of the people away, for after he reached the wilderness he was let go. It could not, therefore, typify Satan, but Christ, who, after he has cleansed the universe, will live and reign.

There may be some things in connection with the types whose correspondences do not appear in connection with the antitypes. Types, as well as parables, must not be made to go on all-fours. If we will remember that Lev. 16 keeps up the same distinction between the live goat and the scape goat, or Satan, that it does between the death-doomed goat and Jehovah, it may help our study of the "scape goat."

H. F. C.

DAVID'S THRONE.

God has sworn with an oath to David that he would raise up Christ to sit on his throne (Acts 2: 30). When Christ takes David's throne, however, he will take it where David left it. David sat upon his throne till "the Lord had given him rest round about from all his enemies" (2 Sam. 7: 1), and until he could say of his enemies, "I have consumed them and wounded them that they could not arise; yea, they are fallen under my feet." Christ, therefore, will not sit upon David's throne until all enemies are put under his (Christ's) feet. Till then, Christ will sit on the Father's throne as it is written, "Sit thou at my right hand until I make thine enemies thy footstool" (Ps. 110: 1). There will be no enemies for Christ to dispose of after he occupies David's throne. H. F. C.

HARD TIMES.

Many have been scared from going to California by reports of drouth, and hard times. This is well enough, perhaps, as there has been an undue haste to rush from the Atlantic to the Pacific coast, excited by exaggerated accounts of Californian advantages. But really, the drouth affects very seriously only a small portion of the state. In the middle and northern portions, what are called *hard* times, would be called comfortable times east.

Those who have no means, or only small means, should not come to this coast, unless they have made some previous arrangements for business. Those who have plenty of money may come any time with advantage, if they keep out of "stocks." The country is already well supplied with the penniless and unemployed.

H. F. C.

Church News.

THE California tent is pitched in Antioch, Cal., and a good interest is being awakened there.

ELD. H. L. HASTINGS is expected to be present at the Earlville Campmeeting *the first Sunday* of its session.

REDUCED fare to Illinois camp-meeting, Aug. 25 to Sept. 2. See Bro. Mabey's statement in another part of this paper.

THE Editor preached to the A. C. Church in Chicago, Aug. 12. The meetings were excellent. This church has been passing through severe trials of late. They have been suddenly and strangely forsaken by their officers, and left like sheep without a shepherd, but they have rallied,

and we trust they will come out like gold tried in the fire. Bro. H. G. M'Culloch came to their rescue in their hour of need, and is working nobly in their behalf.

THE "Household of Faith" in Wilmington, Delaware, Rev. Geo. R. Kramer, pastor, have left their tent and worship in a hall in the McClary building, on Market street, above Sixth. The membership of the "Household" is continually increasing. The opposition is very active against Bro. Kramer, but the Lord is blessing his labors, and his hall is filled to overflowing. Bro. Wilfong, of Philadelphia has been with him of late, assisting in the ministry.

Song of Faith, Hope, and Love.

JOHN T. REA.

Tune—"Something for Thee."

Dear Savior, to thy cross,
By faith I cling;
Filled with thy love divine,
My heart doth sing.
No joy this earth can give,
Unless in thee I live;
O let me still receive,
Thy grace so free.

Washed in thy cleansing blood,
From sin set free;
I rise with joy to find
My all in thee.
O let me still abide
Close to thy wounded side,
Thou blest Lamb, crucified
That I might live.

Help me to watch and pray,
And do thy will;
Thy promises of grace
In me fulfill.
And may thy love to me,
So boundless, rich, and free,
Ever my refuge be,
While here I stay.

Earth hath no peace nor joy
Compared with this;
To know and feel thy love
Seems perfect bliss.
Yet, when from earth set free,
What rapture mine shall be,
When I thy face shall see
In that blest home.

O 'tis so sweet to know
Thou soon wilt come,
And I shall rest with thee,
In peace at home.
O may this thought inspire
My heart with holy fire,
And zeal that shall not tire,
Till thou shalt come.

With longing heart I wait
And watch for thee;
O when shall I thy face
In glory see.
Come in thy power and might,
Dispel earth's gloomy night,
Come in thy glory bright,
Lord Jesus, come!

Urbana, Ill.

Discourse Making—No. 1.

ELD. J. R. HOAG.

BRO. BUER:—I take the pen to fill a promise made in writing some articles for your excellent paper on the science of *discourse making*. I will write the articles in a free style, about as I deliver the lectures to a class of young ministers in a *Pastor's Institute*. You will remember what I said about the *Pastor's Institute*; that it was a kind of traveling theological school among the Conferences, with a view to improve the ministry in style and workmanship, and that I would meet an Advent Conference at any time and deliver these lectures and show you how to conduct an Institute. Now to the work.

1. THE SUBJECT.

My young brethren in the ministry:—The first thought on the part of a public man towards making a discourse is the *choice of a suitable subject* for that occasion. It is taken for granted that he has made suitable preparation, and now has a work to do, a cause to plead, a mission to fill, and that his work requires him to discuss some theme, or present some subject, and that said subject being clearly settled in his own mind, is finally presented under its proper name. This is the first thing in public speaking. You are, of course, to exercise the greatest care in having the subject matured and appropriate. You need not to feel delicate about telling your business, if you feel that God has called you and you are prepared. If a prophet stood in your place he would not be afraid to speak out for God, and you must not lie. He would say "O Earth, earth, earth, hear the Word of the Lord."

2. CHOICE OF A TEXT.

Your next work is the *choice of a text*, and here the schools have laid down certain rules to follow. Chose a text which contains or expresses your subject. Don't take one and preach from another, for people will say you don't know your business. You better not have a text if you don't follow it; for then you can go all over. But this is exhortation, not preaching. In preaching Jesus, Philip chose a text with Jesus in it. The rule of the school is founded on this good authority. But avoid choosing a long text for the display of talent; or one that is odd to attract attention; or one that is obscure; but such as are pointed, clear, full of meaning, and then bring the meat of the meaning out and give a portion to all in due season. This is called preaching.

Another rule about a text is that if it should happen to contain any word or phrase that is dark it should be explained, that all may understand it. Explain, but don't stop here to argue. There are obsolete words; words of several meanings; compound Hebraisms; words not translated; or key words as in John 3: 16—God so loved. Then there are doctrinal words—justification, sanctification, adoption, etc. Also some hard Scriptural phrases, that the children of an audience cannot understand without you let in some light on them—old man, new man, body of sin, outer darkness, eating Christ's flesh, drinking his blood, city of refuge, etc. Now if your subject is commenced, and your text read and understood you are ready for

3. THE INTRODUCTION.

Your subject and text have already introduced *you*, and now your work is to introduce your subject to the people, and they want to know what you are there for.

1. Your introduction then, should first of all get the attention, and conciliate the good will of an audience, not so much to yourself, as to your subject.

2. Your remarks should not be labored, but plain, so that every one may understand you.

3. Your introduction should not contain an argument although you may prepare the way for one.

4. It should not be passionate, but calm—not abstruse, but clear.

5. It should be respectful, tasty, definite, and pertinent to the subject and occasion.

6. It should be without apologies, for they are generally out of place. A man has no business to spoil a good beginning by apologies.

6. The length of an introduction depends upon circumstances. If you want to make a preparatory argument to explain a point in advance, as many great ministers do, you must take time and do it justice. But suppose your subject is plain and practical? It should then be short. St. Paul's introduction to his defense was long enough to waive his hand, and after a few sentences he came directly to his work. Go and do the same.

Wabash, Ind.

Who Are Evangelical?

ELD. C. W. SMITH.

Are Adventists evangelical? Of course every Adventist will answer, Yes. But it has often been denied by those who have a "zeal of God, but not according to knowledge," when they have endeavored to ostracise those who believe in the return of Jesus Christ again to this earth; the literal resurrection of the dead, and immortality only through him who "brought life and immortality to light."

To the reader I would say, If you have formed an opinion relative to this question without an impartial investigation of the same, you have done yourself an injustice; and, if your opinion should prove incorrect, you may bitterly regret your presumption, and the injury—though unintentional—which you have done to some of Christ's little ones, and the cause they so much love. In order to disabuse the minds of those who may honestly think that those holding the views above referred to are evangelical I submit the following:

The Evangelical Alliance, a religious association among different denominations of Protestants in Europe and America, have adopted as a basis of the religious doctrines held in common by evangelical Protestants, the following, viz:

1. "The inspiration and sufficiency of the Scriptures."
2. "The right of private judgment in interpreting the Scriptures."
3. "The Unity and Trinity of the Godhead."
4. "Human depravity."
5. "The incarnation and atonement of Christ."
6. "Justification by faith alone."
7. "Conversion."
8. "Eternal rewards and punishments."
9. "The divine institution of the ministry, and of baptism and the Lord's supper." (See *American Encyclopedia* for farther information relative to this association).

To each and every one of these articles—with the liberty granted in Art. 2.—every Adventist will heartily subscribe. There are diverse opinions formed from the various readings of some passages of Scripture bearing on these several articles; and individuals and churches are not considered unevangelical because they thus differ.

For example, take Art. 9. Many of the Alliance believe immersion the only mode of baptism, and many think otherwise. Some think the Lord's supper should be observed only at the time of the passover; others that it should be commemorated every Lord's day. Yet on account of these differences of opinion they do not denounce each other as unevangelical.

Now notice Art. 8. "We believe in eternal rewards and punishments." All Adventists will unhesitatingly subscribe to this. Many of them interpret those Scriptures bearing on this Article to mean literal eternal life to the righteous, and literal eternal death to the wicked; no mature thinker will now claim that eternal death would not be eternal punishment, while others believe that the punishment of the wicked will consist in eternal conscious suffering.

The declaration of principles as adopted by the Evangelical Alliance, are no more violated by a difference of opinion here than they are by a difference of opinion relative to Art. 1, or any other article. Do not those then make a sad mistake who, in the light of these articles of union, denounce those who hold to life *only through* the Life Giver?

Of course when we invite Biblical criticism, we do it with the utmost confidence that the result will show that we are strictly evangelical; as Mr. Webster has it, "According to the gospel; consonant to the doctrines and precepts of the gospel published by Christ and his apostles." Hence we say to all lovers of our Lord and Savior Jesus

Christ, we are your brethren, and would gladly co operate with you in "every good word and work." Let us all be "sound in the faith"—evangelical.

P. S. If the Lord will I purpose to present to the readers of the TIMES a series of articles on the above subject, submitting the question to a crucial test in the light of God's word. May he own and bless the effort.

Rutland, Ill.

Everlasting Destruction.

A. ARMOUR.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come" (2 Thess. 1: 6-9).

We are almost sorry to introduce the subject of the future punishment. It is not popular. The popular preaching of the present day is largely one-sided. We hear a good deal about the love of God, but little about his wrath; a good deal about heaven, but very little about hell. Yet "the *fear* of the Lord is the beginning of wisdom" (Ps. 111: 10; Prov. 9: 10); and Paul's gospel had a *judgment* it in (Rom. 1: 16); and the last preaching of "the everlasting gospel" is to be, "*Fear* God, and give glory to him, for the hour of his *judgment* is come" (Rev. 14: 7).

The time was, when eternal torment was preached, and the unconverted were warned of never-ending, ever-increasing agony in a hell of fire and brimstone, and they were besought to flee from "the wrath to come." The doctrine is still in the creeds, but is almost banished from the pulpits. In the judgment of charity we must think it is not believed, or else it would be preached, and would influence the life of those who professedly hold it. If the gulf of endless torment, yawning beneath the feet of friends and flock, and fellow-men, was a fixed faith in the minds of clergy and Christian people, how could they pass along so unconcernedly?

When we look away from profession to practice, we cannot but be convinced that eternal torment is not believed in. Consciously, or unconsciously, the Christian mind has revolted from the revolting doctrine. Some of the more outspoken have publicly said that hell would be a very *tolerable* place, if not *altogether honorable*. Others cherish the hope that there will be a release, after the figurative fire has burned the sinners white. One has truly said, "We are all Universalists when we love our friends."

In this way the "strait gate" has been widened, in imagination; and a powerful motive to Christian labor, and to the repentance of sinners, taken away. They say in their heart, "The Lord will not do good, neither will he do evil;" and thus both saints and sinners are settled on their lees.

But the Bible is against such theories. The strait gate, and narrow way, lead to life, and few there be that find it. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat" (Matt. 7: 13). This is the alternative, life or destruction. Life for the few: for of the many it may still be said, "Ye will not come to me (Jesus) that ye might have life" (John 5: 40). "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath (the) life, and he that hath not the Son of God hath not (the) life" (1 John 5: 11, 12). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on (or awaiteth) him" (John 3: 36). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25: 46).

Note the contrast: on the one hand—death, destruction, everlasting punishment, as the wages, the just desert of sin; on the other hand—life, eternal life, a free gift, given in Jesus, given to all, but, alas! taken by few.

The text at the head of this article teaches that a certain class are to be punished at a certain time. Let us consider for a little what punishment is. There is much misunderstanding on this. The natural consequences of wrong-doing are thought to be punishment. This is not so. The thief may suffer remorse, and shame, and arrest, and confinement; but his punishment follows his trial and sentence. Punishment is an infliction of the penalty of the law, or of a judgment sentence. The words "shall be punished" may more literally be rendered "shall suffer (or pay) justice (or the penalty of the law)." "As many as have sinned in the law, shall be judged by the law" (Rom. 2: 12); and Jesus said, "The word that I have spoken, the same shall judge him in the last day" (John 12: 48).

We are then to be judged according to the law of God, and the words of Jesus. And the penalty there threatened is expressed in the words, *die, perish, be cut off, be destroyed, be consumed, be burnt up, lose life*, and *not be*. And it is in the nature of a law and its penalty that it be expressed in the plainest terms. No figurative interpretation of a law or penalty is admissible. Law and penalty is to deter from crime, and in order to do this it must be promulgated in the very plainest terms.

Among all the quibbles and shifts of lawyers, I never heard of one arguing that the penalty should be understood figuratively, that the murderer should not be hanged by the neck, but only be suspended from certain privileges, till he should be dead in the course of nature. Such pleading in human law would be considered insane. Can it be any better when applied to the Divine law and penalty?

"Who shall be punished with everlasting destruction." Our readers will almost all hold that everlasting, here, means without end. We shall take it in this sense—endless destruction. A preacher once quoted this, and said, "What has everlasting to do with destruction? or, what has destruction to do with everlasting?" To his mind the two words seem contradictory; and because everlasting was everlasting, therefore destruction could not be *destruction*, but must be something else. But, destruction has two meanings; (1) the action of destroying, (2) the state of having been destroyed. "Everlasting destroying" would be nonsense, for destruction (in the sense of the action of destroying) must destroy. And destroying, however slowly, it must either cease to destroy—and then it would not be everlasting—or, continuing to destroy, it must at length have completely destroyed its finite subject, long before the end of infinite eternity; so, as the subject of the destruction is finite, everlasting destruction *cannot* be *the process*, but must be *the state*, of destruction.

The process, so far from being everlasting will be swift and sudden; they "bring upon themselves swift destruction" (2 Pet. 2: 1). "When they shall say, Peace and safety, then sudden destruction cometh upon them" (1 Thess. 5: 3). "They, as natural brute beasts made to be taken and destroyed (mark the point of comparison: it is not as beasts that have no understanding, or the like, but it is as beasts made to be caught and destroyed), shall utterly perish in their own corruption" (2 Pet. 2: 12).

This destruction, sudden and swift, and complete is final. It is their end; "whose end is destruction" (Phil. 3: 19). "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29: 1). Here is a destruction suddenly inflicted and yet irremediable, everlasting in its effects.

When we hear of a "permanent construction," we do not imagine it is being built perpetually; so "eternal salvation," "eternal judgment," "eternal redemption," "eternal damnation," "everlasting salvation," and "everlasting destruction," are not endless processes; but are endless states resulting from being saved, judged, redeemed, condemned, or destroyed.

The penalty of God's law has one example. Jesus suffered it. He *suffered*; but that was not all, he must *die*. The law demanded life; the Good Shepherd gave his life for the sheep. He suffered before death, not after it. When he died it was finished.

Hear his words, which shall judge us in the last day: "He that loveth HIS LIFE shall LOSE IT; and he that hateth HIS LIFE in this world shall KEEP IT unto life eternal" (John 12: 25). Lose life, the same life he had and loved too well; loving life, or, "soul" (Matt. 16: 26), he loses "himself" (Luke 9: 25), and is dead, and destroyed forevermore.

"Knowing therefore the terror of the Lord we persuade men; for we must all appear before the judgment seat of Christ" (2 Cor. 5: 10).

"A God all mercy is a God unjust." But God is just, and justice demands a recompense to saint and sinner. To the sinner, tribulation—to the saint, rest, with apostles. This is to come, says the text, when the Lord Jesus will be revealed from heaven. Not at the death of either sinner or saint. Jesus is coming thus, with messengers of his power, in fire and flame. He will then take vengeance, or give full justice to those not knowing God, and not hearkening submissively to the gospel. Their punishment, or just sentence, will be destruction, ruin, loss of life, death. And this shall be final, irrevocable, everlasting. And it is to take place, not at their death, but when Christ shall come. Therefore, it is at the resurrection, and the destruction, or ruin, or loss of life, death (as the Greek word means), is not the first death, but will be "the second death" (Rev. 20: 13, 15).

The second death must be similar to the first; dying is a painful process; death is preceded by suffering, but it ends it all. The dead know nothing, they are in the grave, where "there is no work, nor device, nor knowledge, nor wisdom in the grave (Hebrew *sheol*, Greek *hades*), whither thou goest" (Eccl. 9: 10). But, "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5: 28, 29). Notice, they are all in the graves now; and one class comes forth to *life*, the other class to its opposite —*damnation*; that is, condemnation to the penalty of the law—"the soul that sinneth, it shall die" (Ezek. 18: 4, 20). "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people" (Acts. 3: 23). For, "the wicked shall be returned (so the Hebrew is) into hell, and all the nations that forget God" (Ps. 9: 17).

Hell, here, and everywhere in the Old Testament, is *sheol*, the place of the dead, where there is no work nor knowledge. To this hell Christ's soul went, but was not left in it (Ps. 16: 10; Acts 2: 27, 31). No hell of torment is revealed in the Old Testament, but death and destruction is the end of the finally impenitent. The New Testament reveals a hell of fire, a lake burning with fire and brimstone, as the place and means of the final destruction, the second death, of the incor-

rigibly wicked. "Fear him who is able to destroy both body and soul in hell" (Matt. 10: 28). Hell, here, is not *hades*, the equivalent of *sheol*, but *Gehenna*, a figure taken from the valley of the son of Hinnom, near Jerusalem, where the offal and filth of the city was cast, and fires kept burning to consume it, and what escaped burning was soon eaten by worms.

God is doubtless able to destroy what he has himself made, at any time, and in any place. But his power is limited, as it were, by his declared purposes, and so "it is impossible for God to lie;" but he has purposed and declared that "all the wicked he will destroy" (Ps. 145: 20); the time and place and means of this destruction are also decreed and declared, and so he is *able* to destroy both soul and body *in Gehenna*, or Tophet. "For Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it" (Is. 30: 33). "Everlasting fire, prepared for the devil and his angels" (Matt. 25: 41)—everlasting in its effects, like the "eternal fire" which destroyed Sodom (Jude 7).

God's revealed purpose being to inflict this punishment on those who obey not the gospel, "let him know, that he who converteth the sinner from the error of his ways, shall save a SOUL from DEATH, and shall hide a multitude of sins" (James 5: 20). "As I live, saith the Lord God, I have no pleasure in the DEATH of the wicked; but that the wicked turn from his way and LIVE: turn ye, turn ye from your evil ways; for why will ye DIE?" (Ezek. 33: 11).

"Appalling end, most melancholy, sad,—
To be expelled existence hopelessly,
To be unconscious when the saved are glad
Before the throne, throughout eternity;
Numbered with things that were for age to be
Unworthy of a name, a place, a rank,
In this fair universe, by Heaven's decree;
O direful doom! but better far a blank,
Than wretches ever scorched on Tophet's brimstone bank."

Tamarack, Ill.

Original Sin.

S. M. JUDSON.

It seems hardly necessary for us to refer to Adam to show that men are sinners. Observation and history, both civil and sacred, confirm the sad truth. If we are responsible for the sins of our first parents, then, vice versa, they are responsible for our sins. What saith Scripture? "The soul that sinneth it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son" (Ezek. 18: 20). Perhaps it may be true that the assertion, "Sinners roll sin as a sweet morsel under their tongue" is not Scripture. Neither does Spurgeon's argument that children will fight prove a sinful nature. Should he not know that lions and tigers will do the same thing?

The difficulty with those who hold to constitutional sinfulness is found in the fact that theologians generally do not distinguish between physical and moral depravity. Eve's desire was for fruit, for knowledge—and not for sin. Hence her sin, and that of Adam, was voluntary and not innate. This is implied in their moral agency. All sin then must be actual, for there is no sin in being tempted, but sin consists in yielding to temptation. For our Lord was tempted, and yet without sin. Therefore, our first parents sinned, though they possessed not a sinful nature. Which truth equally applies to their posterity on becoming sinners. Or to use the language of another, "Sin is sinning."

Infants being moral beings, and not moral agents, moral depravity cannot be predicated of them. Men do not hold an infant accountable. Shall God be more exacting? Do you say that the suffering and death of infants imply their sinful nature? Do not the innocent in this life ever suffer with the guilty? Even our Lord "suffered, the Just for the unjust."

With the exception of Enoch and Elijah and the living who shall be changed at Christ's second coming, is it not appointed unto men once to die? How true of saint and sinner; but over the former the second death hath no power.

But should the objector still assume that there must be sin where there is natural death, that proves then that all animals are sinners. Physical death, then, proves physical depravity. Infants, then, not being subjects of moral government cannot possess a sinful nature. Do you affirm then that they need no atonement for sin? You say truthfully, Christ died for sinners. "He tasted death for every man." Our Savior declares of children, "Of such is the kingdom of heaven." Not said of adults. Hence, without Bible proof we deny the sinfulness of the human constitution. For sin cannot be attributed to soul or body. It must consist of choice or intention. Otherwise it conflicts with the Bible definition which declares that "sin is the transgression of the law;" which sin when finished bringeth forth death.

To represent the human constitution sinful represents God as the author of sin. However true that traits of character may be generated, yet sin being actual cannot run in the blood. How came Adam by a sinful nature? Do you say that disobedience changed it? Or did God change it as a penalty for sin? The assumption is absurd! Can sin be a quality of nature. Is it a spiritual, a material, a fluid, or a solid substance? Were sin original it would be a misfortune and not a crime. Shall we recognize a sin which will not be noticed at the judgment?

The Bible invariably represents that moral agents then will be judged for the "deeds done in the body." The doctrine of original sin begets in sinners a self-justifying spirit. Its advocates pity rather than condemn the ungodly. Such teachings ascribe the atonement to justice rather than to grace. That Christ died for sinners signifies that they are guilty. "He bore our sins" (not our misfortunes) "in his own body." "And by his stripes are we healed." The dogma of a sinful nature has ever been the stronghold of Universalism. Universalists say that God would be unjust to punish sinners eternally for sin when it was born in them. Impossible! Reason and revelation respond, Never! They are to be destroyed *forever*. "All the wicked will he destroy" (Psa. 145: 20). Shall the objector quote, "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned?" (Rom. 5: 12.) Observe, "For that all have sinned," not in Adam, but in themselves. Hence, it is said, "The wages of sin is death" (Rom. 6: 23).

But we trust the day is not distant when Christ, who is our life, shall appear; death then shall be destroyed by the resurrection. Allow me to quote words misapplied: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 22). The apostle in this chapter treats exclusively of the resurrection of the dead. But, strangely, many of the advocates of "original sin," in harmony with the Universalists, make Paul to mean that as in Adam all die, originally, or spiritually, so in Christ shall all be made alive, spiritually. If that be his meaning, then, in the language of Albert Barnes, the Universalists have the argument, that all men will be saved. How fallacious! What though Christ has tasted death for every man. Only those who believe on the Lord Jesus Christ shall be saved. When will men cease to wrest the Scriptures to their own destruction?

Sylvania, O.

Renters and Stewards.

S. P. HAYWARD.

Down here in the Southern States is a large class of men called renters. Men who rent land from the land-holders, and in pay for the same give a certain part of their crop. It is in this way men deal with each other the world over; upon the principle that if one man receives anything of value from another man he is expected to return its equivalent in some way or other.

I find in looking over the Bible that all men are renters or stewards, and although they are apt to point to broad acres and call them theirs, and live and transact business as though there was no claim on them, or the land they call their own, still the Bible puts it in a much different way, and makes them but pensioners upon God's bounties; workers upon borrowed capital; and renters from the Great Land-holder to whom the earth belongs "and the fullness thereof, and they that dwell therein." It also plainly teaches they are to give an account of their stewardship; and Jesus asks: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who will give you that which is your own? (Luke 16: 11, 12).

Did all men realize that their prospect of having life and land in the world to come, hung on the way they used these blessings in this one, it seems to me there would be very few unjust stewards in this present time. Alas! how is it now? After all his manifold blessings, we see the cause of Christ a begging, the treasury empty, and a barrenness and leanness among the souls of men that comes from withholding just dues from God.

The old prophet asked: "Will a man rob God?" As the world, and even some of the professed churches live to-day, it is a conclusion easily arrived at that they will, yea; more than that, they do

As I take up the TIMES and *Crisis* from time to time, and read the earnest appeal- therein for means to push the cause along, and learn there too that those papers lack the means to make them what they should be in this, the judgment hour almost, I conclude somebody is keeping back part of the price. Somebody is forgetting they are only stewards over their Lord's money, and have lost sight of the day in the which they are to give an account of their stewardship.

I heard the question asked by a worldly man once, "How many Second Adventists are there, and how many thousand dollars do they represent?" He was answered, "There are many that bear that name, and they control hundreds of thousands of dollars." "What! they a people, stewards over so much of the Lord's money, and looking for his speedy return to reckon with them, and his cause perishing for the want of means to sustain it?" Dear brethren, wouldn't the thinking man conclude such a people didn't adorn the profession they made? or that really didn't mean what they said, and that such promises as this was of no avail to them after all? "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give into your bosom; *for with the same measure that ye mete withal, shall it be measured to you again* (Luke 6: 38).

"But," says one "it is hard times and I am poor." What! hard times with the Christian with such promises as these, and checks always due at Heaven's bank? "Ask, and it shall be given you." "Therefore I say unto you, What things soever ye desire when you pray, believe ye receive them and ye shall have them" (Mark 11: 24).

Nothing will make one so poor and barren as withholding from God and his cause. I know

one may control a large amount of the treasures of earth—houses, lands, gold and silver, and the world may call him rich, and at the same time know not, as the church members at Laodicea knew not, that he is lukewarm, and that he is wretched, and miserable, and poor, and blind, and naked (Rev. 3: 17). O! that that people who look for the coming of the Lord as an event nigh at hand, might every one of them live as though they expected him. Did they do so, the treasury would be full, the tithes and offerings would be brought in, and the Lord would be proved, and a blessing be poured out that there would not be room enough to receive it (Mal. 3: 10).

Surely, if there is a people on earth that should be liberal, and ought to give all for Christ's sake, it is that people who look for the return of him who is to make them eternally rich when he comes, and is to make them ruler over many things for being faithful over a few. As it is to-day, no cause lacks the means as does the cause of Christ. No preachers have such close work to live as those preachers who preach the speedy coming of the Lord; and no people, it seems to me, who put such a stumbling block in the way of the world as those who profess with their mouths, and say, "We believe God's promises; we look for Christ to come again; we want to be found without spot, and blameless when he comes," and at the same time live like the world, and but for their loud profession could not be told from the world. Bro. Burr, there is a great deal of *head religion* among the people; a religion that talks well and doesn't work well; a religion that lies so far up in the upper story that all the rest of the building is in the service of the world. A religion that affords only promises for God, and fortunes for the devil. A religion so elastic that a man may allow his name to remain on the pauper's list year after year, and receive the TIMES or *Crisis* free, and at the same time be spending many times the price of their subscription for rum and tobacco. One that may be pulled so far to one side that it will allow a man to attend the circus when it comes to town, but won't stretch enough the other way to let out a dime for the preacher when he comes to his appointment, or a dollar for the cause of Christ.

This kind of religion is not confined to the laity alone, but is found among the preachers also; and when we hear one saying from the desk, he is willing to suffer death if need be for Christ's sake, and at the same time know he is a slave to whiskey, we are caused to ask, Has the hope lost its purifying power (John 3: 3)? or, is there a way that seemeth right unto a man that is not right (Prov. 14: 12)? or, must we conclude there are those, who, like the Scribes and Pharisees that sit in Moses seat (dealt out the law), and like them say one thing and do another (Matt. 23: 3)? or are hypocrites, for to say and do not, constitutes a hypocrite.

This may appear like strong language, and may cause one to say that the mantle of charity should be thrown around the erring, and these things should be touched upon lightly. Please read the 23rd chapter of Matthew. Methinks if our blessed Master's mission at his second coming was to preach, he would find many occasions to preach as he did at Jerusalem, and perhaps would receive the same treatment from men that prophets received there. "Examine yourselves whether ye be in the faith; prove yourselves; know ye not your own selves how that Christ Jesus is in you, except ye be reprobates?" (2 Cor. 13: 5).

Stevenson, Ala.

[We endorse Bro. H. in this article.—ED.]

It is not enough to have great qualities; we should also have the management of them.

Spiritualism—No. 2.

GEO. M. BUTTON.

It was an old law. Thou shalt not suffer a witch to live. It was an old commandment, Regard not them that have familiar spirits, neither seek after wizards to be *defiled* by them. Again, A man or woman that hath a familiar spirit, or, that is a wizard, shall surely be put to death. Again, Those that seek a diviner, a witch, a charmer, a necromancer, a consulter with familiar spirits, or a wizard, are an *abomination* unto the Lord. In the 28th chapter of 1st Sam., we read Saul had banished all of this class, on pain of death.

When the Philistines came near for war, Saul was afraid, and greatly troubled, and sought unto the Lord, but the Lord answered him not. Then says Saul in desperation, Seek me a woman that hath a familiar (crafty) spirit; and they found one at Endor. Then Saul disguised himself and came to the woman *by night*, and wished her to divine by the familiar spirit, and to bring up him whom I shall name unto thee. And the woman asked him whom she should bring up; and he said, Samuel.

The *woman* saw Samuel (so she says), and cried out aloud. The frightened king says, What did you see?

Witch—"I saw gods (*judges*) ascending out of the earth."

King—"Of what form is he?"

Witch—"An old man cometh up, covered with a mantle."

She knew how Samuel had looked in his life. And Saul perceived (thought) that it was Samuel, and he bowed his face to the ground. He did not know positively. How could he tell in the dark? Now the 15th verse we come to notice. And Samuel said to Saul, "Why hast thou disquieted me to bring me up?"

Here is just where the witch's trick comes in. Did the lying woman say this, or the entombed judge? For mark you he was dead and buried, and now he comes up *in body, an old man* covered with a mantle. He was not an angel, neither did he come up in spirit; not a lisp about his spirit during this entire transaction. If he was there in spirit, why did not his spirit come down from the spirit land, if there is one, and not come up out of the earth, a dark, dismal place for the abode of spirits.

And Saul answered the supposed Samuel, God has departed from me. So there is no God in this affair, and if this is the best example our friends can bring of spiritual communication, then there is no God in Spiritualism. Then says the pretended Samuel, by the aid of the pythoness, Why do you ask of me? And then is reiterated what the prophet spoke before his death, which the witch knew. So Saul is no wiser than he was before. And "to-morrow shalt thou and thy sons be with me." Where? In the spirit land? No! In the witch's care? No, but in death; and Saul fainted.

Beautiful scenery this, a prostrate giant, an old hag of a witch, and something *unreal* in the corner. "Bring in the lights." Saul had deceived the woman, and she deceives him, by making him believe that the dead and buried prophet had arisen, and spoke to him. What knavery! What imposition! What witchery! Raise an old dead man out of the grave after he had been buried three or four years, and had turned to corruption, and make believe that he conversed with the God forsaken king. Oh deviltry, how low thy tricks! How hypocritical thy guise! How thin thy shams! How bare-faced thy swindles! Beguiling unstable souls to their own destruction and damnation.

To recapitulate: 1st, God had departed from Saul, and of course he fell into the hands of the devil, as all men do when God leaves them. 2d, Familiar spirits *impure*, abominable, and condemned, *then* as well as *now*. 3rd, Saul disguised; the time, midnight; the medium, an outcast; the communication a deception, the rankest humbug. 4th, Samuel was dead and had turned to corruption. 5th, The woman by magic pretended to raise him. Query? If God cannot raise the dead, how could a woman raise them? 6th, Samuel's spirit was not there, and if it had been, it could not have talked to the king, from the fact that spirit is an *element*, and not an entity.

Rochelle, Ill.

Jesus Walking on the Water.

MISS R. P. ELDRIDGE.

On a memorable night, when the sea was calm, Jesus constrained his disciples to enter a ship, and pass over to the other side, leaving him to dismiss the excited multitude which had thronged to hear the words that fell from his heavenly lips.

But no sooner had they started on their voyage than a high wind arose and swept them from their course. But they were strong men and for hours they toiled on, hoping to reach the point where they might take their Master on board of the ship. Yet it was all in vain. The wind proved too strong for them, and they gave up disappointed and discouraged. But they were not forgotten, for just then Jesus was seen coming to them—coming to their relief—and coming "walking on the water."

How great must have been their joy to then behold their Lord and Master coming to them in their great need. His watchful eye had beheld them through the darkness, from the distant shore, and he was ready to appear the very moment they needed him most.

And so it is; our dear Lord does not assign a hard service to his children, and then leave them to struggle on, unsupported and alone. At the very time when we may think ourselves alone and deserted, just then we are watched by the eye of Infinite compassion, and Jesus, our blessed Jesus, comes to our relief.

When the disciples first saw Jesus walking on the waters they were afraid. They thought they saw a spirit—a bodiless messenger, an unreal and ghostly shadow appearing to terrify rather than to comfort them; yet he was the most true and real man that ever walked the earth. Though the disciples were at first afraid when they beheld Jesus walking on the waters, yet when they heard his beloved voice, saying, "It is I; be not afraid," their fear was changed to confidence, and one of the number was ready to step over the side of the ship, and go to Jesus upon the face of the water.

When Peter started to go to Jesus, he walked very well as long as he kept his eye on his divine Master; but when he looked upon the dark waters and the wild waves, then he began to sink; but he had faith enough left to cry, "Lord, save me," and Jesus was ready to save him from sinking.

How many are now trying to walk on the waves of this mortal life without asking divine assistance. They are becoming more and more worldly—more forgetful of divine truth—more absorbed in those things that can never satisfy the soul. But thank God, there is a soul-satisfying peace to all such as will, like Peter, cry, "Lord, save me," "Lord, give me this peace for which I sigh." But alas! too many will not look to Jesus in the hour of their greatest need. They look to the world for comfort, and they keep sinking in trouble. They look to the world for light, and they are becoming more involved in darkness. But Jesus comes to the dark and sorrowing ones with light and peace. The Divine Comforter comes with strength for the weak—with sympathy for the afflicted; and we have only to listen and hear his gentle voice saying, "It is I; be not afraid." Oh, how cheering these words!

Jesus walks about in the dark night of sorrow

and distress. We are not alone; for wherever the weary and heavy laden are sinking beneath the waves of trouble, Jesus appears to take upon himself their burdens.

"What a Friend we have in Jesus,
All our griefs and woes to bear,
What a privilege to carry
Everything to God in prayer!"

Shall we ever be afraid to trust such a Friend as Jesus? No, never let us be afraid to come with all our trials to him. But there is one thing we should all be afraid of, and that is to attempt to sail upon life's treacherous billows without Christ is with us, to calm the rough waters. We all need Jesus with us now, and how blessed it is to feel that we are the Lord's; that he looks upon us now with complacency; and that by and by, when he comes, we shall be of that happy number that shall hear from his heavenly lips the glad, "Well done," and receive the crown which the Lord, the righteous Judge, will give to all his faithful children. What a great company there will be, with their robes all washed and made white in the blood of the Lamb that was slain to atone for both your sins and mine.

Dear reader, have your sins been washed away in the blood of Jesus? If not, haste to the fountain at once. Get ready for the last great day which is hasting on. It is dangerous to delay. For, "Now is the accepted time, and behold now is the day of salvation." The Lord help you to choose "that good part" which shall not be taken from you, is the writer's prayer.

"Come, sinner, to the gospel feast,
Let every soul be Jesus' guest;
There need not one be left behind,
For God hath bidden all mankind."

Chatham, Mass.

Labor.

C. P. DOW.

Why do most men labor? Is it not to obtain worldly comforts and luxuries for themselves and families, to give them ease and distinction? Sometimes it happens that the selfishness that made them industrious till their ends were gained, causes them to become idle afterwards. This may be a cause of mental decay in advanced years. Overworked at first, underworked at last. It may be added here, that a business of entire routine sameness, which is done mechanically without thought, by force of habit being made easy, may be, and often is pursued industriously, with little or no mental energy; so that a man may be rusting out, while he may be considered a worthy pattern of industry.

Paul directs that we be "diligent in business, fervent in spirit, serving the Lord." Yet there may be, and often is—excessive diligence, as there is often a lack; both are errors, and often fatal. Work—hard work is necessary under all circumstances in order to success. The proper way of gaining our bread is by the sweat of our brow which means honest toil. But no man is justified in working himself to death. It is as unwise, yea, criminal to work always without intermission and proper rest, as it is not to work at all. Our application to business and labor must have its pauses and rest. The pressure must be taken off, or the powers of our physical being will give out, and finally fail. Equilibrium and rest is as much a law of our nature, and so a law of God, as any other well defined law of his, written or unwritten.

Some say they have not time to rest. They misjudge, that is all. They do not understand their business, if they think so. As well might a teamster say, loaded with heavy freight, as he goads his team on, I have not time to feed my team and give them rest; or an engineer that he had not time to procure wood and water for his engine. Many wear themselves out, not so much with hard work, as with continual work.

God's Sabbatical arrangement should teach us a lesson here. Six days of labor, then an entire day of relaxation and rest. The order of day and night; the day for labor, the night for rest. "Work then, while the day lasts, for the night cometh in which no man can work." Men delve and delve until tired nature flags for rest. The bow is bent and kept bent until its elasticity is destroyed. It is true that thousands make themselves prematurely old, or bring on incurable disease by this foolish and mistaken plodding. Overworking is a vice. There is no merit as there is no profit in excessive toil.

The man who breaks down his health by overdoing, is as foolish as the engineer who lets on steam enough to produce an explosion. Diligence ought to be distinguished from never ceasing, unregulated application. Some in early times "worked not at all—but were busybodies." Their example is followed by some in this later age; but the most of professors and profane are rushing on at the expense of health and happiness—are overworked.

Our ministers, many of them, feel compelled to overtax their powers, and are obliged to perform manual labor to provide for their families, and feel that the "woe" is upon them if they do not preach the gospel. Hence they wear themselves out. God bless them, and let the church say, Amen, and make the amen more emphatic by helping them "after a godly sort"—don't fail here. I think that I understand this subject somewhat. Others—many others do as well. There is a limit to human effort, and some of us have found it. "Let us labor to enter into the final rest." That rest is near. The weary saints shall find refreshing rest.

Magog, P. Q.

Law and Grace.

G. W. STETSON.

In answering my inquiry, how one may obtain justification by faith in Christ if the Decalogue still is in force so as to require a *formal observance*, the *Sabbath Advocate* of Marion, Iowa, says, "Many . . . . represent us as *claiming* justification by the law."

But that is certainly a misapprehension so far as *my* inquiry reaches; for I know full well that they profess justification in Christ by virtue of his atonement. The writer does not reach the vital point in question.

The gist involved is simply this—How can a justified man be at one and the same time, *both* under law and under grace? The law knows no mercy, for it is the "flaming sword" of justice, and killed every one of us, because we were "in the flesh," and transgressed the law; hence dead in tresspasses; hence also, the law is not "*abrogated*," but all its demands were "fulfilled" by Christ, upon whom the law can have no claim whatever and it was just at that entrance point where the law had slain us, that Christ by the atonement found us, reached forth his arm of grace, brought us out from under the curse and gave us life by the Spirit, over which the law has no dominion; for "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death," hence, I am no longer in the flesh, under *the* law, but in the Spirit, and justified *in Christ*, where "we are *not* under law but under grace" (Rom. 6: 14).

If then I am not under law, but under grace, and Christ is the end of the law for righteousness to me, because I believe, and have been delivered from the law, that being dead—to the believer—that I should *serve* in newness of Spirit and not in the oldness of the letter; what have I to do with the law of commandments any more, in any way or any how? I have conscientious fears and scruples—after having been known of God, and justified by the faith of Christ—about turning again to the weak and beggarly elements, by observing days, and months, and years, lest I should thereby make myself a transgressor, fall from grace, and frustrate the grace of God; "For if righteousness come by the law, then Christ died in vain. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Illustration. On account of murder I am sentenced to be hung, and my body given to the surgeons for dissection. But the governor sends a reprieve and I am pardoned, my body freed, and I delivered from the sentence of the law. Now what business have the surgeons with one of my fingers, a member of my body? If the head, if the body is freed, so are the members. "Now ye are the body of Christ, and members in particular and he the head." "For such there is no law."

Edinboro Penn.

The Population of the Earth.

L. T. M.

The *Review and Herald* gives the following in refutation to the assertions going the rounds that the earth is one vast cemetery. And it also proves that there will be plenty of room in the kingdom of heaven for every saint of God to dwell safely under his own vine and fig-tree:

"There are, according to the most careful estimates, about thirteen hundred millions (1,300,000,000) of human beings on the earth to-day. We will suppose that the race started with this number, instead of a single pair as the Bible asserts, and that a generation has passed away, according to the present short-lived standard, every thirty-three years. How many human beings will this give us to the present time?

"Make what concessions we will to the pretensions of geology, it cannot be claimed that any traces of human beings are found farther back than 6,000 years ago, the length of time given us in the Mosaic record. On our calculation of a generation for every thirty-three years, or three generations for each 100 years, this would give us 180 generations of 1,300,000,000 each, amounting to two hundred and thirty-four thousand millions (234,000,000,000) of human beings to the present time. This is certainly a very liberal estimate, much more than the reality demands; but for the sake of satisfying the most extravagant claims, we are willing to go upon this basis.

"Now how much land would it take to give this company decent and uncrowded burial room. A space 2 ft. wide and 6 ft. long, 12 sq. feet, for each one, considering the many children who die, would be an abundant average. This would call for 2,808,000,000,000 square ft; 312,000,000,000 square yards; 10,314,041,322 square rods; 257,851,033 roods; 64,462,758 square acres; 100,723 square miles. How much of the earth's territory would this take up? There are in the United States alone 3,611,689 square miles, and in the single State of Colorado 104,500 square miles. Therefore there is room enough in Colorado alone, for every human being that has ever lived, to find a grave 2 ft. by 6, and occupy it alone with none above or beneath him. These are plain facts which any school boy can easily figure out for himself."

Chicago, Ill.

Selected.

Faith and Reason.

Faith takes on trust. It believes on competent testimony what it could not otherwise know. Reason is the necessary condition for the existence of a valid faith; for without a rational ground of trust, faith is a mere superstition. Reason gives the idea of God; faith adoringly trusts him. From rational evidence sufficient to satisfy the intellect, we accept the outward, historical evidences which prove the Christian revelation. Here we have the judgment of the understanding as to the truth of certain historic facts, and the trustworthiness of the records which

hand these facts down to us from former ages. But many of the facts embraced in these records are supernatural, and therefore beyond the sphere and scope of the mere understanding as the discursive faculty of the mind. These are reached by the Reason in its proper function of the cognition of the Absolute. Both together form the basis for faith in the Son of God.

This justifies Dr. Arnold's dictum that "*faith is reason leaning on God.*" If no reason can be given for our faith, then, in the most important of all the transactions of life, our minds are acting in spite of the very laws of their nature and condition. Reason takes the helm—faith hoists the sail. In proportion to our actual experience of divine things will be the ever-enlarging perception of the suitableness of the provisions of redemption to the moral and spiritual wants of the soul, until, at length, fully developed, the emotional becomes blent with the intellectual, the soul reaches that shining summit of spiritual elevation at which—the cherubic and seraphic melting into one—the perceptions of the clear intellect and the ardor of adoring love become one and the same.—*Bishop Wightman, in Sunday Magazine.*

Romish Schools.

A great many Protestant parents send their children to Roman Catholic schools. Thousands of children from Protestant homes are training at the present time in schools taught by Roman Catholic teachers, and controlled by the Romish church. These children are not sent to these schools that they may become Romanists. The idea is, that the schools are good schools in spite of their being Romish—not because they are Romish; and that scholars who attend them will gain much that is desirable, apart from distinctively Romish teaching.

As a matter of fact, many of these schools *are* very good schools—in their way; good schools for the purpose to which they are designed. They are established to promote the interests of Roman Catholicism, and they are admirably planned and managed to that end. They do well the work to which they are set. Their instruction and influence tend to make Romanists of their pupils. It is not insisted that those who attend these schools shall be Romanists; but care is taken that Romish doctrines and Romish ceremonies are held before the pupils in an attractive light, and that as many as possible of the scholars are led to adopt Romanism as their religion.

There is really no unfairness or deceit in all this. It would not, we think, be denied by the conductors of these schools, that this is a fair statement of the case. Religion—religion according to the Romish view of it—is given the first place in the atmosphere and direct teachings of these schools, and many of the children from Protestant homes who attend the Romish schools become Romanists. It could hardly be otherwise. If therefore, Protestant parents want their children to become Romanists, they would do well to send them to Romish schools. But if the parents ol ject to the doctrines of the Romish church, they had better keep their children away from the schools of the Romanists, however highly they may think of the advantages for learning French or music in those schools.

As showing what are the doctrines taught in these Romish schoolt, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Doctrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1875, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore.

Here are a few of the questions and their answers: "Since the Roman Catholic church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved?" "He cannot."

"Have Protestants any faith in Christ?" "They never had."

"Why not?" "Because there never lived such a Christ as they imagine and believe in."

"In what kind of a Christ do they believe?" "In such a one of whom they can make a liar," etc.

"Will such a faith in such a Christ save Protestants?" "No sensible man will assert such an absurdity."

"What will Christ say to them on the Day of Judgment?" "I know you not, because you never knew me."

Again, not long ago, the Catholic Review, in bringing out the distinctive doctrines of its church, showed that these are among the teachings of Romanists: "That Mary is the mother of God;" that baptism obliterates both original and actual sin in those who receive it with the proper disposition, and that "without it not even the soul of an infant can enter heaven;" "that no one can have God for his Father who has not the church for his mother;" "that the Pope of Rome is Christ's vicar upon earth, and that no one can be a member of the mystical body of Christ who is not in organic union with its visible head."

Now any parent who wants his children to be taught these doctrines, would be in the fair way to have his wish granted by sending his children to a Romish school. That is where they teach these doctrines.—*S. S. Times.*

Reports.

Address to Michigan Brethren.

JOHM BOWER.

To the brethren scattered abroad, Greeting!—Beloved in Christ, we, as a people, have been called out to proclaim a great dispensational message to the world; the everlasting gospel. "Fear God and give glory to him for the hour of his judgment is come." The seal has been broken, and the little book has been opened, and the earth has been lightened with the great and glorious truth of the coming and kingdom of our Lord Jesus Christ, and the resurrection of the dead. We have lifted up the standard, the word of God, and every inch of ground we have gained has been contested by the Bible, and our message has been believed by those who have had a mind to investigate the evidence we have produced from the Bible. But the vision has tarried, and many that went out to meet the Bridegroom have ceased to wait, and have gone back; and others out of a heated zeal for their own pet theories have set themselves up as correctors of heresy, and made tests too numerous to mention, which have caused division among us, and thereby weakened our Master's cause, and greatly hindered his work, and brought a state of lukewarmness in the cause of God, and distrust among the brethren. We all know and feel this sad state of things and deplore it. But, What can be done? is a question often asked by many that love God and his word, and weep over the desolation of his church. This address is designed to arouse the brethren to the importance of our work, and the necessity of our being united in our efforts to spread the truth of Christ's coming at the door.

Is it true that the judgment is upon us, and are we awake to the fact? or, are we sleeping under the delusion that it may not come in our day, and thus let it come upon us unawares? The signs are thickening, the clouds are gathering, the nations are preparing for the battle of the great day of God Almighty. Come, my brethren, let us awake, and rally around the standard (Bible), and lift it up, and proclaim to the end of the world, "Say to the daughter of Zion, Behold, thy salvation cometh. Behold, his reward is with him, and his work before him."

To proclaim the coming of Christ, and the getting ready for it, is our work. We may, and should be, united. Jesus came to save sinners, and that is our work. Let us lay aside everything else, and make this our business, to save men, pulling them out of the fire, hating the garment spotted by the flesh. Let us lay aside all side issues, as was done in our early history. Ministers then came out of all creeds to preach the coming of Christ. They forgot what divided them, and united their efforts to prepare the way of the people for the coming of the Lord. Do not stop to ask, What can I do? or, where is the pay coming from? as though you had no interest in the work, only as it brought in the dimes and dollars. You can do much; all can work in the Lord's field. If you cannot preach, you can pray, and hold up the hands of those that can preach by contributing as God has prospered you. Let us take hold of the work with a will, and work together in earnest, and the blessing of the Lord will be upon us, and we shall reap an abundant harvest, and hear it said of us, "Well done! enter into my joy, and sit down on my throne."

Come, brethren and sisters, to our State campmeeting, to be held at Charlotte, Eaton Co., Michigan, commencing August 25th. God has a work there to be done. He needs you there to assist. Do not stop to make excuses, or God will excuse you from having a part in the home of the blessed. He wants humble, faithful, earnest workers. Come not to visit, but to work; not to gossip, but to pray. Come in the Spirit, and come prepared to take care of yourself, and may God fill your hearts with love and zeal, and give us the outpouring of his Spirit at Charlotte Campmeeting. Amen.

Sylvester, Mich.

Illinois Campmeeting.

Dear Brn. and Sisters of Northern Illinois, greeting:—Come to Earlville Camp! Come at the commencement of the meeting! We hope for grod wine at the first of the meeting. We expect Eld. H. L. Hastings, of Boston, Mass., to preach on Saturday evening, August 25 and over Sabbath. Yours, looking for the coming of Jesus.

N. W. SPENCER.

Waterman, Ill.

Kansas Campmeeting.

To all the Brethren and Sisters in Kansas, Missouri, Nebraska, and Colorado:—Remember the Campmeeting to be held in September, commencing on the 14th, at Arvonia, Osage Co., Kansas. The grove where it is to be held is one of the finest I have seen in the State. It is also located centrally for all in Kansas and Missouri. Brethren and sisters, make a general rally to this meeting. It may be your last one. Come equipped for the warfare, and to work for Jesus and his glory. Let all do up their work in season, and be ready for Campmeeting. Come, brethren, let us render unto the Lord a season of prayer and thanksgiving. None will be losers by so doing. Let all that are able, come with camp equipments; and those who are not able will be provided for; so there is no reason why any should stay away in this respect.

Come, brethren and sisters, let us have a general representation from all quarters. Come to the gospel feast, and

"Let every heart be . esus' guest.
Ye need not one be left behind.
For God hath bidden all mankind."

Our preaching brethren, far and near, are invited to meet with us. In the meantime, let prayer be

offered by one and all, that much good may be done in Jesus' name.

The Mission Tent will be pitched on the ground for the comfort of the well, and homes provided for the weak and needy.

I write this from Douglas, Butler Co., Kansas, where we are now engaged in Tent meetings. The Lord is at work. The Tent is pitched on Bro. John Nichol's farm. This the *third* time Bro. and Sr. Nichol's have showed their good will by having the Tent pitched on t eir soil—twice in Illinois, and now here in this destitute field. Thank the Lord for sending them west, as sheep among wolves. They shine forth as lights in the world. All praise be to the Lord on high, for the seed that abideth forever. We have had a full attendance thus far, and a growing interest. Pray for us that we may see the desire of our hearts, even the salvation of souls. Yours in expectation sweet.

J. C. & S. E. Smith.

Illinois Campmeeting.

The Chicago and Burlington Railroad will sell excursion tickets to Earl, from all stations, from Aurora (east) to Galesburg (west) inclusive, and also stations on the Mendota and Clinton branch, at a fare and a fifth for the round trip, to the Illinois Campmeeting, commencing August 25th. Tickets will be sold from August 25th to August 31st, good to return on or before September 3rd. Let all remember this notice and let there be a rally of the churches west, as this is for your benefit. We hope to meet you all at this meeting. Come early as possible; arrange your effects so to leave your cares and troubles, if you have any, at home for a week, and come and take a rest, and enjoy the blessings of God which are expected at this meeting. We hope for one of the best meetings of the West.

S. B. Mabey, Sec.

Attention! Friends in Western New York.

It is earnestly requested that *all* who pledged money for the missionary work at the annual meeting held at Lockport, send part, or all, their pledges to the Treasurer, Eld. M. R. Miles, Kendall, Orleans Co., N. Y., as soon as possible, for he greatly needs it to pay for missionary labor. Please forward at once. By request,

James E. Wells, Sec.

Correspondence.

From Eld. Stephen E. Mabey, Amboy, Ill.

Bro. Burr:—In my last letter reference was made to baptizing some near Victoria, which was duly attended to on the next Sabbath. Attended the M. E. weekly prayer-meeting Thursday; it was good. Preached on Friday in the house of Bro. McGrim (M. E.), who is in earnest in the cause of God; good liberty. The spirit of Jesus was with us. We were loth to part at the close of the meeting. Notice was extensively circulated of our meetings previous to the Sabbath, on which day our meetings began. One service was held in the morning near Bro. Anise's, and another in the afternoon south of Victoria, when immersion was performed. It was a glorious day with us. Interest was good and attendance large. The baptizing was a scene long to be remembered by us—one that angels could rejoice in; and surely we did rejoice to see converts obeying Christ amidst the perils of these last days, and the contradictory teaching of uninspired men. We explained the ordinance at the water's edge to a large concourse of people, who listened with deep attention. We hope others will soon follow the good example of our brother and his companion. Just now the word comes of a prospect of "more to follow." I intend, the Lord willing, to go back there one week from next Friday evening (Aug. 17-19), and also one Sabbath following.

Our meetings at South Hume and Tampico were excellent. People are growing stronger in the truth, which should be the case with all who are looking for redemption soon; for the last portion of prophecy, relating to the end of this age seems fulfilling around us. Everything is being shaken; men are becoming more fierce; confusion and war, suffering and violence are filling the world. The Prince of Peace is needed now to set up his glorious reign. "Thy kingdom come." Amen. Yours, in hope.

From L. H. Cook, Mt. Vernon, Wis.

Bro. Burr:—I am willing to be a witness to the truth. At the age of thirteen I was left an orphan. My mother was an earnest believer in the soon-coming of the rightful heir to David's throne. Her earnest desire was to see the King in his beauty, but the enemy, the angel of death came. A loving mother, who pointed her children to the Lamb of God, is sleeping to-day in the cold embrace of death; but we have the consolation of seeing her again. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4: 14).

The last words of my dying mother are still fresh in my memory. "My son, my son, prepare to meet me on the other side." I was not then a professor of religion, and the way looked dark, as I was then left alone in the world. Go where I would the words of my mother were ever ringing in my ears.

At the age of sixteen, at a protracted meeting, I felt it my duty to seek the Savior. For two years I walked in the fear of the Lord. They were happy years to me. But I was young and had no one to advise me, and by mingling with bad associates I soon got back into my old path. Oh, how soon we fall when we cease looking to Jesus. Satan is ever devising some plan to draw our hearts aside from God. Thus I went on for several years. Four years ago Providence led me into the family of Bro. E. Gibson, Lamartine, Wis.—a family that worshipped God. In a short time I began to feel that I was a great sinner; but thinking of my first experience, the devil tried to make me believe I could not hold out. How artful is the adversary of souls, "Who, like a roaring lion, goeth about seeking whom he may devour;" ever ready to discourage those who enter the Christian course. Thus I was shut up in darkness for many days Oh, what peace I forfeited; what needless pain I bore; what sorrowful moments I might have saved myself if I had only looked to Jesus beseeching me to look and live.

At last I saw my only hope was to take up my cross and follow Christ. In anguish I cried, "God, be merciful to me, a sinner." I cried unto the Lord until he heard my voice, and when morning light appeared I was a converted man. Saved, saved through the blood of the Lamb. From that time I began to grow in grace, and to feel it my duty to preach the gospel. I am now wholly the Lord's; willing to suffer anything for Christ's sake, who, I believe, is soon to come. I realize that the Lord is leading me on, and preparing me for a deeper and a more glorious work. But I feel within my soul that what I am to-day, I owe it to the prayers of my Christian mother, who trusted in the Lord, and obeyed the command, to "cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. 11: 1).

I am now proclaiming the gospel of the coming King. I expect soon to meet the loved ones in Jesus, on the shores of immortality. Let us each rally round the standard of God's eternal truth; be prepared to meet him when he comes, that we may share the joys of the saint's eternal home.

Let brotherly love continue.

From "Fannie," Buffalo Lick, West Va.

Dear Friends in Christ:—I thought I would pen a few lines to you this evening, to let you know how the cause of Christ is prospering here. We have a church here at Round Knob, of eighty-one members; Bro. Whitney, pastor. Bro. Whitmey has been instrumental in the hands of God of bringing many to Christ. It is nine years since he first preached to this flock the Bible doctrine of the non-immortality of the soul, the destruction of the wicked, and all kindred doctrine. He was the first Adventist that ever preached in West Virginia. I recollect, when I first heard of him, people said he was crazy, and ought not to be countenanced by any one; he gave out an appointment to preach about five miles of our house. My husband went, but I did not go. When he came home that evening I asked him how this crazy man preached. "Why," said he, "very well. His text was, 'What will the end be of those who obey not the gospel of God?' and he proved to a demonstration by the Bible that it was destruction instead of eternal torment, as we had been taught." This Pharisaic religion of which Paul speaks arose in my mind, and I said, "Why is not our belief as good as this?" but I knew little then of how precious these truths were to appear to me. But I thought I would take my Bible and prove it all false. I commenced at the first of Genesis, and I read and studied hard to become anything but an Adventist. I was, at the time I speak of, a member of the Baptist church; and our minister was very much prejudiced against the Adventists, and I believe to-day that some of his remarks were the means of opening my eyes to see plainly what the truth was; for I could, in his sermons against Adventism, see his misrepresentations, and a desire to conceal the truth as it is laid down in God's holy word.

The good seed sown here has brought forth an hundred fold. We, as a people here in West Va., now number several hundred, and are still increasing in numbers; and I hope increasing in the knowledge as it is in Christ Jesus, and looking and waiting patiently the return of our King.

May we as a people be prepared, and have on the wedding garment, and have our lamps trimmed and burning; that when he comes we may receive the welcome, "Enter thou into the joy of thy Lord." May such be our happy experience, is the prayer of your unworthy sister.

From Frederick DeCew, Houghton, Ont.

Bro. Burr:—I will attempt to give you an idea of our condition and wants in this part of the world. I moved to this part of the world nearly eight years ago with my family. There are none of like precious faith with us, and as I am no public speak, the best I could do was to distribute your excellent paper, together with tracts, among such as would read them, and pray that God would add his blessing. My prayer has been answered beyond my expectations. There are four now anxious to obey the Lord in the ordinance of baptism, and others are fully satisfied that we have the truth as it is in the Bible.

There is no ministering brother in this part of the country that will preach the unconscious state of the dead, and we pray the Lord to send some brother this way that will rightly divide the word, and be able to debate the subject of the sleep of the dead, and form a church. I write this that some brother in Christ may see it and communicate with me. If any of the ministering brethren are passing through the country by rail, will drop me a line, I will meet them at Tilsonburg on the Canada Southern railroad, and give as the Lord prospers us. I live sixteen miles south of Tilsonburg, five miles east of Port Burwell, on the Lake road, at a place called Hemlock. My address at the head of this letter.

From Sr. A. H. Clark, Union Mills, Ind.

BRO. BURR:—As I sit here this beautiful morning, with everything around me to show me the goodness of God, I wonder why we cannot always be happy. But when the evening comes for our prayer meeting and I am not permitted to attend, then I feel as though I could not endure it any longer. O, how my heart longs to be with God's people more, and hear more about Jesus. But it is a source of great pleasure to me to read in God's word this beautiful verse: "All things work together for good to them that love the Lord," and I firmly believe it. Why? Because it is written in God's word. I feel like crying, "Lord, what wilt thou have me do?" "Anything for Jesus."

But I believe I have learned a lesson since last fall—one of patience. *Then* I wanted all done in *my* time; *now* I say, "*Thy* will, not mine, be done," O God. And I thank his holy name I ever learned that lesson.

When I hear people say, Times will soon be better, I wonder how many of us are prepared for that better day; for I firmly believe that we are receiving the last warnings. And why will not sinners "flee from the wrath to come?" O, could they but realize how near we are to the judgment day. And are they prepared? I pray God if I am not, to reveal to me what I must do to gain an admittance to his kingdom. I want to live with Jesus, and I love to read and learn of him. What a comfort is derived in reading our good paper. As I read them I think, If I could only lay them away to read some times when I have no new ones; then I think, How selfish I am. So I send them away to some dear soul to read—one that will love their appearance as well as I do.

I thank God for everything; for life, and health, and all the comforts of this world; but I thank him more than all for his precious promise that Jesus will come again; for I have nothing, and am nothing, only through him. He has done so much for me, I don't know how to thank him enough.

I have been very happy as God's servant, and I do want to see Jesus. A lady told me, not long since, that she thought it wicked for me to wish the Lord would come. I answered, If we love one that is absent, do we not want them to return? I love Jesus so much, I can truly say, I want him to come any time—today, if he will; for I believe all that can be done *will* be done. I do believe this and I pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven." I want to get nearer to Jesus, so that I can learn more of him. I want everything impure kept out of my heart; for he says, "Blessed are the pure in heart; for they shall see God."

"O! praise his name; his glories sing;
Celestial joy shall tune my voice;
He soon shall reign our God and King.
In him rejoice—rejoice."

From Mary Favor, Springville, Wis.

TO THE EDITOR OF THE A. C. TIMES:—Through the abounding goodness of God, I am permitted once more to address you with a few lines. I feel that I do not know how to get along without your excellent paper, as I have been a professor of religion for sixty years, and have tried to fight manfully the battles of the Lord. I still feel to press my way on a little longer. For the first fifty years of my Christian life I was a member of the Baptist church, but for the last ten years I have been an Advent believer, and think the time is not far distant when he whose right it is to reign will come and reign as King of nations as he does now as King of individual saints. It is with this glorious cause I have labored until my head has become white with the frost of years; my body is bending to the grave; the silver chord is beginning to loosen; and the wheel moves slowly at the cistern; but still I am not weary in trying to do all I can in this blessed cause. I am now seventy-five years of age. I am now looking for my blessed Lord and Savior to change this vile body and fashion it like unto his most glorious body. This is my earnest prayer, for I want to hold out faithful to the end, for none other has the promise of eternal life.

From Nancy N. Harvey, Hudson, Mo.

BRO. BURR:—I thought that I would write a few lines to our beloved paper which I prize so much. It is a welcome visitor. I enjoy it next to my Bible; it cheers me greatly; I love to peruse its columns and hear from the dear ones scattered abroad; although I often feel sad when I read the letters of those dear afflicted ones. My first thought is, when I get a paper, to look for sister Weaver's letter. I pity her so much; may the good Lord give her grace to bear her afflictions. Soon Jesus will come, then she will be crowned with eternal life. I hope that I shall meet the dear sister when we shall be free from sorrow and pain.

The glories of that coming heavenly land are yet untold. Although poets have sung of the immortal souls in the heavenly land, singing and shouting and clapping their hands; yet we nowhere, in God's word, find a promise of going to heaven at death to dwell there, but we are all to be glorified together. Our reward is in heaven now; but when are we to receive it? When Christ shall come and bring it to us. As it is written: "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." It is true that every Christian expects to have a home in this beautiful country for we know that the promises of God are sure. This hope to me is like an anchor to my soul. The question comes to me with great force, as I contemplate the near approach of the burning day, Are we doing what we can for the Master? We all have something to do while toiling on this great ocean of life. We have many trials, and meet with many oppositions, but we expect by the grace of God to overcome all those things. Brethren, pray for our little church at Oak Grove, that God's grace may fit us right up for our work, and cause us to glorify him while passing through persecution, and save us in his kingdom.

From Lydia Farnsworth, Corydon, Iowa.

BRO. BURR:—I am a little girl nine years old and never wrote for your good paper before. Will you please give my letter room in your good paper? Papa has taken the A. C. TIMES for seven years. We like it so well, it is so very nice in its new form. I love Jesus, and want to have eternal life when he comes. I love to read the children's letters. I have not seen an answer to Rosa Payn's question; it is found in Revelation 20th chapter and 13th verse. How many children will tell us in the paper, When the sea will give up the dead?

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress of mankind.

You cannot build a house on the tops of the trees, and you cannot build up a church that symbolizes the real church idea that rests upon the upper level of fashionable society. If the church intends to represent God, then must it fill its bosom with affection for the lowly, and with anxiety for those who are morally lost.

A child will infer from the spirit which pervades a household, whether the kingdom of heaven is a fact or fiction. If it concludes it to be a fiction, how must the soul suffer! If it feels and knows it to be a glorious and joyful truth that heaven is near and above us, how will the spirit be daily drawn upward and onward.

Christian Life.

Strive Lawfully.

Not every man that striveth shall be crowned.
Strive in the fashion that thy Lord doth set
And order for thee. Listen to his voice:
"Thy striving be, my child, to cease from strife,
And wholly trust in me; for I will fight,
And, fighting, aye, will conquer. Leave to me
The conduct of the battle; thinkest thou
With thy poor might to gain the mastery?
Hast thou not often fought thy best, and failed?
Now learn, my child, this lesson once for all—
The only victory lies in trusting me.
Yield me thyself, and all thou hast and art,
And in the stead myself I offer thee,
My blood, my righteousness, my strength, my all.
Dost thou agree thereto? Oh, ransomed child,
Then love me, trust me, trust me evermore."
—*Selected.*

"My Sins! My Sins!!"

At a meeting for anxious souls, a woman came in in such evident distress and anxiety, that a servant of Christ said to her, "Whatever is the matter with you, that you are in such a state as this?"

"My sins! my sins!" she groaned.

"How long have you been like this?" he inquired.

"Twelve months," she said, wringing her hands, and again groaned out, "My sins! my sins!"

"Twelve months!" he exclaimed in amazement; "what have you been about that you have not found peace?"

"I have been doing everything I could," she replied.

"Then what have you been doing?" he inquired.

"I have been praying, and weeping, and reading the Scriptures, and trying to repent, and attending meetings; and what more can I do?" she asked most piteously.

"Leave off all your doings, and look *there*," he replied, pointing upwards.

"Where?" she asked anxiously.

"There, on the cross! At Jesus, the bleeding, suffering, dying Lamb of God; dying for *your* sins. You have been looking into your own bad, wretched heart, and trying to get salvation *out* of *it*; and you can't get it out, for it is not there. God sends salvation down to you from heaven through his Son Jesus Christ. It is of no use for you to pump, pump, pump, at your own wretched heart; you can never pump salvation out of it; it flows down to you through the blessed Lamb of God. You must look unto him, and receive salvation from him; for he alone can give it to you."

"Is that it?" she said with much feeling.

"Yes, it is," he replied; "God says it, and you must believe it."

"Is—that—it?" slowly came from her lips again, while joy and gladness spread over her face; and clasping her hands with delight, she exclaimed, "I see it! I see it! Thank God, I am saved;" and turning around to some one near her, who was also inquiring the way to heaven, she said to her, "It is so easy; you have only to believe."

For twelve months this poor woman had been struggling to save *herself;* but all in vain. She could not do it; it was far too hard for her. Now, however, she looked to Jesus; she believed in him, and in a moment her heavy burden of sin rolled from off her back, and she found rest and peace. His precious blood had put her sin away, and she was saved.

One word to you, my friend. If you desire salvation you must give up all your own righteousness, and look to Jesus only, and he will save you.—*Selected.*

Walking With Jesus.

Do we, as God's children, realize as we should how much it means to walk with Jesus through this world? Walking with him through joy and sorrow, sufferings and trials, pain and death? And as he bore the cross, so have we crosses to bear. How often we think it strange when those we loved and trusted turn against us, and we are left alone. But let us stop and remember the hour Jesus was left alone, when all his own did flee and left him with the cruel mob, in sad Gethsemane.

In walking with Jesus, we must be holy in life, as he was, and in all manner of conversation, living in the world as he lived, yet not of the world.

Jesus was persecuted and tempted in all points as we are, yet he did not sin. So can we, with Jesus by us, walk with our garments pure and white. Then how close we should walk by him, that our lives may glorify him, showing to the world what a companion we have. A holy life is a voice. It speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

If we walk with Jesus, we must taste his sufferings here, if we are to taste his glory hereafter. Some believers seem much surprised when called to walk through suffering. They perhaps thought Jesus would lead them to do some great thing for him. But all he permits them to do is to suffer for his sake.

In walking with Jesus, we can go to no place where he cannot go; we can engage in no business that he may not be with us; we can indulge in no pleasure we cannot thank him for. The closer we walk with him, the more we will love him. We will love to hear him speak, and love to speak for him, and of him, and to him. We love his presence, and we love his name. His will is our will; his cause is our cause; his people are our companions; his word is our guide; and his glory is our end. We would rather suffer for Christ than that he should again suffer for us.

What a blessed privilege, then, that we can walk through this unfriendly world, with Jesus by our side, guiding us in the way of life. And how our hearts burn within us, as did the disciples on the way to Emmaus, as we talk with him by the way. And when at last the hour of death shall come, what a precious thought that Jesus will walk with us through the dark valley and shadow of death!—*Banner of Holiness.*

Young Folks.

The Child's Resolve.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good, and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play.
And talk, and laugh, and eat and drink,
And sleep, and wake, and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try each day and hour,
To act upon this plan:
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by and by.

Scriptural Alphabet.

ARRANGED BY V. F. HUNT.

A.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7).

B.—"But of the tree of the knowledge of good and evil, thou shall not eat of it; for in the day thou eatest thereof thou shalt surely die" (Gen. 2: 17).

C.—"Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58: 1).

D.—"Depart from evil, and do good; and dwell forever more" (Psa. 37: 27).

E.—"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!" (James 3: 5).

F.—"For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off" (Ps. 37: 22).

G.—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness" (Ps. 48: 1).

H.—"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions" (Ps. 51: 1).

I.—"If by any means I might attain unto the resurrection of the dead" (Phil. 3: 11).

J.—"Judge not according to the appearance, but judge righteous judgment" (John 7: 24).

K.—"Knowing this first, that no prophecy of the Scripture is of any private interpretation (2 Peter 1: 20)

L.—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13).

M.—"Man that is born of a woman is of few days and full of trouble" (Job. 14: 1).

N.—"Not forsaking the assembling of ourselves together as is the manner of some; but exhorting one another; and so much the more as ye see the day approaching" (Heb. 10: 25).

O.—"Oh death, where is thy sting? Oh grave where is thy victory?" (1 Cor. 15: 55).

P.—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4: 2).

Q.—"Quench not the Spirit" (1 Thess. 5: 19).

R.—"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel" (2 Tim. 2: 8).

S.—"Study to shew thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 3: 15).

T.—"The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of vastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers" (Zeph. 1: 14).

U.—"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2: 1).

V.—"Vow, and pay unto the Lord your God. Let all that be around about him bring presents unto him that ought to be feared" (Ps. 76: 11).

W.—"When Christ who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 4).

Y.—"Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 5: 16).

Z.—"Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord" (Ps. 97: 8).

Farm and Home.

Diet of Late Infancy.

Graduating the diet of late infancy, from the thirtieth to the sixtieth months of life, to the condition of the child, is of great importance. We cannot prescribe any precise rule, but may relate general principles of management, that the wise mother may modify and adapt to the peculiar constitution and circumstances of each child. The diet of these later months may be nearly the same in kind as in former ones. Those mothers who have cows or can command pure and healthy milk, may wisely continue food so well adapted to their needs. It may be enriched in various ways. Wheat, or oat mush, baked potatoes, coarse bread, tomatoes, and other vegetables of various sorts, broth from beef mutton, poultry, fruit cooked and mixed with bread, and given at regular times—all these are suitable to this period of early life. We doubt the wisdom of supplying them with meat. It is not needed to promote their healthy growth and good development. If meat be given, it should be of the lightest quality, cut fine, and well masticated. Bolting their food is a marked characteristic of Yankee children, in humble imitation of their fathers. Meat is, for most children under five years of age, too concentrated a food. A more bulky food is much better. Vegetables contain all the elements of nutrition. Fish of the small and brittle kinds may be easily digested, and they contribute somewhat to the activity of later infancy. Regularity in feeding is of great value, even in maturity; but of much greater value in early life. Breakfast should be the heartiest meal of the day, and supper the lightest. As the child grows older, its mother must determine the quality and amount of food it needs. Stale bread, well soaked in water, a little sugar and much milk added, with stewed fruit to vary the flavor, is good and nutritious enough for any ordinary child. Lunches between meals should be of the simplest kind. Crusts, or slices of well made bread, with butter or apple sauce, or their equivalents, are very proper. Milk should be continued through all the days of childhood. A mother living in a rural district can always command it at a reasonable price. While children are growing, their flesh, bones, and other tissues in their formation have a necessity for fluids. Let them have, not tea, nor coffee, but milk, or thin and palatable porridge, or water, or barley water.

So soon as a child begins to feed himself, mother must insist that it take its food slowly and masticate it well. The spoon it uses must be small. We need not say that the mother should attend to the quality and quantity of its food. Many infants lose their lives, or induce severe distress, or convulsions, by eating too much or too fast. They are not taught to masticate, but are taught to bolt their food, by the example of their parents.

Mothers need some general principles by which they can be governed in feeding their children. If a child is healthy, has a cool skin, clean tongue, and regular bowels, it may have a liberal supply of nourishment. A very low diet would check its growth, induce a feeble state of body, and thus invite rather than repel the attacks of disease, and lessen the chances of recovery. The mother should inform herself on the means of promoting health, so that she may know what she should do in order to preserve it. She should know the ordinary signs of disease, so that she may recognize it in its initial stage and nip it in the bud. If languor, or fever occur, if the skin become hot, the tongue white and furred and the bowels be irregular, she should lessen the amount and richness of its food, and call her medical friend. In all such and similar cases a warm blanket bath should be given at once, and the bowels be relieved. Freeing the inner organs from all obstructions often does a great deal toward stopping the progress of disease. A horizontal position, entire rest and partial fasting, may remove many diseases.—*Western Rural.*

Briefs.

The Sister.—No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence; what can be more hallowed? A sister's watchful care; can anything be more tender? A sister's kindness; does the world show us anything purer? Who would live without a sister? A sister is a sort of guardian angel in the home circle. Her presence condemns vice. She is the quickener of good resolutions; the sunshine in the pathway of home. To every brother she is light and life. Her heart is the treasure-house of confidence. In her he finds a safe adviser, a charitable, forgiving, tender, though often severe friend. In her he finds a ready companion. Her sympathy is open as day and sweet as the fragrance of flowers. We pity the brother who has no sister, no sister's love. We feel sorry for the home which is not enlivened by a sister's presence. A sister's office is a noble and gentle one. It is hers to persuade to virtue, to win to wisdom's ways; gently to lead where duty calls; to guard the citadel of home with the sleepless vigilance of virtue; to gather graces and strew flowers around the home altar. To be a sister is to hold a sweet place in the heart of home. It is to minister in a holy office.—*Sel.*

The Truth-Teller.—It is worth while now and then to have what is called the truth told you about yourself. There are times when such truth-telling is of great and immediate service. But I have noticed that persons who plume themselves upon speaking the truth to their neighbors are persons who really have no special devotion to truth, but who have, on the other hand, a passion for making people uncomfortable. They do not love their neighbors; they hate them. With them, so-called truth-telling is merely a form of self-indulgence. How would it do, the next time the village truth-teller comes around, for you to tell the truth to him? "Kind friend, I thank thee for telling me that my daughter's manners are rude, and that my uncle, the parson, should be spoken to about his method of public prayer, and that my Sunday-best-go-to-meeting stove-pipe hat is two seasons behind the times; but let me reciprocate thy kindness by informing thee that thou art a selfish old gossip, without enough brains to see the whole truth about any situation, but only a silly half truth, or a miserable distorted truth, which, from the best of motives, I advise thee to keep to thyself."—*Scribner for July.*

Language of Precious Stones.—The following are some of the meanings attached to precious stones: Diamond—innocence; ruby—forgetfulness of and exemption from vexations caused by friendship and love; emerald—success in love; sapphire—repentance; amethyst—sincerity; garnet—constancy; topaz—fidelity; turquoise—prosperity; opal—hope; bloodstone—courage; agate—health and long life; cornelian—contented mind; sardonyx—conjugal felicity; chrysolite—antidote against madness. Malachite is not a precious stone, but its color (green) signifies hope.

Little Things.—A babbling brook, or a little fountain throwing its jet into the air, attracts more attention than the hidden forces of nature, which draw millions of tons of water from the earth beneath, and spread it out in herbage and foliage, clothing the fields with beauty, crowning the forests with green, and diffusing fertility and life through all the land.

An Admirable Description.—The Rev. Joseph Cook speaks right out in meeting. He tells of certain churches where "the aristocratic members must be fanned with eloquent sermons, sprinkled with the lavender of ease, and swung in a hammock, one end of which is fastened to the Cross, while the other is held by the fingers of Mammon."

General News.

Of the 1,835,000,000 acres of land which constitute the area of the States and Territories of this country, 1,154,000,000 acres are yet to be explored and surveyed. This work is progressing at the rate of 26,000,000 acres annually.

Affairs at Wilkesbarre, Pa., are far from being in a condition such as to encourage the hope of a peaceful future. The striking miners are for the present held in check by the Federal troops, who are on the scene in goodly numbers, but they threaten to bide their time and when the coast is clear to resume the terrorism which they are now restrained from exercising.

The great Inter-State Exposition at Chicago, will open its fifth annual display at the well known Exposition Buildings, on the Lake front of the city, commencing August 29th, and continuing until October 13th. The display of machinery, fine arts and sciences, manufactures, agriculture, natural curiosities, and plans, is promised to exceed in richness and variety any former one. Chicago will be a great center of attraction while it lasts, and the usual excursion rates on the railroads will be given to visitors.

In and around the City of Mexico there are now thirty-one Presbyterian congregations, and fifteen native preachers are employed by the Ladies' Missionary Society of New York.

The birth-day of the False Prophet Mahomet, which coincides with the return of the pilgrims from Mecca, was celebrated this year at Cairo with the traditional "doich," or passage of the mounted imaum over the bodies of the faithful. These, being for the most part of the very humblest classes—camel and donkey drivers, grooms, runners, and fellahs—had been drugged with hasheesh and excited to religious frenzy by the attendant dervishes. These packed them closely, face downward, to the number of some three hundred, in a long line on the roadway, and over this human pavement the imaum, mounted on a white horse, rode for a quarter of an hour, amid the frantic yelling of verses of the Koran by the attendant priests. There were the usual and natural casualties—arms broken, skulls fractured, and ribs caved in, and some fifteen of the worshipers went or will go to Paradise.

It is estimated that the laboring classes in this country have, within four years, lost by strikes at least $300,000,000.

The village of Eaton, Wis., has been entirely destroyed by fire, but one house escaping destruction. The men were on the prairie gathering hay, and the women were left alone to meet the danger. They barely escaped with their lives, saving nothing but the clothes they wore.

The siege of Rustchuk is virtually raised....The Turkish army in the Province of Bagdad, numbering 35,000 men, have been summoned to Constantinople. It is stated that the Chief of General Krudener's Staff has been cited before a council of war to explain the failure at Plevna. In Russian Poland, all males from 18 to 45 years of age are being registered, preparatory to calling out the remaining classes of the general levy....Mehemed Ali, with his army, has left the eastern frontier of Montenegro, and is marching towards Sienica. The Prince of Montenegro has ordered several battalions to concentrate near Nicsics to besiege it.....The real danger of Russia consists in the probability of epidemic disease, which is more likely since the heavy rain of the last few days....The Russians have evacuated Elena and Bebrova, and nearly all the country up to Tirnova. Suleiman Pasha's advance guard is close to Gabrova. He has received heavy reinforcements from Constantinople.....General Melikoff has received large reinforcements, and the Russian center has commenced a general forward movement. Melikoff attacked the Turkish advance posts, which were mainly composed of cavalry, on the 13th inst., and a sharp engagement followed.....King George of Greece has expressed his determination to call out the second reserves, and they will probably be mobilized by the end of the present month. There are already 8,000 Greek soldiers in position along the Turkish frontier. War between Turkey and Greece becomes daily more and more probable.....The hope entertained by the Russians of being able to advance on Adrianople at once has been postponed, and the aim of the Russian Generals now is to sweep Bulgaria north of the Balkans, clear of the Turkish armies. The passes of the Balkans are to be held at all hazards, a strong position being taken up for this purpose at Kasanlik. The necessity for thus restricting operations south of the Balkans arises from the serious aspect of affairs north of that range. The Russian armies there are unable to move, and must wait for reinforcements..... From reports concerning the massacres it seems that, if affairs continue many days longer, not a single Christian will be left alive on the slopes of the Southern Balkans.....On July 31, the day of the Russian evacuation of Eski-Saghra, the Turks ordered all Christians, men, women, and children, should be shot as they left their houses. Those who remained were burned alive. The order was given to burn down and destroy every particle of Christian property. Many leading Turkish merchants took part in the affair..... A large number of Bashi Bazouks patrol the Tschirpan district. This district is one of the richest in that part of Turkey. It contains a very large proportion of Christians, over thirty churches, and 500 schools and colleges, all of which have been burnt. The destruction extended to the villages of Boghdan-Mahalesi, Rani-Mahalesi, and many others, in all about sixty, containing from 150 to 200 families each. Scarcely fifty persons escaped alive. The Bulgarian fugitives at Gabrova and Selvi estimate that from 12,000 to 15,000 Christians have been massacred in the Eski-Saghra and Tschirpan districts alone. Soldiers were posted along the road from Eski-Saghra to Kasanlik with orders to shoot everybody passing..... It is reported that Gortschakoff has sent in his resignation to the Czar.

Deaths.

FREESE.—In Douglass Township, Scott county, Iowa, Aug. 4, 1877, after a very severe illness from typho-malarial fever, Bro. Freese was a native of Schoharie county, N. Y., and for some years has lived in this vicinity. He had formerly been a professor of religion, but had been living in a backslidden state, and was quite skeptical, when, last winter, with his wife and children (a daughter of 13 and a younger son), he consecrated himself anew to the service of his Master. He was very earnest and devoted, and improved every opportunity for encouraging others to become Christians. He loved the prayer and social meetings, and the coming of the Savior and the resurrection of the dead were themes which lay near his heart. He was a member of the Advent Christian church, who feel deeply their loss, and who extend to the sorrowing and bereaved family Christian love and sympathy, and who unite in the prayer that God will give them grace to bear this affliction with Christian trust, and bring them at last to meet an unbroken family in the kingdom of God. Sermon by the writer. GEORGE G. EMERY.

Advent Christian Times.

CHICAGO, AUGUST 22, 1877

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting.—The Campmeeting at Alton Bay, N. H., is to be held August 18th to the 29th.

Illinois Campmeeting.—The annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, beginning Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other states to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain will be furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.	
C. W. Smith, V. Pres.	
S. B. Mabey, Sec.	Conference
L. H. Davis, Treas.	Board.
H. G. McCulloch.	
A. Armour.	
E. H. Burington.	

Tent Meeting.—The Lord willing, the Kansas Mission Tent will be pitched at Wellington, Sumner county, Kansas, Aug. 16, and meetings will continue over two Lord's days. Let all come to labor for the perishing in these new fields.

J. C. SMITH, State Evangelist.

Tent Meeting.—A protracted meeting will be held in the tent in the town of Colfax, Clinton county, Ind., beginning Aug. 16, and continue two weeks. Arrangements have been made with Eld. H. V. Reed as chief speaker. A cordial invitation is extended to all.

E. C. ANDRUS,
F. W. POWERS,
Elders in charge.

Campmeeting.—The A. C. Association will hold a campmeeting in Cloud county, Kansas, one half mile north of Clyde, on the east side of Elk Creek, on land owned by Mr. Turner, commencing August 16th, 1877, and hold over two Sabbaths. All who love the Lord are invited to come and let us have one more trimming of lamps before Jesus comes. Preaching brethren are especially requested to come and help spread the good news of the soon return of the Master. We are desirous that our brethren and sisters, one and all, come early, and be with us through the meeting.

W. L. SHALTO.
H. TITTERINGTON.
A. S FIELD.
Campmeeting Committee.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug. 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board them selves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc., can be had by renting or buying. Bring your tent, blankets, bedticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and encouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro. H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

District Campmeeting.—There will be a Campmeeting held on Otter Creek, Vernon county, Wis., twelve miles east of Viroqua, on the Hillsborough and Viroqua stage road, beginning Sunday morning, Aug. 26, 1877, and continuing over the following Lord's day. The District tent will be furnished in which the service will be held. Tents will be erected on the first Saturday. Elds. Hitchcock, Turner, and others will be present to assist in the services. Let the lovers of Jesus, from all parts of the District, be there at the commencement of the meeting. Come with your hearts aglow with the love of the Master. Come from Sparta, Mindoro, Salem, Springville, and Pine River. Come, the Judge is at the door. Come and labor for the salvation of the perishing.

L. H. COOK.
C. A. SLOCUM.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and Southwestern Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me.

J. C. SMITH.

Campmeeting. The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st, and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In behalf of Committee,

WM. H. CONNELL.

Mission Tent.—The Iowa Mission Tent will be pitched Aug. 22 at Clear Lake, Cerro Gerdo county, Iowa, during the Sabbath School Assembly and Young Men's Christian Association and Temperance Campmeeting.

P. S. W. DEVO.

Notices.

Conference.—The Southeastern Iowa Advent Christian Conference will convene in connection with the Iowa State Campmeeting, to be held at Ladora, commencing Aug. 24, 1877. All the members of the Conference are requested to attend, as business of importance will come before the meeting. J. HARVEY MILLS, Sec.

Conference.—The annual meeting of the West Virginia and Southern Ohio A. C. Conference will convene at the Guthrie Chapel on Two Mile Creek, Kanawha Co., West Va., Thursday, Aug. 23. A general representation of the church is desired.

S. P. WHITTEY, Pres.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Broadhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Conference Notice.—The Northeastern Iowa Advent Christian Conference will convene in connection with the campmeeting to be held at Manchester, commencing Saturday, Sept. 1st. All the members of the Conference are earnestly requested to attend.

E. A. MARSH, Sec.

Kansas Conference.—There will be a special meeting of the Advent Christian Conference of Kansas in connection with a general Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing.

M. MCGUIRE, Sec.

Quarterly Meeting.—The first Quarterly Conference for St. Paul District for this Conference year will be held with the Advent Christian Church at Minneapolis, Minn., commencing Friday evening, August 24, and hold over the Sabbath. Churches will please report by delegate or by letter.

SAMUEL WILDER, Clerk.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining [illegible] will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies unshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery, preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere, if the door would open. Address me at Charles City, Iowa.

P. S. W. DEVO,

Annual Conference.—The next annual session of the Advent Christian Conference of Northern Pennsylvania and Southern New York, will be held in the Advent chapel at Fremont, Steuben Co., N. Y., commencing Thursday evening, September 20th, 1877, and continue over Sunday. Let every church be sure to send delegates. A cordial invitation is extended to all. Let this session be the largest we have ever had. The annual address will be delivered Friday, at two o'clock p. m. We trust it will be of interest to all to hear it. The churches are requested to remember the Conference fund.

A. H BRIGGS, Pres.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmstead, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

The Second Advent Christian Conference of Indiana—Will be held at Volga, Jefferson County, commencing on Friday, the 14th. of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana. They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Grove Meeting.—There will be a Grove Meeting nine miles northwest of Cawker City, Kan., on Oak Creek, in the vicinity of the Chandler School-house, beginning Saturday, Sept. 1, and holding over Sunday. Elds. S. R. KNOX and Wm. H. McCarty will be present to preach the word. We earnestly invite the brethren to this meeting, as it is a new field.

S. R. KNOX.

Conference.—A special session of the Michigan Advent Christian Conference will be held in connection with the State Campmeeting at Charlotte. Conference will be called on Wednesday, Aug. 29th. We hope to see a general attendance of ministers and delegates.

JOHN BOWER, Pres.

Quarterly Meeting.—A Quarterly Meeting of the A. C. church of North Fairfield, Ohio, will commence at 2 p. m. on Saturday, September 1st, and continue over the Sabbath. A general invitation is extended to all lovers of the truth. Bro. E. F. Sergisson, of Rochester, N. Y., is expected, to be with us.

JOHN HARVEY, Clerk.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Union chapel, Union county, Ill., the third Sunday in each month until further notice.

T. S. THOMASSON.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

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FRANK BURR, - - - - - EDITOR.

WM. SHELDON, Brodhead, Wis. } Contributing Editors.
H. F. CARPENTER, Vallejo, Cal }

All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 S. Green St., Chicago, Ill.

WE learn that at the recent meeting of the Eastern Second Advent Association, Eld. John Couch was re-elected as editor of the *World's Crisis*. The *Crisis* is one of the ablest exponents of Christianity, of all papers which come to our office. It is true to the Bible record, and the divine Spirit. We wish it continued success.

WE write this item on the campground at Earl, Ill. We arrived on Wednesday and found the meeting in good progress, and it bids fair to be the best one held for several years. The Spirit of Jesus and consecration is in the midst of the people. We rejoice in the unity and love manifested. The people are getting ready to cross Jordan.

WE are informed that the very generous proposition of deducting fifty per cent. from the dues of this office to the Eastern Association, if paid within six months, was voted by the Association at their recent meeting in Chelsea, Mass. Brn. D. Matthewson and E. McCulloch advocated the cause of this Society before the Association. Such a generous proposition should be promptly accepted. Brethren, pour in the new subscribers and your donations and enable us to wipe out all debts by Jan. 1, 1878.

ELD. A. N. SEYMOUR, of Reading, Michigan, called at the office last week, en route to camp-meeting at Manchester, Iowa. Bro. Seymour is preaching to churches in Branch County, Michigan, and reports the brethren there as pressing on amid many difficulties.

PERHAPS some will think that Rev. J. W. Sullivan, Jr., of New Jersey is over positive in his language as reported in the article on *The State of the Dead*, in another column of this paper. But a man can afford to be positive when he is sure he is right, and when the evidence is so clear. The truth on the question of the nature of man and his future condition is very plainly revealed in the Scriptures, and is now being acknowledged in the minds of many who are fearful of openly declaring it. We are glad that some few are overcoming that fear; we hope the number will increase.

BRO. S. P. HAYWARD of Stevenson, Alabama, writes as follows:—

BRO BURR:—Campaign numbers of the TIMES came to hand all right. Am pleased with them and am trying to get you some subscribers. I have just started on a long trip to Cherokee and Etowah counties to scatter the good seed, and find the door open and a great desire to hear on every hand. Could dispose of many tracts and papers if I had them, and am doing what I can to introduce the TIMES, *Crisis*, and other papers that advocate the doctrines we hold so dear, and which I believe to be "present truth."

He sends on two new names as a beginning. Let others do the same. Now is the time to work.

THE Business Agent, in order to facilitate matters connected with accounts on subscriptions, and enable him to attend to his books more readily, has adopted the method of putting numbers opposite subscriber's names on the yellow slip, instead of dates. These figures or numbers correspond with the whole number at the right hand top of this page. For instance, the whole number of this page is 692. When a person sends $2.20 he pays for 52 numbers, or a whole year. If his time was out this week, such a payment would give him credit for 52 numbers more, or to "Whole Number 744." A payment of six months would give him credit to "Whole No. 718," which is 26 numbers ahead. Look out for the numbers on your slip. Another thing: Every subscriber will be duly notified two weeks before his subscription is out, and this will give all a chance of prompt renewal. See standing notice in the Business Department.

GOSPEL LAW.

It is frequently supposed that law and grace are contrary to each other, and that where law is there is no grace, and where grace is there is no law. In former days God's people are known to have been under law; it is supposed that they had no grace at that time. But the attributes of God as declared from Mount Sinai were, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34: 6). Surely, there must have been grace mingled with the law that came from such a God as this.

The Psalmist says, "Grant me thy law graciously" (Ps. 119: 29). We read that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). Was there no Christ in the law? Was it a house without a tenant? a frame unfinished and unoccupied? No, indeed! There was a token of Christ there, but it was so faint as to resolve itself into nought but a shadow. The work of the law was to lead to the person of Christ; to produce a Christ, which was accomplished when the babe was born, "made of a woman, made under the law" (Gal. 4: 4), and thus the object of the law was fully accomplished. It developed the grace that was therein, and when this was done, the covering of its forms was no longer needed; the outer coating of its ritualism and commands were to be laid aside. But all law is not laid aside. While that law which enclosed the grace of God may no longer be in force, because grace has ripened and emerged from the shell which enclosed it, yet grace itself carries with it a law more powerful in its workings than all the commandments and code of Sinai, or than any other code that pertains merely to the outward life. This is the "law of Christ" (Gal, 6: 2). Paul was "without law," among the Gentiles, yet "under the law to Christ" (1 Cor. 9: 21) whom he acknowledged to be his Lord and Master.

The law of Christ is the gospel law, not of outward force, but of inward promptings; it is the law of faith.

All law has its source and its medium of communication, as well as its precepts. The Sinaitic code of commandments came from God; its medium to the people was Moses; its enactments and requirements were wholly outward, or to regulate men's outward lives. The gospel law comes from God also; its medium is the Lord Jesus, and its enactments and requirements are wholly inward, to regulate men's hearts, and emotions; and when men's hearts and emotions are made righteous and remain thus by being begotten by the Spirit of God, then it is that

men do "not commit sin" (1 John 3: 9). Consequently, the outward life will be righteous before God, and will need no outward law to regulate it.

The idea that there is no law for men who are in grace, is a mistake. But it is not a law of works to produce righteousness; it is a law of righteousness to *produce works*. The works produced by the gospel law are different from the works produced by the Sinaitic, or any other outward code. The code of gospel commandments embraces more than the ten of Sinai ever embraced. The gospel code is written on the heart, and covers all time and all circumstances. Its adoration of God is from within; its parental submission refers to God; its Sabbath is the rest given by a risen Christ; and the cleanness of the last five commandments of the Sinaitic code become the condition of the heart under the gospel code, or the law of Christ.

The gospel law is all-sufficient to produce outward righteousness. The Sinaitic code failed to do this because of the power of sin. The gospel is the "power of God unto salvation" because it is infused by the Spirit of God. The gospel law is "the law of the spirit of life in Christ Jesus." How excellent are its principles! How righteous are its workings! How perfect are its results! As its heavenly Spirit comes with the words of divine instruction, the heart becomes a wellspring of "righteousness, and peace, and joy in the Holy Ghost." So let its power be felt in all our hearts, and its work be seen on every hand.

CAN THE SOUL DIE?

We do not know how a person with the plain Bible statement before them, that "the soul that sinneth, it shall die" (Ezek. 18: 4), can honestly dispute the statement that the soul of man is susceptible of death.

It is said that all the death possible to the soul is that which is defined as a condition of trespasses and sin. Sin is not declared in the Scriptures to be identically the same as death, but it is written, "Sin, when it is finished, bringeth forth death," and, "The wages of sin is death." Sin and death are attendant works, but death is not sin. It is a result of, or penalty for, sin, and sometimes follows afar off.

To be "dead in trespasses and sins" is to be in a similar condition with one who is condemned to die, and who is reckoned as already dead by his friends because they see no hope. It is the same as to say of a person for whom there is no hope, "He is a dead man," meaning thereby to express the condition beforehand of that which is expected to be inevitable. So, to be "dead in trespasses and sins" is to be in a condition in which death is inevitable; but if the man leaves his sins by the power of Jesus through the Holy Spirit, he "is passed from death unto life;" and this expresses beforehand his condition as mentioned in the words of the prophet, "He shall save his soul alive" (Ezek. 18: 27).

Again, it is said that the soul dies a spiritual death instead of a literal one. But what other life has the soul but a spiritual life? If it is a spirit, then all the life it can have is a spirit life, and if it loses this it loses all its life, and is as literally dead as the body is when it loses *its* life. Physical life inheres in the body alone, and spiritual life in the soul. Per consequence, a dead soul has no more life than a dead body.

Again, it is not predicted in Ezekiel 18: 4, that the soul that sins *is* dead, but that "it *shall* die." Hence, this death is not trespasses and sin, but is a *result* of them, or a *penalty* to be inflicted because of them. The sinful soul "*shall* die." This is a penalty for sin, and the time for its infliction is the time of the judgment day. Then the sinful soul must die. If it dies, then it is no longer alive. If no longer alive, then all the faculties are dormant, dead. Then it is that God will "destroy both soul and body in hell" (Matt. 10: 28).

It is true that man cannot kill the soul, but it is also true that when the body is dead the soul is powerless to manifest love, or hatred, or any other passion. When the body is blind the human soul cannot see. When the body is deaf, the human soul cannot hear. With all the senses benumbed the human soul is powerless. With the brain diseased the human soul is lunatic. With the brain and body asleep, the human soul is at rest, and takes no cognizance of passing events. With the body dead, the soul is asleep. Even the soul of the righteous who lived in Jesus is then "asleep in Jesus." How much more shall the soul of the wicked be without sense or power, when, in the judgment day, with the body it is destroyed? The Scriptures declare that the soul can die, and that the sinful soul shall die. We believe it.

OUR PRESENT NECESSITY.

The great object of this Publishing Society is to send out the truths of the Bible that have a special bearing upon Christian life as verging upon the second advent of Jesus, our Lord. We are looking forward to the time of the establishment of the glorious Kingdom of God. But while we look forward, we must not, and cannot, *overlook* the present. Our work is in the present time, and for future time. The present time presents to us a great work to do, and it also presents to us but very little material aid to accomplish that work. Not but what there is enough money among those who are rejoiced to see our work go on, but there is a great neglect in sending on help to this office. This has been the case for several years, and consequently the Society has been unable to accomplish but a small part of what it might have done.

It is only by exceeding close and careful calculation that we have been able to pursue the business, and keep the paper going. It is all right that close and careful calculation should be pursued at all times, but it is not at all necessary that our present work should be crippled and hindered for lack of means. The poverty of the office, and the inability on the part of its workers to do a great work in the publishing line, is owing to lack of help from brethren abroad. Conferences, churches, ministers, and believers in Jesus lack energy, or zeal, or faith, or something else, whatever it is, and do not help us as they might and ought.

Is it not time to change our condition from being a crippled Society to that of a strong and energetic working people? Will you, brethren, assist this Society to throw off forever the shackles that have bound us, the shackles of debt and financial stringency, and give us the means to send forth the good word of life more extensively? If brethren will but arouse and give us one lift all together, by donations and new subscribers, for the next six months, this Society will be relieved of all embarassment, and enabled to do a great and glorious work. Give us two thousand more subscribers on our list, and we will show you a prosperous Society. Give us one thousand dollars in donations, and the indebtedness will be so greatly reduced as to be soon entirely gone. Why not do this? This is *present work*, present *necessity*. Our paper is first class, it cannot be easily improved. Our friends are, some of them, already at work and sending in new subscribers. Why not all try to do the same? This is *our present necessity*. We make this appeal, trusting that many hearts will readily respond to our call. We have hope that it will not be in vain.

There is no good reason why this paper should not be widely circulated among the people, and tracts and books sent out from this office in large quantities, to be read by thousands who now are not informed upon present truth. This work is in *your hands*, brethren, to furnish the means for its accomplishment. The Lord gives it to you; what will he find in the day of his coming?

NEPHITE CHRONOLOGY.

1. Nephi leaves Jerusalem in the first year of Zedekiah's reign, said to be B. C. 600 (2 Nephi 11: 3).

2. After journeying "eight years" in the wilderness, he reaches the ocean, and begins to build a ship, B. C. 592 (1 Nephi 5.17).

3. Three years later, in the eleventh year of Zedekiah, Mulek leaves Jerusalem for America, with another caravan, B. C. 589 (Omni 1: 7; Helaman, 2: 27; 3: 4).

4. After Nephi finishes his ship he comes to America, and finishes a temple, B. C. 570, only 30 years after leaving Jerusalem (2 Nephi 4: 3).

5. He then ordains two "priests," B. C. 570, saying that he kept the commandments in all things according to the law of Moses" (2 Nephi 4: 2, 5), even though he himself and his priests were descendants of Manasseh, instead of Levi (Alma 8: 1).

6. In B. C. 121, or 479 years after coming from Jerusalem, baptism begins to be practiced in America (Mosiah 9: 8). And it was instituted after this novel pattern: "Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from Almighty God. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not *bury himself again* in the water." So Alma baptized *himself*. If that is God's plan why did not Joseph do the same, instead of baptizing Oliver, and then being baptized by Oliver? Wonder if John the Baptist baptized himself? If Alma's plan was correct, Joseph's was wrong, even though the ghost of John the Baptist told him to do so, for Alma had "authority from Almighty God" for his practice, and no ghost should deal out contrary instructions; so Joseph, from these considerations, has never received valid baptism, but should have plunged himself under the water like Alma, if the record is given by inspiration; therefore Mormon baptism is not valid, unless *all* immersion is.

And why were the Nephites left 479 years

without baptism, seeing it had been practiced on the other continent thousands of years previously, even in Adam's day, according to Joseph's inspired translation of the Bible? Why did all this line of Nephite prophets down to Alma omit baptism? Is this bungling management chargeable upon the Lord, or upon Joseph? Were the Lord's prophets at liberty to disregard baptism so long after its introduction?

W. S.

COMPROMISE.

There is an insatiable proclivity upon the part of man, to compromise the gospel, both in its experimental and theoretical elements, so as not to be too singular or too unpopular. But this is wrong, for righteousness should never compromise with sin, nor truth with error, either for peace or popularity. "Be not conformed to this world" either in practice or spirit. We must be radical for righteousness and truth, but not rash. Truth is God's property, and we have no right to dilute it, to make it more palatable to tradition lovers, nor should we present it in the spirit of censoriousness. The spirit of compromise is to be deplored on one side, while the spirit of blind rashness is to be lamented on the other hand. While we cannot lead people to the truth by lowering the standard, neither can we drive men to embrace it. The true policy is to proclaim the truth in the Spirit of God, and not in the spirit of combativeness and sour censure. When truth is proclaimed in the spirit of its Author, it attracts, but when proclaimed in another spirit it often repels. When truth is compromised, its power is diminished, and its Author is dishonored. Let us never smother the truth, nor present it in a repulsive manner, nor yet as a dry system of theology, without the element of righteousness.

W. S.

PREACHING ABROAD.

It is now probable that I shall be at liberty to hold meetings abroad more extensively than hitherto, if health will permit, as we are making earnest efforts to get Bro. Thurber to supply Brodhead half the time. Although not rugged in health, I hope to comply with calls hitherto refused, if desired. Our address will still be Brodhead, Wis.

W. S.

THE A. C. TIMES THREE MONTHS TO MORMONS.

As I am about to present a series of brief items on *Mormonism*, never before given to the public, not even in my book called "*Mormonism Examined*," and feeling anxious to have them read by candid Mormons, I request friends to obtain subscribers of this class for *three months*, or send free for three months to such. Try it.

W. S.

Church News.

THE meetings in Springfield, Ill., August 26, held by the Editor, were well attended, and created some interest among the hearers. The brethren there wish for a protracted effort this fall or winter. We think a persevering work would raise up a company in Springfield, to look for Jesus and the kingdom.

THE attention of brethren in Iowa and N. W. Missouri is called to the campmeeting at Red Oak, Iowa. The meeting will be in progress when this reaches our subscribers, but we hope attendance will be large nevertheless.

SEE notice of another campmeeting in Wisconsin, September 7. This is number four, of campmeetings in Wisconsin. We hope it will be a *number one* meeting.

THE church in Burr Oak, Iowa, are building a chapel, and are seeking Eld. Ridley to locate among them.

Waiting.

H. G. M'CULLOCH.

Tune in "Gospel Hymns and Sacred Songs."

We wait for thee
To set us free,
And give us life eternal;
The morning light
Breaks on our sight
In beauty bright and vernal.
Chorus:—We wait for thee,
We wait for thee,
We wait for thine appearing.

Our King will come
To take us home;
We wait for his appearing—
The glorious light
Dispels the night—
The prospect, O how cheering.
Chorus:—We wait for thee, etc.

Ye weary saints
Cease your complaints,
And tell the wondrous story;
Behold, he comes,
Ye waiting ones,
The Lord of life and glory.
Chorus:—We wait for thee, etc.

We wait for him,
Our glorious King,
Our Lord and Judah's Lion;
O take thy throne,
Reign thou alone
In glory on Mount Zion!
Chorus:—We wait for thee, etc.

He comes at last,
The harvest past.
The angel reapers gather,
Not withered leaves,
But golden sheaves—
God's own peculiar treasure.
Chorus:—We wait for thee, etc.

DeKalb, Ill.

Necessity of Union.

J. S. WIMBISH.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10).

I think there are some Adventists who ought to read this whole chapter (1 Cor. 1 chap.) over about three times a day for two years. After the experiment perhaps they would be less inclined to teach for doctrine the commandments of men. How prone the sons of Adam are to follow man's wisdom instead of the wisdom of God. But God's wisdom is much easier understood, and less scared by metaphysical theses, than the wisdom of man. It is much plainer to an untutored mind than the wisdom of man.

God speaks in plain, simple terms, and uses no language beyond the comprehension of the most obtuse mind. Why is it man will not accept the truth as God speaks, and take him always at his word? Is it not because man would rather seek out some invention of his own? Isaiah says: "But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; (that they might be saved? No); that they might go and fall backward, and be broken, and snared, and taken." This is indeed true. But did not God intend that the entrance of his word should give light? He did; but such is not the case always with a people who have such blessed opportunities.

Now to be brief and come to the point, let me state that the thoughts here expressed are suggested to my mind by reading first in the *Crisis*, if I mistake not, and then in the TIMES, an article entitled, "Who will be saved?" Some time ago I read an article, or rather a tract, written by Rev. W. P. McCay, entitled, "Ye must be born again," in which he takes the ground that Christ in his conversation with Nicodemus had referred to the "word" when he said water. And he carries the idea out in his argument, against the necessity of water baptism; that it was the word and the Spirit which were to do the work of regeneration. The article alluded to follows the lead of this learned teacher, and in treating of the same subject substitutes word for water. Did our Savior understand the difference between water and word? It would appear to me quite unreasonable to suppose if he had intended to say, "Except a man be born of word and of Spirit, he cannot enter into the kingdom of God," that he should have failed to say it and have said something else. Should we at this late day, attempt to correct the language of him who spake as never man spake? Could not Christ have said "word" if he had intended to say it? I think so. We may reasonably expect those who have substituted an ordinance of their own invention for the ordinance of baptism, to be ever trying to excuse themselves for refusing to obey God. It is natural that they should speak lightly of baptism, and try every way to belittle it in the eyes of the world, because they have rejected the counsel of the Lord.

The argument is advanced that it does no good toward changing and renewing the man, and in support of their argument they point us to men who have been baptized, who are a disgrace to to the Christian name and profession. It has never been claimed to my knowledge, by the most Scriptural advocates of Christian baptism, that the mere act of going down into the water, unaccompanied by faith and repentance on the part of the subject ever did, or ever will, benefit the individual. But I might ask, Are there not hundreds and thousands of members in all churches who are far from the standard of true Christian character? Were they not taught from their very childhood to regard lightly the ordinance of baptism? And are there not hundreds and thousands in churches who have submitted blindly to the ordinance of baptism, who do not, who never did, nor never will, fully understand the purpose of divine wisdom in instituting this solemn service? I say, do they not also very lightly esteem this ordinance; and may they not in hundreds of cases have submitted to it only to please some friend—a father, or mother, or pastor? Have they not, in the great majority of cases, submitted to it, more from a desire to conform to the customs and usages of the church, than from a sincere desire to obey the form of doctrine from the heart? Have they taken into the account the fact that God has commanded them to obey him? I fear they have not, and I must believe that the cause of this formality and coldness in regard to the administration of the ordinance of baptism is entirely attributable to the fact that it has been so lightly regarded and spoken of by the teachers of the day. And now men come to the front and tell us Christ never intended to use water at all, in the matter of regeneration. They were to be regenerated and born again of the word and the Spirit only, leaving water out of the question entirely. Now I want to look into this matter, and if they are right in regard to this conversation, or its import, I, for one, want to know it. I sincerely desire the truth on every subject, more especially about matters of eternal interest. Let us examine this text and see what our Savior meant when he said, "Except a man be born of water and of the Spirit he cannot see the kingdom of God."

1. In the first place, I will suppose he had

reference to the word which he spake. Now then if this word did the regenerating, every one who hears the word should be regenerated. But it is not the *hearers* of the word, but the *doers* of the word who are to be justified. Let us take an illustration: Elisha told Naaman to go down and dip in Jordan seven times and be healed, but he at first refused to go; yet, if he had not gone at all according to the "word" theory he should have been healed. Why? Because the word of the man of God had gone out of his mouth, and God stood ready to honor the words of his servant. But we see there is a wide difference between the word of command, and the act of obeying that command. Naaman even, though of uncircumcised lips, understood that there was a difference, and he did not expect the mere command alone to accomplish his cure. He did not like the idea of going under the water (here is where the shoe pinches), and that too, as he believed, to no purpose except to humor the caprice of an old man. But when he obeyed the word, and was healed, he saw God was with his servant and that he required obedience to his word.

Again, a general may order his command to go forward and engage the enemy and obtain the victory over them. He may be confident of success if the soldiers will only do their duty and charge bravely upon the redoubts of the enemy; but he would accomplish nothing at all if they stood still in their places, and expected the fort to fall because the general commanded it to fall. If God had desired the walls of Jericho to fall down by his word, unassisted by the hosts of Israel, he would have said, "Down ye walls of Jericho, and let my people in." But he told Joshua what to do, and then added, "When ye have done as I command you, the wall of the city shall fall down flat and the people shall ascend straight before him." But suppose the people had disgregarded the word of Joshua, and failed to couple obedience with command, the walls of Jericho no doubt would have stood for a long time.

I could give many illustrations from the Scriptures, and from every day observations, to show the distinction between the "word," or command to do a thing, and the actual performance of the deed named. Our Savior, in speaking to Nicodemus, mentioned Spirit, as an element essential in the new birth, and why not substitute "word" for Spirit? If we may substitute "word" for "water" there would be no impropriety in doing so for "Spirit," from the fact that Christ spake of Spirit as well as water. And if we may substitute the word spoken, for the thing itself in the first part of the sentence, why not in the latter? We might have this sentence reading thus: Except a man be born of water and of "word," etc. Or, if we carry the rule a little further, we might have the passage transposed thus: "Except a man be born of water (word) and of the Spirit (word) he cannot enter into the kingdom of God." If this rule were followed closely the "word" would soon be swallowed up in mystery. The English language, and all other languages would become useless and fail entirely to convey ideas. If this rule of mystifying is admissible and applicable to "water," is it not equally so to Spirit? And if we apply it to Spirit in the same sense it is applied to water, and if it has rendered water baptism null and void, of course, by parity of reasoning, it will render Spirit baptism null and void also. If the one can be changed so as to be merely a word of command, why not the other also? That is, according to this theory of changing words around to mean something not intended, we might say that when God speaks in Ezekiel of putting his Spirit into the dead house of Israel, and making them live again, he merely said he would do it to comfort the people, for the "word" declaring he will do it will suffice.

Men in their over-anxiety to establish the paramount claims of Spirit baptism in the minds of people, and forgetting that a man shall live by every word that proceedeth out of the mouth of God, completely destroy or nullify both water and Spirit baptism, and leave us nothing but a baptism of "the word." But perhaps they will say the word is all-sufficient. So it is, if man will only obey it, and walk by it. I am an uncompromising advocate of that policy in religion that will direct every one to take the word, the whole word, and nothing but the word, as the man of their counsel. If we were to do so, we would all of necessity speak the same thing, and be of the same mind, and of the same judgment. We would no longer be divided into scores of sects, and petty denominations, carried about by every wind of doctrine, holding to the skirt of some great man (so called), hoping to be saved because he has taught us to believe error to be truth. Were we all to come to a Bible platform there could be no possible chance for men to escape the unavoidable conclusion that the church of Christ is the only true church.

Were we all, to-day, to take God at his word, and not try to correct his language, and supply by our own wisdom the lack of knowledge in those who wrote under divine direction and guidance, we would doubtless in a few years be able to pull down nearly every stronghold of Satan in the Christian world, and make great headway in the countries of the heathen. Who can deny or gainsay this assertion? The church is weak and powerless to-day, because it is divided. It is divided because men have rejected God's word to a considerable extent, and changed the meaning of God's language to suit the various creeds and opinions of men. The argument is advanced in defense of divisions in Christ's body, that all men cannot see alike. One man will join the church and *be saved*, if you do not make certain articles of Christian faith a test of fellowship. One does not like to go down into the water, and if you require all men to do so, you may drive them away from Christ. The man does not see the necessity of water baptism any way, although God might have considered it necessary and therefore enjoined it, and to avoid the trouble of going into the water and getting soaked, and having to change clothing, etc., he prefers to think the use of two drops is sufficient.

Let me digress a little, to relate what I once saw. Two years ago, a young man and young lady professed religion during a protracted meeting, and they chose baptism (as they said) by immersion. On the day appointed the minister took the candidates down into the water and attempted to baptize them. He being quite diminutive in stature, failed to get the head and breast of either party under the water. I asked the minister if he was satisfied with that kind of immersion, or burying people by baptism in the likeness of Christ's death. He said he was not and felt very bad about it, for he had never failed before, and would not at that time had the lady not obstinately refused to suffer her head to go under the water. You see this young lady did not wish to get her crimps wet. In the case of the young man, the failure was owing to his stiffness, created by a fear on his part of becoming strangled. I think he was more excusable as he had a natural dread of the water.

This incident is given as an illustration of the fact that many who desire baptism wish it merely to satisfy the demands of the church disciple. They have not the remotest idea that it typifies their death, burial, and resurrection. This idea can never be entertained by those who have substituted *sprinkling* for baptism, for there is nothing in it to symbolize burial and resurrection.

Now, then, comes another man to the conclusion that he wants to join the church, but he don't want a large class of men viewing the schisms in the professing body of Christ; and, regarding them as the results of man's dissension and strife, and quite contrary to their views of what the body of Christ should be, have come to the conclusion that religion is a farce, and have rejected the Bible, the church in all its branches, and Christ also, and gone into infidelity. Another large class, looking at all these things in a different light from the moralist or the infidel, have come to the conclusion that all men will be saved regardless of character. All these results, with many others, I consider as having sprung from the great error of correcting Bible language. Of this no man should be guilty who professes to abide exclusively by Bible truth. Therefore, let us understand the word *water* to mean water, nothing more, nothing less. It may agree with the blood and the Spirit, and also with "the word," but it is evidently distinct from either. The water is commanded by God, the word is spoken by him, and the Spirit is an all-pervading fluid emanating from him. They may agree in other respects, but this will suffice. They all combine to accomplish one result—the salvation of man.

Macon Ga.

Death and the Judgment Seat.

C. H. RAMER.

The following I take from the *Chicago Post*, which is taken from the *Christian Union*. Written by H. W. Beecher.

Says Beecher, "The whole drift of Scripture appears to us clearly to teach that the soul passes directly from its earthly to its spiritual life; that there is no 'intermediate state;' that death is not death, but only transition; and that the day of judgment is an occasion, not for the formation but for the announcement of the Divine judgments on mankind. It is the theory of Swedenborg that at death the terrestrial body drops off and the spiritual body emerges; that this is the resurrection; that the day of judgment has already begun; that every soul goes forth from its death-bed to the judgment bar of God. If one must have a theory, this is perhaps as good as any. That death summons the Christian to judgment, and judgment ushers him into immortality is the clear revelation of God's word. There is no objection to imagining anything if you do not frame your imagination into a creed."

If Mr. Beecher has not framed his imagination into a creed he has done worse by putting his imaginations for the clear revealed word of God. An assertion from Beecher, proves just as little as from any other man. If death is not death, then by the same rule life is not life. By this kind of reasoning we would turn the world upside down, and reason God out of the universe. "Let us beware lest any man spoil us through vain deceit and after the traditions of men."

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his work" (Matt. 16: 27). "The word that I have spoken, the same shall judge him in the *last day*" (John 12: 48). "Because he hath appointed a day in the which he will judge the world" (Acts 17: 31). "I charge thee therefore before God, and the Lord Jesus C[illegible] shall judge the quick and the dead at [illegible] kingdom" (2 Tim. 4: 1).

There [illegible] in the Scriptures that death is the resurrection. It is the dead that are to be resurrected, judged and rewarded. Beecher's imaginary immortal soul is left out of the question. Isaiah says, "Thy dead men shall live." Daniel says, "Them that sleep in the dust of the earth shall awake." Ezekiel says, That the Lord will open their graves and cause them to come up

out of their graves. Hosea says, "I will ransom them from the power of the grave; I will redeem them from death."

The Scriptures plainly teach that the dead must be raised prior to judgment, and that God has appointed a set time when he will judge the whole human family, instead of the day of judgment being a sort of a happening occasion at each one's death.

Beecher admits that the soul has a death bed, which I do not understand if the soul does not die. I suppose he means a transition bed.

We will for a moment look at this transition doctrine. Where the word death occurs in the Scriptures we will use "transition," which will make sense if Beecher is correct. "In those days was Hezekiah sick unto transition; and Isaiah told him to set his house in order; for thou shalt die and not live" (Isa. 38: 1). Isaiah says that transition in this case is to not live, which is quite as bad as to die. "And that ye will save alive my father, and my mother, and my brethren and my sisters, and all that they have, and deliver our lives from transition" (Josh. 2: 13). "In famine he shall redeem thee from transition.' (Job 5: 20). "To deliver their soul from transition" (Ps. 33: 19). "Hast delivered my soul from transition"(Ps. 56: 13). "Treasures of wickedness profit nothing; but righteousness delivereth from transition" (Prov. 10: 2). "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is transition. For the wages of sin is transition" (Rom. 6: 21, 23). "By one man sin entered into the world, and transition by sin" (Rom. 5: 12). "Then when lust hath conceived it bringeth forth sin: and sin when it is finished bringeth forth transition" (Jas. 1: 15). "Let him know that he which converteth the sinner from the error of his way shall save a soul from transition, and hide a multitude of sins" (Jas. 5: 20). "This is the second transition" (Rev. 20: 14).

What a profound interpretation of the word death!

Lewiston, Minn.

"Lo, Here."

L. C. KERR.

In his word, Jesus has left many timely warnings and remonstrances for the benefit and safety of his church during the last days, when she is approaching the end of *time* to enter upon *eternity;* and among them we find this one, "Then [when there are signs of his coming] if any man shall say unto you, Lo, here is Christ, or there; believe it not." We have evidently come to the time for the fulfilment of this, as we are upon the eve of the judgment, and may expect what is due here. Is there any man, or class of men saying to you Christian, "*Lo, here is Christ, or there?*" Or, "Behold he is in the secret chamber? (the atmospheric heavens), if so the word comes to you, "*Believe it not*"—"go not forth" (Matt. 24: 23, 26). If you do go you will be the subject of his or their deception and will perish in the darkness of the delusion.

But who are to preach this doctrine of an invisible advent, oreoming of Christ? Let Jesus answer the question himself. After warning them against this deceptive teaching, he says, "For there shall arise false Christ's and false prophets, and shall show great signs and wonders; insomuch that if it were possible they (false teachers) should deceive the very elect." Those who practically teach false doctrines *must* be false teachers. Was Jesus right about this "secret coming?" If so, then the man who is now teaching that "he is in the secret chambers" is a false teacher, and will lead astray all who follow him. "Go not forth" is the Lord's command. For he has given an unmistakeable sign of the occurrence of that event. He says, in contrast with "the invisible theory" of it, "For as the lightning cometh out of the east and shineth even unto the west; *so shall also the coming of the Son of man be.*" (ver. 27). Who will dare to say that it will be *different?*

In connection with this we have, from the same source, that doctrine taught in the days of Paul, by Hymeneus and Philetus, false teachers, of a resurrection being in the *past.* Upon the theory of a *secret* advent can be established a *secret* resurrection. For when the Lord comes the first thing that occurs is the resurrection of the dead in Christ. And when "the secret chamber" preacher, has made it known that Christ has come, it is due to him to preach the consequent event, which is the resurrection. This follows, inevitably; so that when you find the man that is to preach Christ "in the secret chambers," you will find one teaching the resurrection in the past, or in *progression.* And Paul said this was an overthrow of the faith (2 Tim. 2: 18). And this is just what a belief in this deception will do; it will overthrow the faith of the individual who is led astray by it, so that we can see the need of Christ's warning; and we do well to heed it and not be deceived by the cunning devices of Satan and his servants who lie in wait to deceive.

Highland Creek, Ont.

Out-pouring of the Holy Spirit.—No. 4.

N. FIELD, M. D.

I will repeat what I said in my first article, that the Holy Spirit is promised to all Christians; but not to unbelieving and impenitent sinners. It dwells in the church, which is called the body of Christ, the temple of the Holy Spirit. There is, says Paul, "One body and one Spirit." That Spirit has always had, and has now, an appropriate and Scriptural work to perform. And I propose to show what it is. In doing so no one need fear that I will commit the sin of blasphemy. I have studied the subject for nearly a half a century, and am fully able to defend every position I may assume in its discussion.

The Holy Spirit has been made to sanction all manner of errors and contradictions. Christian baptism has been abrogated by men who have made themselves and others believe that they are baptized by the Holy Spirit, which they have called the "essential baptism," meaning that water baptism is not essential. A work of the Holy Spirit, performed on the apostles, on the Samaritans, and on the house of Cornelius for the specific purpose of qualifying them to speak in unknown tongues and confirm the proclamation of the gospel by signs, wonders, and mighty deeds, is supposed to be still going on with certain false teachers confirming them in their contradictory views and practices. They are told they have all been baptized by or in the Holy Spirit, and that is enough for them without water baptism, which many of them ridicule and treat with contempt.

If the Holy Spirit is ever poured out on sinners to convict and convert them, why is it that the whole heathen world know nothing of such an operation? What is the reason that six hundred millions of Pagans are still in profound ignorance of the Christian religion? They certainly need some influence to bring them to Christ. The fact that they never can be enlightened and saved without the gospel is proof positive that that alone is the power of God unto salvation. "Faith comes by hearing, and hearing by the word of God." They cannot believe on him of whom they have not heard, and they cannot hear "without a preacher," are oracles of Scripture, as true now as they were in apostolic times. Universal experience attests their truth, and it is folly to talk about converting the heathen by any other instrumentality than the gospel. All missionary efforts and the money expended in the translation of the Bible into the languages of the heathen nations, grow out of the recognized fact that the Holy Spirit influences no sinner and no barbarian except by his written revelations through prophets and apostles. One fact is worth a dozen theories. And whatever may be said about the out-pouring of the Holy Spirit on sinners to convict and convert them, it is very certain that it never operates beyond the sphere of the gospel. If it does, then it is not necessary to send the gospel to the heathen. The Holy Spirit will do its work and either convert them or leave them without excuse.

Jeffersonville, Ind.

Prophecy.

J. E. CLARK.

If we exclude prophecy from the field of our observation the Bible becomes a *meaningless* book. And how can any one exclude prophecy more perfectly than to set up a claim that we cannot understand it. Prophecy is history written out beforehand. Men were divinely inspired to write out events beforehand. The historical books of the Old Testament are radiant with the light of prophecy. A very large portion of the book of Psalms is entirely occupied with prophecy. The whole of the Scriptures from Isaiah to Malachi consists of prophecy. The ministry of John the Baptist, and the discourses of our Lord are filled with prophecy, and all the leading epistles of the New Testament contain prophecy; in fact, the Bible is filled with prophecy. Why then are persons so thoughtless and inconsiderate as to the study of prophecy?

It is treating the Bible with contempt, and God's revelation with neglect, to set aside prophecy and say that it cannot be understood. The apostle Peter says, "No prophecy of the Scriptures is of any private interpretation," consequently is to be understood by the church. We say, prophecy reveals events (to come) good or bad, to the world and the church. Was the prophecy of the coming deluge of no practical importance to those who lived before the flood? Was the prophecy of the coming storm of fire and brimstone that destroyed Sodom and Gomorrah of no practical use to Lot and his family? Was the prophecy of the first coming of the Messiah of no importance to those who waited and watched for his appearing? And can the doctrine of his second coming be of no practical importance to the inhabitants now living on the earth or those who shall witness that grand and mighty event?

This mighty event is spoken of, and held up to our gaze on almost every page of the New Testament; nevertheless, very many professors of religion are willing to pass the matter by in a careless and unguarded manner as unworthy of their notice. But saith the apostle, "We do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise." If those do well who take heed to the sure word of prophecy, can those who give no heed to it, be said to be wise? We read in the Book of Revelation, "Blessed is he that readeth, and they that hear the words of this prophecy." There is a blessing pronounced upon those who give heed to, and read the prophecy, and it is a sure guide to all those who understand it, and a light that shineth in a dark place.

No man can slight prophecy, and say it cannot be understood, and be said to be a believer in the word of God. Let all be careful how they speak lightly of prophecy, and thus reject a portion of the revelation of God to man. If you do not understand prophecy yourself, do not say it cannot be understood by any one, or that it is not to be understood by the church at the proper time during her pilgrimage through this world of trial. I thank God for prophecy, and I earnestly pray that he will give us all light that we may understand and have a correct view of prophecy, that our pathway may grow brighter and brighter unto the perfect day.

Fair Haven, Conn.

The Protestant Rule of Faith.

C. P. DOW.

Among the articles of faith of the church of England, we find the following. Article 6th: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not *read therein*, nor may be *proved thereby, is not to be required of any man*, that it should be *believed as an article of faith*, or be thought necessary to salvation." This article is adopted by the daughter of the parent church, the Methodist, and might well be adopted and acted upon by all Christians.

Query—Can the immortality of the soul, infant sprinkling, eternal torment, going to heaven at death, a spiritual kingdom, kingdom set up in the heart, and sundry other popular sentiments, be found plainly and unequivocally stated in the Bible—"read therein," or "be proved thereby?" I think not. If not, they "are not to be required of any man," as his creed. Indeed, I think that each church member should be required to take the Bible and read and believe it for himself, and that a Christian character alone, not subscriptions to a formulated creed, should be the only test of fellowship.

Another rule of faith—the papists rule, would better suit the demands of popular Christianity, as follows: "All Scripture, etc. Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone, nor yet with the New Testament, without taking with it the traditions of the apostles, and the interpretations of the church, to which the apostles delivered both the book and the true meaning of it." (Note in Douay Bible, 2 Tim. 3: 16, 17). What a mass of conflicting and absurd sentiment, or theory has been taken along with that church, or manufactured to order, and imbibed and appropriated by seceders.

Magog, P. Q.

Where Are We?

M. MCCULLOCH.

Do we as a people understand that the periods of Daniel and Revelation have accomplished their heaven-destined work? Was it not these that served in a great measure to bring us out as a distinct people to look for the Lord Jesus Christ from heaven? Is it not evident then that in this sense we have got past them?

I refer especially to 2300, 1290 and 1260 days. Certainly to us as a people, they have, in a great degree lost their power, so much so, that even some of our own people can sleep quite comfortably under the preaching of them, provided the seats are not too hard.

Again, the signs of the times, or those given by our Savior, have also accomplished their work for us, provided we have lived up to the light that has been shining upon our pathway, for quite a number of years in the past. No use now of preaching about the darkening of the sun and moon, and falling of the stars. No need to tell them of these perilous times, and scoffers walking after their lusts, and saying, Where is the promise of his coming? True, our minds may need refreshing by things new and old, but the fact still remains, that these blessed and important truths have to us, in a great measure, accomplished their work; we have got past them. Then where are we?

Our position is clear, thank God! We know where we are; all the way marks have been seen, all the light houses have been passed. We have already entered the circle of the judgment scenes. Fearfully grand and sublime yet full as true.

Shall we ask again, Where are we? Simply waiting for the Apocalyptic river to be dried sufficiently for the Easternkings to pass over. Waiting for Gog, Magog, and Gomer, and all his bands as guards, to pass through Turkey, plant their tabernacle in Palestine, and the Lord will rain upon them great hailstones, fire and brimstone. Is not the same power, and its ultimate destruction brought to view in Dan. 11: 40, and also in Rev. 20: 8.

Learned and Christian men in nearly all the churches are now beholding and warning the world of the fast approaching judgment. Yet it would seem that the day of grace is almost past; or rather, on account of so much excitement of various kinds, some for honor, and many for pleasure, politics, and the world, scarcely any can be induced to stop and consider long enough to get the least interested in the things that pertain to their everlasting welfare.

God pity the poor sinner and backslider; pity the poor cold hearted professor. God pity us all, and save us for Jesus sake.

Ionia, Ill.

Job's Remarkable Choice.

M. M'OMBER.

"Then thou scarest me with dreams, and terrifiest me through visions, so that *my soul chooseth strangling and death rather than my life*" (Job. 7: 14, 15).

It is the unvarying orthodox propensity to claim that death whenever applied to the soul, means not literal, but "spiritual death;" i. e., "death in trespasses and sins." Consequently, when God says, "The soul that sinneth it shall die," he means, "die spiritually." This is a death which is also interpreted to mean, "separation from God and from his people;" "a cutting off from all that is good;" "a state of sin and rebellion against God."

But in the text above quoted we have the remarkable example of an eminently righteous man, saying, "my soul chooseth death!" Can Job mean "spiritual death?" It is claimed that the soul can die in no other way. We know that Job once refused to "curse God and die;" is it possible that he finally became so changed that he could say, "My soul chooseth" now, what I formerly refused, viz., "death," "sin," "rebellion against God," and "separation from all that is holy and good?"

Job says, "My soul chooses death." He either meant "spiritual death," or "sin," according to the popular theory of soul-death, or he simply meant natural death; and so establishes the Bible doctrine of the soul's mortality. The latter seems by far the more reasonable conclusion.

Algonquin, Ill.

Sound Philosophy.

J. S. BURKHARDT.

If we take the inductions of sound philosophy along with the dictates of conscience and the light of revealed truth, we shall find them to constitute one uniform and harmonious whole, the various parts of which tend in a remarkable manner, to establish and illustrate each other. If, indeed, in any investigation in moral science, we disregard the light that is furnished by the sacred writings, we resemble an astronomer who should rely entirely on his unaided sight, and reject those optical inventions which extend so remarkably the field of his vision, as to be to him the revelation of things not seen.

Could we suppose a person thus entertaining doubts respecting the knowledge supplied by the telescope, yet proceeding in a candid manner to investigate its truth, he would perceive in the telescopic observations themselves principles developed which are calculated to remove his suspicions. For, in the limited knowledge which is furnished by vision alone, he finds difficulties which he cannot explain; apparent inconsistencies which he cannot reconcile; and insulated facts which he cannot refer to any known principle. But in a more extended knowledge which the telescope yields, these difficulties disappear; facts are brought together which seemed unconnected or discordant; and the universe appears one beautiful system of order and consistency.

It is the same in the experience of the humble inquirer, when he extends his views beyond the inductions of reason, and corrects his conclusions by the testimony of God. Discordant principles are brought together; doubts and difficulties disappear; and beauty, order, and harmony are seen to pervade the government of the Deity. In this manner there also arises a species of evidence for the doctrines of revelation, which is entirely independent of the external proofs of its divine origin; and which, to the candid mind, invests it with all the elements of authenticity and truth.

From these combined sources of knowledge, thus illustrating and confirming each other, we are enabled to attain, in moral inquiries, a degree of certainty adapted to their high importance. We do so when, with sincere desire to discover the truth, we resign ourselves to the guidance of the light which is within, aided, as it is, by that light from heaven which shines upon the path of the humble inquirer. Cultivated on these principles, the science is fitted to engage the most powerful mind, while it will impart strength to the most common understanding. It terminates in no barren speculation, but tends directly to promote peace on earth and good-will among men. It is calculated both to enlarge the understanding, and to elevate and purify the feelings, and thus to cultivate the moral being for the life which is to come. It spreads forth to the view as a course which becomes smoother and brighter the farther it is pursued; and the rays which illuminate the path converge in the kingdom which is eternal.

Lahai, Mo.

The Law of Life.

S. A. COOLIDGE.

BRO. BURR:—Noticing a query in an article by P. Holler in our paper of July 18, and feeling interested in the subject, after searching the Scriptures relative to the question, I thought I would give the result according to my conviction.

"*What law did Christ come to redeem us from?*" Man was made good (Gen. 1:31). A command was given him, specifying a penalty to follow if disobeyed (Gen. 2: 16, 17). By disobedience, man's nature was changed from good to lust; lust, when conceived, bringeth forth sin; sin, when finished, bringeth forth death (James 1: 15). Hence, death followed, and the command (by disobedience) culminated into a law in and over him. Man was placed over the command, by right of choice invested in him. The command, ordained unto life, through sin, became a law unto death (Rom. 9: 10), and man fell a slave beneath it. Therefore, the law hath power to kill and consign all to the grave. By this its mission is accomplished. Death hath passed upon all men, for all have sinned (Rom. 5: 12).

The sum of the above is man's condition before and after the Adamic transgression. First, he was lord and master over his own destiny by a divine gift in creation; second, he became a slave, sold under sin by disobedience. First, he was good—against such there is no law; second, he became evil—over such the law of sin reigns unto death.

Closing at this point, the grave would be victor over its tenants eternally. But Jesus, the conquerer, comes, clothed with the seed of Abraham, and not with the nature of angels, made under the law. Not the law of God after the

inner man, neither the law of ten commandments, which is not sin (Rom. 7:7, 12), but after the law of sin in the members (Rom. 7:23); made sin that he might taste death for every man, and redeem from the power of the law of sin that reigns in the members unto death, and give eternal life to all that will, through faith, accept him as the resurrection and the life (John 11:25).

By what did the law of sin enter the members? By Adam's transgression. When? In the day he ate the forbidden fruit. All Adam's posterity have inherited that law of sin. "O wretched man that I am; who shall deliver me from the body of this death" (Rom. 7:24)? "With the mind, I myself serve the law of God, but with the flesh the law of sin." The law of ten commandments, received at Sinia, makes known to man the fact that he is in bondage to the law of sin and death. "I had not known lust except the law had said, Thou shalt not covet" (Rom. 7:7), and for this purpose it was given [as a schoolmaster], for it hath no power to redeem from the law of sin and death.

Not at the time the commandment was given, but at the time of its violation, was the seed [Christ] promised (Gen. 3:15, 24). All subsequent promises as to the same are ratifications. This is an evidence to my mind that the law which Christ came to redeem from had its origin as a law at the time of Adam's expulsion, and by his disobedience to the command. As further demonstration: When Lincoln issued the command for the South to lay down her arms and and acknowledge loyalty to the goverment within sixty days, and her people should retain their possessions. If not, they should be confiscated, and they themselves disinherited. During that time it was not a law, only a command requiring obedience. But at the expiration of the time given, and the requisition being trampled under foot, then the commandment that was ordained or given for their preservation, culminated in, or became, a law in full force over them unto condemnation. Previous to the sixty days they had power over it by right of choice granted; subsequently they were in bondage to the law by their choice. Hence, it follows that the Supreme Magistrate stands vindicated in justice and mercy.

San Bernardino, Cal.

Are Saints Sinners?

Were it not held and upheld, by learned and unlearned, by preachers and people, that all men are sinners, that is, that every man commits sin so long as he is on the earth, we would not require to ask the same question, Are saints sinners? But seeing it is believed and taught, that all men are sinners all the days of their life on earth, we are shut up (if we receive this doctrine), to one or the other of these conclusions, namely, either there are no saints on earth, or these saints are sinners, and consequently that sinners are saints. Are we to believe, then, that there are no saints on earth; or, if there are such, that these saints are sinners; or, that the doctrine which teaches that all men commit sin all the days of their life, is false?

Are there any saints on earth at all, then? There were saints in the days of the apostles, for they addressed letters to saints in various places. And all who have read the New Testament know that the use of the term "saint" is quite common, and that it was applied to believers generally; not to some pre-eminently learned, or pre-eminently holy persons, but to all who, having renounced the world, were dedicated, sanctified, or set apart to the service of God; and every true Christian is thus sanctified, even those who have not yet reached the state of perfect men in Christ. Thus we read in Eph. 4:12, about "the perfecting of the saints. It is well known, however, that the term is used to distinguish the people of God from the world; and that its meaning is, that they are separate as holy persons. But it is also known that many professed Christians are not holy—are not separated from, but conformed to the world; and that the same "sinner," which they assume, being more descriptive of their character, suits them better. Now, a sinner is one who commits sin habitually—that is, is in the habit of committing sin. That a saint may (especially during the infancy of his religious experience) be overcome in an unguarded moment and commit sin, is undeniable; and our Father, in his infitite love, has made provision for this; for it is written, "If any man sin, we have an advocate—Jesus Christ the righteous." But he who is in the habit of committing sin, hourly, daily, weekly, or monthly, is a sinner and not a saint; for, Jesus says, "Whosoever committeth sin is the servant of sin;" and God says, "He that committeth sin is of the devil."

Every unregenerated person is a sinner, until he yields his heart in obedience to the will of God; but then, at that moment, he ceases to sin—he ceases to oppose God, and being made free from sin, becomes a servant of God (Rom. 6:22). All who continue to indulge in doubtful habits, practices, pleasures, or pursuits are sinners. For "he that doubteth," says Paul, "is damned"—that is, he who continues to do that, the lawfulness of which he doubts, is condemned; for "whatsoever is not of faith is sin" (Rom. 14:23). All who refuse to do known duty are sinners; for "to him who knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). To call such persons saints is a contradiction; it is "calling evil good and good evil;" and the Lord says, "Woe to them that call evil good and good evil; that put darkness for light and light for darkness" (Isa. 5:20). We see then that sinners are not saints.

But who are the saints? Those whom Jesus has saved from their sins, who, though once the servants of sin, are now the servants of God. And surely, though few, there are some such persons on earth who can say, "We know that we are of God, and the whole world lieth in wickedness." The term saint stands opposed to that of sinner, as good to evil and light to darkness.

If, then, sinners are not saints as we have seen, and if there are saints on earth as we believe there are, let us inquire, Are saints sinners?

We answer, if INFIRMITIES are sins, and if all who have infirmities are sinners, then are saints sinners, for saints have infirmities. But infirmities are not sins (understanding by infirmities weakness of body or mind, shortness of memory, and such like). Sin may have been the cause of these infirmities. But the law says to the feeble saint, "Love with all thy heart, soul, strength, and mind"—not with all you might have had if you had not sinned, but with all you now have; and he who obeys this law of love does not sin, because he does not transgress the law, for sin is the transgression of the law.

Again, if IGNORANCE be sin, and if all who are ignorant are sinners, then saints are sinners, for saints are ignorant of many things. But ignorance is not sin, except it be wilful ignorance. He who refuses to come to the light, sins; but he who does all he knows of God's will, and seeks to know all he can, his ignorance is not sin.

Again, if MISTAKES are sins, and if all who make mistakes are sinners, then saints are sinners, for saints may make mistakes. But mistakes are not sins, because involuntary and unintentional, and arising out of the imperfection of knowledge, the failure of memory and such like. All these are covered by the blood of atonement.

Again, if TEMPTATIONS are sins, and if all who are tempted are sinners, then saints are sinners, for saints are tempted. But temptations are not sins, for Jesus was tempted in all points like as we are, and yet without sin; therefore, saints may be tempted and not sin.

It will save much confusion to distinguish between things that differ, and call each by its praper name. Call infirmities, *infirmities;* ignorance, *ignorance;* mistakes, *mistakes;* temptations, *temptations;* and call sins, *sins.* Call sinners *sinners*, and saints call *saints.* For a person may have infirmities, be ignorant, make mistakes, and be subject to temptation, and yet be—not a sinner, but—a saint. But he who does what he knows to be wrong, or refuses to do what he knows to be right, or continues in a doubtful course of conduct, commits sin, and therefore is not a saint but a sinner.

Scripture is clear on this subject. Paul, writing to the Romans, says, "Thanks be unto God, that though ye were the servants of sin, ye have now obeyed from the heart." And again, "Being made free from sin, ye became the servants of righteousness." And John, in his first epistle, says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifested, and the children of the devil." The one commits sin, the other does not, for "we know that whosoever is born of God sinneth not" (1 John 3:9; 5:18).

Have you, dear reader, learned from what you have just read, whether you are a saint or a sinner? You cannot be both. You must be the one or the other. If you are a saint you can say, "Thanks be to God, though I was a servant of sin, I am now a servant of God." But if you are indulging in a doubtful course of action, or neglecting known duty, you are committing sin, and your name is SINNER. And, O sinner, you must repent of your sins, or die in them, and be damned! Choose now whether you will continue a sinner or yield your heart to God. There is a glorious possibility of you being changed from a sinner to a saint. Yes, there is such a change to be experienced on earth as being made "a new creature in Christ Jesus;" there is such a thing as being "born from above;" and the new birth is that which changes a sinner into a saint. And verily we say unto you: O reader, except you be changed from a sinner into a saint, you cannot enter into the kingdom of God. For whatever change you may have undergone in your head and feelings and life, if your "HEART is not right in the sight of God," you are a sinner—you are not holy; and it is written in the book by which you and I shall be judged, "Without holiness no man shall see the Lord."—*Glasgow, Scotland, Tract.*

Reports.

The Minnesota Advent Mission Society.

The Minnesota Advent Mission Society held their first Annual Session at Utica, Minn., June 23, 1877. The meeting was called to order by the President, Eld. L. F. Cole. The roll of members was called by the Secretary. The Secretary made the following report: The work of the Secretary for the past year, since the organization of this Society, has not been very burdensome, and therefore my report must necessarily be brief. Soon after the close of the last session, I received quite a large number of copies of the "Address of the President of the Annual Conference," with instructions to circulate them. I sent a copy to every preaching brother and sister that I could get the name of in the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Arkansas, Nebraska, Kansas, Nevada, California, and Oregon, sending out, I think, near three hundred copies.

A form of certificates, for both annual and life membership, was arranged and printed, and I

have furnished every person who has paid the fees according to the requirements of the constitution a certificate. We have now thirty-one annual members and nine life members.

In October last, Bro. L. F. Cole, having dissolved his connection with the church at Minneappolis, signified his willingness to act as Missionary in the bounds of this Conference, if the Board thought best. The whole Board was perfectly unanimous in indorsing him as our missionary. He has traveled largely during the latter part of the mission year, but his work will be more fully given in his report.

Our lamented brother and fellow-laborer, Eld. S. C. Wellcome left at his death quite a quantity of books and tracts, which the Board thought best to take and pay his widow for them, which has been done to the amount of $25 as per invoice.

I would recommend a slight change in our constitution on account of the hard times, by which a person can become a life member by paying the ten-dollar fee in two yearly installments, as suits his convenience, receiving for his first payment of one-dollar or more, a certificate of annual membership.

In conclusion, I can say that the mission society has proved a success, and is now in a good working condition, and with the pecuniary aid of the brethren, and the sympathy and prayers of the members of the Advent Christian body throughout the State, can be made a power in carrying the gospel into those parts of the State where there is a dearth of gospel privileges.

On motion, the report was adopted, and the Constitution was also amended as recommended by the Secretary.

The Treasurer made the following report:

Received from all sources during the year	$216.85
Paid out for all purposes during the year	209.35
Balance in treasury	$7.50

On motion the report was adopted.

The missionary, Bro. L. F. Cole, then read his report, which was adopted, and the Secretary instructed to send a copy to the ADV. CHRIS. TIMES and *World's Crisis* for publication.

The Society then proceeded to the election of officers for the ensuing year, which resulted in the re-election of Eld. L. F. Cole, President; E. K. Smith, Secretary and Treasurer; Elds. O. R. Fassett, M. Wellcome, and Wm. J. Bursell, with the President and Secretary, members of the Mission Board.

On motion, the Secretary was instructed to send a copy of the proceedings of the meeting to the ADV. CHRIS. TIMES and *World's Crisis* for publication.

On motion, adjourned *sine die*.

E. K. SMITH, Sec.

Address to the Minnesota Advent Mission Society,

Read at its first Annual Meeting, held at Utica, Minn., June 23, 1877.

Members of the Minnesota Advent Mission Society at Large:—At the close of our first year of labor, we are met to review the past, and, taking meet counsel together, devise plans for the furtherance of our work in the little future that seems to remain for us to work in. The year just past has been full of scenes of sorrow and of joy, and your missionary has trodden in a pathway checkered with both. We were with the church in Minneapolis as pastor until the first of October, 1876, when, dissolving relationship, we proposed to take the mission field at large, believing more could be accomplished in this way toward warning the world of a coming judgment. It was our purpose upon entering this field to travel as extensively in the State, or within the bounds of the Conference, as possible, reaching the new fields or new hearers to the extent of our ability.

Our first meeting was at Hesper, Iowa, where, in company with Bro. Jobe Brown, we held up the Word with an increasing interest from the 12th to the 16th of October. We were granted the use of the Friends' meeting-house, and large and interested congregations drank of the Word deep draughts. We have a particularly warm affection for Hesper, and expect to meet many from that Quaker church in the Kingdom.

We then, by invitation of Bro. S. Pike, went over to Ridgeway, and held meetings about one week. Here was some little interest; but the way seemed hedged up for any permanent good to be done. Still the seed was sown in hope, and our Father must give the increase. Our experiences in Ridgeway will not soon be forgotten, and the lesson taught will be of value.

On our return home we needed a little rest, but on the 28th of October, we reported ourselves at the Quarterly Conference of the Winona district, held in the Voud school-house, near Utica. This was not a large gathering, and certainly not particularly an enthusiastic one. Still we had a good meeting.

The next move was over into Wisconsin. We went upon the invitation of Bro. R. D. Brown, to Prairie Farm, Barron county. This was a pioneer trip in its full sense. We remained a week and tried to tell the people of the Lord's coming at hand. At our communion season there were five who would partake of the emblems. A tobacco-using minister, with his mouth full of the filthy weed, being present, and partially clearing his mouth in a "spray nozzle" style, declared it worse than infidelity to "believe as them Advents do."

The 1st of December we visited the church at Monticello, Minn. Here we remained some ten days preaching the gospel of the kingdom. Here was a fair interest and good congregations. Some rose for prayers, and when we left Bro. Wellcome to continue the work, we felt that some fruit would be borne from the seed sown.

Next visited Lemond, where we attended a Quarterly Conference, Brn. Fellows and Smith running a quarterly district by themselves. We very much need another man at least in this district.

From Lemond, Bro. Fellows and myself went to Rose Creek to assist Bro. Bursell in a protracted effort. We found a strong band ready for work, raised up mostly under the labors of Bro. Bursell, and with the almost invariable stamp, "Like priest, like people," bearing the impress of Bro. Bursell's quiet, godlike spirit. It was easy to work here, and we trust good was done.

From Rose Creek your servant went again to Hesper, and in company with Bro. Jobe Brown held another meeting there, commencing Feb. 4, 1877, and holding until the 10th. We had large congregations, and some of the best minds in the whole church were one with us in hoping and waiting for the coming of Christ, the resurrection of the dead, and other truths.

From Hesper we stopped a few days at Burr Oak, when, needing rest, we returned home for two weeks, returning to Burr Oak again, and continuing our labors there till the 12th of March. Here we organized a church and set on foot plans for building a house of worship. We are happy to say that these plans are in process of completion, and one more meeting-house will, in all human probability, be added to our scanty list.

After this we visited Utica and Lewiston about the 1st of April. We then were detained at home by sickness in the family until the 25th of May, when we held a tent meeting at Prescott, Wis. Bro. C. B. Fellows and Sr. Fassett assisted at the meeting which was appointed under invitation of Bro. Fassett, who has been sowing the seed occasionally in that section of country for some years past. There is a kindly feeling towards us in that section, and we do not overrate the condition of things when we say that the tent did much good at Prescott.

We have visited some other places than those mentioned, but not to hold protracted efforts. Our main work has been to so sound out the tidings of the kingdom that saints would be strengthened and built up, and sinners would be won to the Savior. We have distributed books and tracts as far as we could, though the means furnished for that purpose have necessarily been small.

Brethren, will you suffer a word of exhortation —a suggestion? There are those who have done nobly in sustaining this mission interest, among whom and foremost has been Bro. Wm. Chandler, of Minneapolis, through whose generosity your servant has the prospect of a home, if the Lord tarries a few months longer. But there are others who do nothing, or next to that, for this work. I will be willing to enter into the one-tenth arrangement, with any others, that this work may be carried on, and if no others are willing to do this, I think I will say, "Lord, take the whole and guide me where thou wilt." But if our brethren in the State will bring their tithes (Mal. 3: 10), and so supply the storehouse, there may be a great blessing from the Lord obtained, for I firmly believe that if one-half of the believers in the State of Minnesota should donate —nay, PAY into the treasury of the Mission Society—one-tenth of their net income every year, we could easily sustain at least three men in the field the year round, and we should be a power in the land for God and his truth.

The report of the secretary will show how the cause has been sustained in the year that is past, as far as finances are concerned. We have not gone begging through the land. He who feeds the ravens when they cry, has kindly cared for us in all our way. Our work is for eternity, and we rely in it all, on the arm of Jehovah. Now, beloved friends, what shall we do *now* for this cause. Infidelity is not stinted for means to scatter broadcast its moral miasma, through the length and breadth of the land. Spiritist devotees cast their all upon their altar to devils; and shall we as Christians prove to be unfaithful stewards of what God has committed to our trust?

We are nearing home. 'Tis no idle tale. *The judgment is close upon us.* Send out the cry, and let Macedonia lift her hands in praise to God for light which your oil has furnished or your means have procured. That day shall try every man's work of what sort it is. Let us "work till Jesus comes," and by his assisting grace so live that we may enter into his rest and find some sheaves in the harvest day that we may bear with singing before his throne.

L. F. COLE, President.

From the Field.

ALVIRUS N. HITCHCOCK.

After nearly six years of seminary and college work, we find ourselves for the first time stationed in the gospel field. How swiftly the years have flown! It seems but yesterday when, a beardless youth of fifteen, we left the paternal roof to encounter the unfriendly influences of the world. A trip to the station, a short ride on the cars, and a fifteen miles' walk through snow and sleet with shouldered satchel, tell the story of our first experience away from home. Since then, we have passed through many changes. Frequent trips, packings and unpackings, greetings, and good bys, joys and heartaches, pleasures and toils—all belong to an experience like ours.

We look behind much as a mariner looks backward on a dangerous sea. We are thankful that we have come out as safely as we have, Still,

we do not regret the voyage. On the whole, we believe it has been profitable. It has nurtured in us a tendency to think less of narrow-mindedness and exclusiveness, and more of charity for all honest endeavor. We have been enabled to feel less sympathy with the glitter of shallow pretense, and more respect for modest, yet solid merit. Experience and observation have more fully convinced us that all solid moral and intellectual tissue must be of slow growth.

Well, here we are following the unpopular example of a father and a brother. The matter of preaching has from boyhood occupied a large place in our thoughts, and it has occasioned many soul-conflicts; but since engaging in the work we have never been able to break off. Perhaps we never shall be able to do so until the Master comes. Certainly there seems to be just now less prospect of quitting the field than ever before. It may be that we have undertaken a life-long journey. If so, we are not without excellent company.

A word from the field. Some have a passing interest to know how the battle goes at this end of the lines. We hope to be able to give an occasional report. We have some noble brethren and sisters in this region who have the cause at heart. We hope to see them when the Lord's family are all brought home. Our churches at Montfort and Cross Plains, of which we have special charge, are not large, but they are generally workers. As a rule they seem to believe that "the laborer is worthy of his hire." Our congregations are usually large, and there seems to be an increasing desire to hear. We purpose, if the Lord will, to have a series of protracted efforts during the winter, with some efficient help from abroad. There are indications that a good work might be done.

The members of other churches are quite liberal. The Methodist brethren have at different time invited us to fill appointments for them, and on a few occasions we have done so. We are convinced that a peaceful policy, unless maintained at a sacrifice of principle, is most likely to result in good. It is nearly impossible to enlighten men by exciting their ill-will, or creating in them a stinging sense of defeat.

One of our earliest impressions on entering upon our work here was the breadth of the harvest, and the scarcity of faithful laborers. Although for the present we have assumed the responsibility of teaching, yet we have regular appointments every Sunday. But many calls come to us which we have unheeded. Over a circuit of forty miles requests for preaching have been sent us, but we cannot go. At this writing the mail brings us an appeal signed, "Many inquiring friends," and coming from a quarter where "the truth" has not been presented. It saddens us that there are not men of faith and power to take the field in all its compass and gather in the grain. Where are the young men that ought to be about this business? We see a few. Alas, how few! There are not many inducements of a temporal sort for preaching an unpopular gospel. The church is in a measure to blame for keeping out growing talent. But probably the chief reason why there are so few to proclaim the truth is, that those who have the ability for preaching often see a "better opening" elsewhere. I fear the devil gets the cream of our young men. I am convinced, however, that if proper encouragement of a financial and educational character were offered, more young men of ability might be enlisted in the work. After all, our great need as ministers and churches is unction of God. Nothing can compensate for a lack of spiritual power. Lord, send it among us.

Montfort, Wis.

God is good; God is great.

Quarterly Conference.

Held at Sparta, Wis., August 17, and over Sunday.

PHILO HITCHCOCK.

We arrived in Sparta, Friday evening, 17th inst. Found Brn. Thurber and Keach on the ground, with many of the brethren and sisters waiting to enjoy the meeting with us. Bro. Slocum arrived in time to hear most of the sermon Sunday evening! We felt that he was much too "*Slo*"-w- in his "*coun*"-ing, until we learned of his engagements through the meeting elsewhere.

The Conference voted to hold our second District Campmeeting at, or near, West Salem, to begin September 15. Bro. Burr is expected to be present from the first. The entire meeting voted in favor of the missionary enterprise now in progress in Wisconsin. The cause in various localities was represented at the meeting, and all seemed to feel strengthened; while two united with the band of Advent believers here. Our social meetings were seasons of power; while the communion service was a foretaste of the meeting of the saints at the marriage of the Lamb. Those who neglected duty and stayed at home, lost a much needed blessing.

Conference Report.

The third intermediate session of the Solomon Valley A. C. Quarterly Conference, Kansas, met with the Athens A. C. Church, of Mitchell Co. July 20th, at early candle light. Singing, then reading the Scriptures, and a beautiful address by Eld. Wm. E. Moss, and an exhortation meeting afterwards.

Saturday, 9 o'clock, a. m., business session called to order by Pres. Wm. E. Moss. Singing, then reading a portion of Scripture from Acts, 17th chapter, and prayers. Our Secretary refusing to serve, Bro. P. Dillingham was appointed Secretary, pro. tem.

Ministers present:—Bros. Moss, Knox, McCarty, and Thorp.

Churches represented:—Smith's Grove, Lincoln Co., Athens, Mitchell Co., Oak Creek, Jewell Co.

Delegates report:—Bro. V. P. Dillingham, reports Smith's Grove church in good condition, and united, and all looking for the glorious appearing of our Lord and Master.

Bro. Mower:—Athens church in a poor condition, but a few still holding to the faith.

Bro. Mansill:—Oak Creek church in good working order and prospering.

Minister's reports were very good. They had preached the present truth just as much as their limited means would allow them.

Miscellaneous business:—Eld. Knox was selected as an evangelist, and a committee appointed, consisting of Brn. Mansill, Dillingham, Pilcher, and Eld. Feathers, to solicit for the same.

Eld. McCarty offered the following:

WHEREAS, The present system of Quarterly Conferences is not as it should be, as two or more churches may form a Conference and thereby weaken the cause, therefore be it

Resolved, That we, the members of the Solomon Valley Quarterly Conference, ask the State Conference to call an extra session of the State Conference and divide the State into evangelical districts. Carried.

Eld. McCarty offered the following:

WHEREAS, At the last session of the Solomon Valley Quarterly Conference there were certain resolutions offered by the Conference, charging Brn. E. N. Bliss, T. R. Comstock, and others, with malicious falsehood, but since then we have found that Bro. E. N. Bliss is not guilty of the charge; therefore be it

Resolved, That this Conference (Bro. Thorp excepted) do hereby relieve Bro. E. N. Bliss from all such charges, and do recommend him, E. N. Bliss, to the fellowship of the brethren everywhere.

Carried.

Eld. Thorp offered his resignation as Secretary. It was accepted by a vote of thanks for past services. He then withdrew from the Conference on account of his Sabbath views.

Eld. McCarty moved that a committee be appointed to investigate and settle, if possible, the trouble now existing between this Conference and the N. W. Conference. He also moved that one of the committee be appointed from this Conference and one from the N. W. Conference, and that a committee of two have the power of appointing the third committee. Eld. McCarty was appointed from our Conference, and Eld. Mansill from the N. W. Conference.

Bro. V. P. Dillingham was elected to fill the unexpired term of Secretary. Moved, That the proceedings of this Conference be forwarded to the A. C. TIMES and *World's Crisis* for publication. Bro. Pilcher moved that we adjourn to meet with the Smith's Grove church, Lincoln County, on Friday, before the third Sunday in October next. Carried. Our meetings were a grand success from the commencement to the close. Other denominations joined in our worship. But there will be a grander meeting ere long, when our Lord shall return. Come, Lord Jesus, and come quickly.

V. P. DILLINGHAM, Sec.

Correspondence.

From Eld. M. Wellcome, Monticello, Minn.

BRO. BURR:——The A. C. TIMES is still a welcome messenger to us. It is as ever laden with many precious truths from the many hands that write; opening so many new ideas to the many that have not the privilege of hearing them preached from the pulpit, and to learn what the Lord is doing in the different fields of labor. Truly, God is good to Israel—such as have a clean heart.

We have been having a very pleasant time since I have been with this people. Truly, the Lord has been with us in all our meetings; and I would say that we have as good a band of brethren and sisters as I have ever labored with. All are united in the glorious work, and no hobbies to ride; but all looking for the soon-coming King, and getting ready for the event.

From Eld. E. B. Scott, Ashland, Mich.

BRO. BURR:—I have been much interested and pleased while looking over and reading the last number of the A. C. TIMES. The paper is a dear old friend. And, like a true, good friend, it bears acquaintance. The better we get acquainted, the more we love our friends; and so with the TIMES. Such nice, clean, clear type; and such good reading; and so well arranged. I would that more might read it. None of our brethren need to feel ashamed to introduce the TIMES to any one. May Father's blessing be upon it, and upon those that conduct it, that it may be the means of much good, and ever be a faithful witness of the times in which we live, and herald forth the good news of the "good times" to come, when Jesus comes.

From Eld. P. W. Hough, Oelwein, Iowa.

BRO. BURR:—What Bro. D. A. Dickinson, of Cascade, Iowa, says about our new hymn book is timely, for it is manifest that our congregations are using different books, and the result is that when any general gathering takes place there is great lack of harmony for this very cause. It is true, in the book called the Gospel Songs there is some excellent words and music, but it is also true that many of them contain gross errors that an enlightened Christian cannot sing without hid-

ing his light under a bushel. Where I preach, in five congregations, there is but one that uses our own book. I do hope that our people will provide themselves with a book that contains pure Christian sentiments and Bible language. Let the old "mother of harlot's" bones bleach in her own grave yard. Let us have pure gospel songs. Amen.

Christian Life.

The City of Peace.

When I am weary, and 'tis often now,
Since I am growing old,
I read a letter, written long ago,
And worn at every fold.

It came from a far country, and it tells
Of one more distant still,
In whose brave mansions He who sent it dwells
As all who love him will.

I read of thee with many a loving note,
Oh, country fair to see!
And pondering here, thy palaces remote
No longer seem to me.

I know the way so well; and there is One
Who, in his place afar,
Shines in thy light that comes not from the sun,
Dearer than others are.

Oh, rest and peace: Oh, city, far away,
Thy gates wide open stand!
Thou hast no night; in thee the endless day
Of God is now at hand!

Pilgrim I am, slow toiling through the dust,
Where He I seek hath trod,
To find, some morn, when sight shall conquer trust,
The city of my God!

The home of Him who sent my letter old,
Whose promises divine
Are more to me than all this earth can hold,
For all He has is mine!

—*C. I. Wedgewood.*

The Christian's Privilege.

"I then turned to the inquiry, 'What do the Scriptures directly and positively teach in respect to the privileges of the sons of God in this life?' On this subject, as I found, the teachings of the Bible are of the plainest and most absolute character possible. In regard to what is revealed respecting Christ's power to save from sin, let this one passage suffice: 'Wherefore he is able to save them to the uttermost that come unto God by him.' The original word rendered *uttermost*, is, as I have said, and as every Greek scholar knows, one of the strongest words that can be found in the Greek or any other language, being compounded of two other words, *pantos*, which means *all*, and *telos*, uniformly translated in our New Testament, *perfection*. That Christ, in the most absolute sense, is *able* to save us from all sin, is undeniable. * * * Christ loved the church and 'gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Hence we are told that 'we are complete in him,' and 'can do all things through Christ which strengtheneth us,' and that 'all things are possible to him that believeth.' If such revelations do not authorize us to look to Christ to be saved from all sin, expecting to receive nothing less from him, they do not authorize us to trust him for anything at all.

"But what of the promises which are given unto us for the revealed purpose that 'by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust?' Take one of these as an example of the rest: 'Faithful (trustworthy) is he that calleth you, who also will do it.' No promise can be more explicit and positive than this? In regard to the nature of the blessing promised, no candid inquirer after the true meaning of the Word will err in judgment. 'And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' The original term rendered *wholly* like that rendered *uttermost*, in the passage above recited, is composed of two words, one *alos*, meaning *all*, and the other *telos*, meaning *perfection*. The promise before us presents to our faith sanctification in this utter fulness, or it authorizes us to expect nothing at all. In the remaining portion of the verse, preservation in this entirely sanctified state is also designated. Nothing less can be implied by the words, 'Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' To limit such promises is to limit the power of the Holy One of Israel, in a form which does peril to our immortal interests. * * * *

"But is it not well, since people are so much prejudiced against the word 'perfection' and kindred terms, to avoid their use? To such questions my reply is ready. 'I give place by subjection' to such prejudice 'no, not for an hour.' Since these terms are most frequent in the teachings of our Savior and his inspired apostles, and represent our most important and impressive truths, I shall [illegible] ince myself of being 'ashamed of the gospel of Christ' if I should avoid presenting the gospel in 'the word which the Holy Ghost teacheth.' We should more than suspect our doctrines when they induce in us prejudice against words employed under the inspiration of the Holy Ghost, as Christ and all inspired writers employ those under consideration. A prejudice which, as this undeniably does, renders wholly inoperative upon the heart and conscience large portions of the most important teachings of Christ and his inspired apostles, is a prejudice to be repented of, not gratified. * * It was by no inadvertence that the Spirit of God put such words into the New Testament, and it is no indication of veneration in us for the wisdom of that Spirit when we become prejudiced against words and forms of language which he so frequently employs, and that to represent the most important truths of God."—*Mahan, "Out of Darkness into Light."* pp. 358-61.

How to Run.

When Paul was giving directions to Christian racers, he says: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12: 1, 2). All consistent racers would "lay aside every weight," before commencing to run, and then keep their eye on the object to be reached. Should they look behind, they would be liable to stumble and be outstripped by their competitors. I heard an English runner state that in one of his races he was in advance of all his companions, when he looked around to see how far they were behind, stumbled, and they passed him, winning the prize. Paul says: "This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before" (Phil. 3: 13). Jesus has instructed us to remember "Lot's wife;" that is, do not look back as she did.

One prominent reason why so many backslide is because they keep looking back, instead of "looking unto Jesus." After our sins are forgiven, we should keep all of them out of the mind. Satan would have us think of them till we can do so without worry, and then persuade us to step backward towards the pit from which we were rescued. If we would run the Christian race successfully, we must keep our minds stayed on Jesus as carefully as the foot racer keeps his eye on his object to be reached.

If we would run with success for the heavenly prize, we should no more allow our minds to look back on past misdeeds, trials, abuse, losses, and crosses, than we would lay a plan to commit some wicked deed in the future. When the devil suggests any such things, look to Jesus, and say, "Keep my thoughts," repeatedly, till Satan is obliged to leave. Lay all on the altar and then trust the Lord to keep you in "perfect peace."—*Eld. Miles Grant, in Words of Faith.*

Young Folks.

A Little Brown Jug.

Glug! Glug! Glug!
By my corn-cob plug,
Said the Jug.
Times are dull, old friend.
Take a pull, my old friend.
Do you good— **Ah!**
Warms the blood— **Ah!**
Gives one strength— **Ah!**
Unto life adds length— **Ah!**
Isn't that the pure stuff? **Hic!**
Ha! you like it sure enough! **Hic!**
Never mind about the weather,
Into the ditch we'll roll together—
Two hard cases out upon a spree,
Whisky mellow, drunk as drunk can be,
What care we for a bed to-night?
In this friendly snow-drift tucked so tight,
Let the blizzard rush, and let it roar,
In unconscious bliss we'll lie and snore.
Mere'ry down to 40, what care you or I?
Alcohol within us muss be 40 high.
Wife and children shiv'ring at home.
But we'll warm 'em when we come.
Flour barr'l empty, clothing gone,
Where is our next whisky pawn,
But no matter! We're all right,
Here's a plenty for to night,
Hey, sir, my treat once more!
Thaw that frozen snore!
FROZEN! FROZEN! GLUG!
Like an icicle, said the jug.

—*Temp. Record.*

Wycliffe's Bible.

In 1380 Wycliffe completed and published what is believed to be the first full English version of the Bible. A modern reader would often stumble over the words which then were in vogue. "Sich" in those days was not limited to rural districts. "Axe" for ask was not a laughable Hibernicism. "Wrastle" was approved. The sisters were called "susteren,' and the brethren "bretheren"—a pronunciation sometimes heard even in our day. A talkative man was called "tungy," and "snybbe," which is very much like our word "snub," was used instead of "reprove." From these few specimens it will be seen that some of our modern ignorance and modern slang had a respectable, and even devout, parentage. The following list of words which have become obsolete will be found to be instructive as well as amusing:

Al-bide, to dwell constantly.
Al-brent, wholly burnt.
Al-deliten, to perfectly delight.
Al-out-dried, extremely dried.
Al-for-slept, fast asleep.
Al-to-powne, to break to pieces.
Al-ple side, perfectly pleased.
Al to- wrastled, struggled greatly.
For-brent, entirely burnt.
For-coverde, entirely covered.
Thurg-trete, to consider thoroughly.
Thurg-shed, entirely wet, wet through.
To clippe, to embrace closely.
To-braste, to burst in pieces.
To-drunke, greatly inebriated, literally, too drunk
To-minnyschen, to break in small pieces.
To moved, greatly moved.
To-rotide, become utterly rotten.
To-sprengd, wholly sprinkled.
Out schynynge, resplendent.
Out sturbe, utterly disturbed.
Out waggede, greatly agitates.
Out shameden, thoroughly ashamed.

National S. S. Teacher.

The Giant Planet Jupiter.

Jupiter was at its brightest on the night of June 19, when he was exactly opposite the sun, and came to the south at midnight.

Jupiter is the fifth of the great planets in order of distance from the sun; our earth being the third. Mercury is the first, traveling nearest to the sun. Venus is the second, and travel's inside the earth's path. Next outside the earth's path is that of Mars. Outside his track there come the paths of a number of very small planets traveling in a ring around the sun. More than 170 of these have already been discovered; but all these together (besides hundreds more of the family not yet discovered) do not weigh so much as the tenth of our earth. Outside this family of many congregated planets, all together scarcely enough to make a single respectable planet, comes Jupiter, outweighing not only all these—not only these with our earth, Mars, Venus, and Mercury thrown in—but all the other planets taken together, no less than two and a half times.

Jupiter exceeds our earth 300 times in mass or quantity of matter. But, enormous though this excess of mass may seem, it is small compared with his excess of size; for he exceeds the earth 1233 times in volume. It is only because he travels so much farther away than either Venus or Mars, that he appears less bright than Venus, and not many times brighter than Mars. For these two planets are utterly insignificant compared with him, both in size and mass. But he travels more than five times farther from the sun than the earth goes, so that even at his nearest and brightest, his distance from us exceeds four times our distance from the sun; whereas, when Mars is at his nearest, his distance from us is not much more than one-third of our distance from the sun.—*Sel.*

The Result of Kind Words.

I have known, says an unknown writer, three words only, spoken in a kind tone, become the means of raising a soul from death. In a small country town in the south of England, there was a woman whose violent temper and tongue, in addition to her ill-conduct, had outraged and disgusted all her neighborhood, and at length nobody would speak to her. Without comfort or resources within, and thus cut off from all society, she determined to put an end to her own life by throwing herself into a deep part of the river that skirted the town. As she was going along the bank to do her purpose, a Christian minister who was returning from his morning walk, and who knew her only by sight, said to her in a kind tone, "Good morning, Mary." These three words, kindly spoken changes her purpose. She said within herself, as she afterwards told him, "There is then, one who will speak kindly to me; I will go home and mend my ways."—*Selected by John Scarce.*

To Whom Should You Pray?

A little boy one evening was going to bed as usual, but his mother was obliged to leave him, being suddenly called away. She required the nurse to put on his night clothes and carry him up-stairs, and then she kissed him, saying:

"Good-night, dear Edward, you must say your prayers to Sarah."

Looking up in his mother's face, he said:

"No, mamma; I'll say my prayers to God."

Was not that a touching remark for a little boy to make? Oh, children, remember that when you pray you are not speaking into the air, for your mother or somebody else to hear, but that you are speaking to God who hears all you say and sees all you do. He never forgets you, though you often forget him. He remembers all your prayers; and if you pray to him, feeling in your heart the need of what you ask for, in his own way he will answer your prayers, and do for you what your parents can never do. Now let every child that reads or hears this read, always pray to God and make this petition the most earnest: "Lord Jesus, give me a new heart."—*Christian at Work.*

What to Teach Boys.

Not to tease girls or boys smaller than themselves.

When their play is over for the da, to wash their faces and hands, brush their hair, and spend their evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their own sisters as to other boys' sisters.

Not to grumble nor refuse, when asked to do some errand which must be done.

To take pride in having mothers and sisters their best friends.

To try to find some amusement for the evening that all the family can join in, large and small.

To take pride in being gentlemen at home.

To cultivate a cheerful temper.

To learn to sew on their buttons.

If they do anything wrong, to take their mothers into their confidence, and above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew tobacco, or drink strong drink, remembering that these things cannot easily be unlearned.

To observe all these rules, and they are sure to be gentlemen.—*N. Y. Witness.*

Farm and Home.

Making Soap.

Most people in the country prefer home-made soap. They have the fat necessary in the shape of refuse lard, tallow, bacon, skins, etc., and the potash of soda can now be easily obtained for use with much less labor than was formerly required when the potash had to be extracted from the pile of wood-ashes at home. Where wood is used for fuel this is yet done.

If one has no home-made lye, buy caustic soda—you can get it at any apothecary's if nowhere else—and use it in this way: For hard soap take take one pound of caustic soda, three pounds of fat, or five or six pounds of ordinary soap fat, and three gallons of water; put all together in a kettle over the fire and boil, adding three or four handfuls of salt before the boiling is quite finished; and from two to three hours' boiling will be necessary. The experienced soap-boiler will know by its appearance when it has boiled enough. The novice will soon learn.

Where caustic soda cannot be obtained get common washing or sal-soda, and by the addition of lime make it caustic, after the following plan which is the one generally in use at the present and which makes an excellent soap: Take six pounds of washing soda and three pounds of fresh, unslacked lime; place together in any water-tight vessel—an iron kettle is best—and pour on two gallons of boiling water; stir occasionally until the lime is slacked and the soda dissolved, then allow it to settle. Take the clean lye from the top and pour it on the fat—of which three pounds common scrapings are to be taken—and commence boiling; then add another gallon of water to the settlings of the soda and lime, stirring as before. This lye is then to be added to the other while boiling; also throw in about six single handfuls of salt about half an hour before it is done boiling. Boil two hours.

Without the salt either of these methods will make a semi-soft soap; but for a real soft soap potash must be used. This you can buy for the purpose; or, if you prefer, extract from wood-ashes by simply mixing a little fresh lime with them and pouring on water. An old barrel or tub will do to hold them, if there is a hole in the bottom for the liquid to drain out. The ash-hoppers formerly used for this purpose are yet standing alongside of some outhouses on many farms, but seldom used now.

For toilet purposes a soap made with vegetable oil is to be preferred—castile, palm, or cocoa—rather than those highly perfumed, but which are sometimes made from the most impure materials. If perfumed soap is wanted the common soap above can be melted, and perfume of any desired kind can be added; but it will be rather strong for delicate skins, and castile is much to be preferred.

Soap-making need no longer be dreaded by the women to whose lot it falls, as, by the methods we have given, as well as other similar ones, all the soap needed in a family for six months can be easily made in a single day.

It is sometimes said that the home-made soap costs more than it could be bought for. Perhaps it does, but then you have the satisfaction of knowing from what it is made.—*Sel.*

Keeping Eggs.

A writer in the *English Mechanic* says:—In 1871-2, I preserved eggs so perfectly that, after a lapse of six months, they were mistaken, when brought to the table, for fresh laid eggs, and I believe they would have kept equally good for twelve months. My mode of preservation was to varnish the eggs as soon after they were laid as possible with a thin copal varnish, taking care that the whole of the shell was covered with the varnish. I subsequently found that by painting the eggs with fresh albumen, beaten up with a little salt, they were preserved equally well and for a long period. After varnishing or painting with albumen, I lay the eggs upon rough blotting paper, as I found that when allowed to rest till dry upon a plate, or on the table, the albumen stuck so fast to the table or plate as to take away a chip out of the shell. This is entirely obviated by the use of the blotting paper. I pack the eggs in boxes of dry bran.

Carbolic Acid in the Poultry-Yard.

Carbolic acid is a drug of comparatively recent introduction, but it has rapidly obtained a wide application. It was discovered in 1834, but its properties and uses were not known until about 1860. The drug was then investigated simultaneously in England, Germany, France and the United States, and was found to possess remarkable properties as a deodorizer, an antiseptic, and an insecticide, besides other important properties useful in surgery. Its properties as a deodorizer, disinfectant and insecticide, or vermin destroyer, render it a highly useful article in the poultry-yard. It is generally used in solution in water and is sprinkled about the poultry quarters generally, as a lice destroyer and disinfectant. It is almost instant death to vermin when it comes in contact with them, even in a weak solution. The odor seems to be sufficient to repel all sorts of small vermin. The way to use it is to add about an ounce of the acid to a two gallon pail of water;

stir until thoroughly mixed. With a small whisk broom, or a wisp of straw or hay properly prepared, sprinkle the solution in every crack and corner of the houses, nests, roosts, coops, and floors—sling it freely, it can do no harm to the fowls, and will disinfect the place and kill lice thoroughly.

Some poultry keepers put a little of the acid into vials and hang them, uncorked, in the poultry-house. This is a good plan, but a better one is to saturate an old horse blanket, or a piece of old carpet, with a stronger solution than the above, and then tack it to the inside wall of the poultry-house. In hot weather the application should be made at least once a month. In cases where houses are densely occupied at night, oftener will be better—say once a fortnight.—*Sel.*

To Remove Mildew.

We have several times been asked for a reliable recipe for the removal of mildew. We doubt whether there is any method that is infallible in all cases; but the following, which we find in an English journal, will often prove effectual: Make a weak solution of chloride of lime in water (about a heaped-up teaspoonful to a quart of water), strain it carefully, and dip the spot on the garment into it; and if the mildew does not disappear immediately, lay it in the sun for a few mintes, or dip it again into the lime water. The work is effectually and speedily done, and the chloride of lime neither rots the cloth nor removes delicate colors, when sufficiently diluted, and the articles rinsed afterwards in clear water.—*Journal of Chemistry.*

To Clean Black Cloth Coats.

To clean black cloth coats, black silk or alpaca dresses, we have this recipe from a lady who has used it for years to satisfaction: Grate two potatoes into a quart of water, let stand to settle, and then drain it off clear. Lay a breadth of the silk from which you have wiped off all the dust with a piece of black cloth, on the ironing board, and wash it off, taking care to keep the side wetted upward; then iron with a hot iron, having a thin piece of linen or an old handkerchief spread over the silk to prevent it from shining. Wipe the spots off gentlemen's coats with black cloth and the potato water.—*Selected.*

Cooking Apples for Breakfast.

A lady having asked in the *Tribune* how to cook apples for breakfast, another one answers her thus:

Bake them. To a tin bake-pan that holds about fifteen common-sized apples, add three-fourths of a cup of white sugar and one cup of hot water turned over the sugar. When about half done, it is well to turn them over, so that the whole of the fruit will bake evenly and thoroughly. When very soft, put them into a deep dish, turn the syrup over them, and, when used for the table, take them from the bottom of the dish

If brown sugar is used, quarter and core them, put them into a brown earthen dish, with sufficient water and sugar, cover them with a plate, and bake in a moderately hot oven five or six hours, if you like the sauce dark red. They are much better not peeled. For variety, add a little boiled cider.

As a general rule in cooking fruit, do not add the sugar till removed from the fire, as it retains more of its natural flavor by so doing.

Those whose business it is to deal with men in the aggregate are apt to lack individual sympathy.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.

Health.

Sprains.

Hall's Journal of Health gives a chapter on sprains, which may contain useful hints to sufferers from them: Sprains or strains of the joints are very painful, and more tedious of recovery than a broken bone. What we call flesh is muscle; every muscle tapers down to a kind of string, which we call cord or sinew. The muscle is above the joint, and the sinewy part is below it, or vice versa, and the action is much like that of a string over a pulley. When the ankle, for example, is "sprained," the cord, tendon, or ligament (all mean the same thing) if torn in parts or whole, either in its body, or from its attachment to the bone, and inflammation—that is a rush of blood to the spot—takes place as instantly as in case of a cut on the finger. Why? For two reasons. Some blood vessels are ruptured, and very naturally pour out their contents; and second, by an infallible physiological law, an additional supply of blood is sent to the part, to repair the damages, to glue, to make grow together, the torn parts. From this double supply of blood, the parts are overflown, as it were, and push out, causing what we call "swelling"—an accumulation of dead blood, so to speak. But dead blood cannot repair an injury. Two things then, are to be done, to get rid of it, and to allow the parts to grow together. But if the finger be cut, it will never heal as long as the wound is pressed apart every half hour, nor will a torn tendon grow together if it is stretched upon by the ceaseless movement of a joint, therefore, the first and indispensable step, in every case of sprain, is perfect quietude of the part; a single bend of the joint will retard what nature has been hours in mending. It is in this way that persons with sprained ankles are many months in getting well. In cases of sprain, then, children who cannot be kept still should be kept in bed, and so with many grown persons.

The "swelling" can be got rid of in several ways; by bandage, which in all cases of sprain should be applied by a skillful physician—otherwise mortification and loss of limb may result. A bandage thus applied keeps the joint still, keeps an excess of blood from coming to the part, and by its pressure causes an absorption of extra blood or other extraneous matter.

Another mode of getting rid of the swelling is, to let cold water run on the part injured, for hours.

To Counteract the Dampness of Walls.—The *Gewerbe-Blatt* (as translated by the *Polytechnic Review*), gives a recipe for a solution said to prevent the action of moist atmosphere upon walls. A wall exposed to cold and moisture should be, it says, coated with a compound of three-quarters of a pound of soap dissolved in ten pounds of boiling water, care being taken in applying it to avoid the formation of bubbles. A little alcohol assists in dissolving the froth, and causes the solution to penetrate deeper into the wall. A second coating is added after twenty-four hours, composed of a solution of sulphate of alumina, about half a pound in 30 pounds of water. The coating obtained is, it is added, impermeable. If the first coat is not dry and hard in twenty-four hours it must be left a longer time. The action relied upon here is the formation of an insoluble alumina soap.

What to Eat in Summer.

Dr. W. H. Vail publishes an article on Summer diet, and makes the following argument:

"God, in his providence, has stocked the polar regions with the seal, the whale, and the bear; all the personification of fat and oil—while vegetation is comparatively unknown. On the other hand, as you approach the tropics, oranges, bananas, lemons, and all our luscious fruits greet you on every hand, and vegetation runs wild. This disposition of Providence teaches us—what our appetites confirm—that in cold weather our diet should consist mainly of oily substances, or such food as is converted into fat by the process of digestion; while in the summer we should select such articles of diet as are not convertible into fat." Dr. Vail adds that vegetation, the edible parts of which ripen underground, such as potatoes, carrots and parsnips, are heat producing, while those that ripen above ground are cooling. The latter, including asparagus, lettuce, peas, beans, tomatoes, corn and all fruits, should be freely eaten. Meat should not be eaten oftener than twice a day, and lean is preferable. He particularly recommends tomatoes.

Preservation of Ice at the Bedside.

Mr. Gamgee employs the following simple plan for the preservation of ice in the sick-room: A piece of flannel about nine inches square is secured by a cord about the mouth of an ordinary tumbler, so as to leave a cup shaped depression of flannel within the tumbler to about half its depth. Small pieces of ice placed in this flannel cup, and loosely covered with another piece of flannel, may be preserved for hours. Cheap flannel, with comparatively open meshes is best, as it allows the water to drain through, and the ice is thus kept quite dry. If flannel of close texture is used, a small hole should be made in it to allow of drainage. Mr. Gamgee found by experiment that in a room of 60 degrees F., two ounces of ice broken in pieces suitable for sucking and placed loosely in a tumbler, were entirely melted in two hours and a half. The same quantity of ice in a cup made as above described of good flannel, took six hours and a half to melt; while the same quantity placed in a cup made of cheap open flannel lasted ten hours and ten minutes.—*Lancet.*

Sunlight.

Sickly or feeble animals are instinctly inclined to bask in the sun. Infants, old enough to play, seek the exposure to the same gracious influence. Let them bask in the sunlight. Have the nursery the sunniest room in the house. It is not mere warmth they need, it is the life-giving influences of the sun. Sunlight gives life. A room on the north side of a dwelling may be made warm, and yet plants do not grow strong, blossom freely, and produce seed, unless they also have the sunlight and the sunheat. A temperature of sixty on the shady side, does not invigorate plants or infants so much as that of fifty in sunny places. In sunshine and pure air, animals and vegetables expand their germs, develop healthily, and reach perfection. Discretion, based on one's own experience, or on that of others, must be our guide in raising infants as in raising plants.—*Sunshine and Health.*

The religion of Jesus makes the true convert cheerful, hopeful and charitable; disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud, scornful, but on the contrary, makes one desirous of doing good to the weak and humble, and to be kind to all as opportunity may offer. O, that we had less pretension in our churches, and more genuine Christianity!

There are lying looks as well as lying words, dissembling smiles, deceiving signs, and even a lying silence.

That may be right which is not pleasant, and that pleasant which is not right, but Christ's religion is both.—*Matthew Henry.*

Briefs.

Giving.—The system of redemption from first to last is one grand system of giving. God loved the world, and gave his only begotten Son to save it from eternal ruin. The Son loved us, and gave himself to die for us. This giving does not rest on the point of bounty, but passes on to that of inconceivable sacrifice. Every man, on whose spirit the true light of redemption breaks, finds himself an heir to an inheritance of givings, which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the substantial evidence he can offer that he is a grateful debtor; and the self-sacrifice of him to whom he trusts says, far more pathetically than words can say, "It is more blessed to give than to receive." Christianity ordains that giving shall be bountiful and cheerful. It does no satisfy the demands of our religion that we give; we must give much. "He that soweth sparingly shall reap also sparingly." This refers to the amount of gifts. But Christianity is not content here; that unsparing amount must be given with a cheerful heart, "not grudgingly, or of necessity, for God loveth the cheerful giver." —*Wm. Arthur.*

The Stomach.—The stomach sat quietly in the throne of its glory. The hands fed it, the feet carried it, the teeth chewed food for it, and it rode about at its ease. So they struck and refused to feed it. Then the supply of blood ceased, the eyes sunk, the feet grew weak, the hands dropped down, and the head said, "Why, boys, we have been cutting off our own supplies; the stomach supplied us all" Thus the strike ended, and they revived.—*Herald of Gospel Liberty.*

General News.

Brigham Young, the Head of the Mormon Church, died at Salt Lake City, Utah, Aug. 29, of cholera morbus, aged 76 years.

News from Callao to Aug. 1, report serious earthquakes at Coquimbo and Serena, in Chili. The extent of the disturbances and the amount of damage are not stated.

A Kentucky jury compromised in the following manner a suit for a yoke of oxen: The plaintiff and the defendant each to have one ox, or its value, $50, the costs to be equally divided, and the yoke to go to the lawyers.

A few weeks ago a quantity of dust amounting to 1,732 pounds was removed from the roof of the Philadelphia Mint. This was submitted to an assay, and has yielded forty-two ounces of standard gold and ninety-six and a half ounces of standard silver—a total of about $850.

A big telescope is being made at Cambridge for Yale College. It will cost $50,000, $6,000 having already been paid for the flint with which to take the object glass. A nine-inch telescope, costing $4,000, is also being made at the same works for Princeton College, and a $6,000 eleven inch instrument, fifteen feet long, for the government observatory at Lisbon, Portugal.

Mr. Benjamin Lossing, the historian, has chosen for his residence a quiet and retired spot in Dutchess county, N. Y., sixteen miles east of Fishkill and the Hudson River. He was visited there recently by a reporter of the New York *Evening Post*, who has written an interesting story of the visit. Mr. Lossing's house was built in 1811, and has been remodeled to suit his taste and convenience. His library contains nearly 6,000 volumes, and is placed in a fire-proof building. It is rich in historical matter, selected principally with reference to use. Lossing began life as a journalist.

A writer in the *Scientific American* has been figuring about the scheme for converting the desert of Sahara into a sea. He finds that it would take a canal 525 times as large as the River Rhine to supply the water lost by evaporation, and as the salt in sea-water amounts to four per cent., or one-twenty-fifth, and as nearly one-fourth of the water in this sea would annually evaporate, it would only take one hundred years to convert the desert of sand into a desert of salt.

The Porte has ordered the concentration of twenty thousand troops on the Timok frontier. Servia, and resolved to depose Prince Milan if Servia b gins war, and appoint a Turkish Governor of the Principality.... In several churches of Hungary the Te Deum has been celebrated and prayers offered for further Turkish victories. The Vatican has instructed the Bishops to prevent this in future....Present indications are that the Roumanians will act under Russian orders. They have been crossing during the past few days over the bridge at Korabia, to operate in the rear of Plevna. A brigade of infantry, with a batter of artillery and three regiments of cavalry, have crossed at Turnu-Magurelli....A special dispatch to a St. Petersburg paper, reproduced by the official Russian agency, admits that the Russian losses in the two battles before Plevna were from 8,000 to 10,000, half of whom were killed or seriously wounded. About 5,000 are in the hospitals at Sistova, Simnitza, and Turnu Magurelli. Of 200 persons attached to the Red Cross, forty were killed while collecting the wounded. ....A Constantinople special says the Porte has ordered the immediate concentration of 50,000 militia of the second-class at Adrianople, Sofia, and other points near the scene of operations....For many days the army of the Grand Duke Nicholas has been closing together against Plevna, with a view to an attack....The Russian force before Plevna has a strength of 65,000 to 70,000 men, and still is inferior in number to the Pasha's army....Telegrams received announce that the Russians have been defeated and driven back with great loss in an important battle near Eski-Djuma.... The Russians, it is said, have contracted with an engineering firm for the construction of bridges across the Danube that will withstand ice....Fighting has been going on continuously in Schipka Pass since Aug. 21. The loss of both armies is about 30,000 men....The Chief of the Russian staff has visited Schipka Pass. He reports that the troops are well supplied with provisions and very determined. The Turks are getting wearied.

Marriages.

MILLER—DYER.—At Savoy, Mass., August 15, 1877, by Leonard McCulloch, Esq., Horace E. Miller, of Savoy, to Sarah J. Dyer, of Windsor, Mass.

CATER—SNOW.—At the residence of the bride's father, June 16, 1877, by Eld. M. Wellcome, Mr. Levi W. Cater, of Clear Lake, to Miss Kate Snow, of Big Lake, both of Sherburn county, Minn.

ARCHIBALD—HUNT.—At the residence of the bri egroom's father, in Monticello, Minn., August 1d, 1877, by Eld. M. Wellcome, Mr. Wentworth Archibald to Miss Hattie D. Hunt, both of Wright county, Minn.

Deaths.

THOMAS.—In Nelson, Cloud county, Kansas, Sister A. J. Thomas, died July 21, 1877, aged 47 years.

Sister Thomas spent most of her time in the service of the world; but when once converted to Christ, two years ago, was willing to testify and give a reason for the hope she held to the last. She was considered an excellent nurse by her neighbors, and will be missed as such in their sickness. Sermon from Isa. 55: 11.

G. P. Boutwell.

SILER.—In Lawrence, Kansas, Aug. 13, 1877, strangled to death from swallowing a glass bead, Cora Siler, daughter of Bro. A. C. and Sr. Lizzie Siler, aged six years, three months, and sixteen days.

Little Cora was mild and lovely, the pride and joy of her parents, and beloved by all who knew her. So suddenly and unexpectedly did the grim monster death invade this family circle, that the grief seems almost unbearable; and were it not for the consoling promise that her sleep is not eternal, but she shall come again from the land of the enemy, the bitter pangs of sorrow could never be removed from these heart-broken parents. The funeral services were held in the M. E. church in North Lawrence. Words of comfort were spoken by the writer and Bro. Moulden.

M. McGuire.

WILEY.—Hattie, youngest daughter of Frank and Martha Wiley, aged 1 year and 6 months.

"For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." But they laid her away, hoping to meet her again on the resurrection morn.

S. Shriner.

Business.

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TO OUR SUBSCRIBERS.

In order to facilitate us in matters connected with keeping accounts on subscription, and attend to our books more readily, we have adopted the method of putting numbers instead of dates on the yellow slip opposite subscribers names. These figures or numbers correspond with the "Whole Number" of the paper as found at the right hand of the DATE of the paper on the first page. For $2.20 a credit is given for 52 numbers, or one year. For $1.10—26 numbers; and for 55 cents—13 numbers. When you send us money for the paper, please notice the number at the time you remit, and watch if credit is given you at the rate of 52 numbers for $2.20. If the number is not changed on the third paper you receive after remitting, or the number is not changed correctly, please notify this office AT ONCE, that it may be rectified immediately. By observing these rules a great help will be rendered us, and all cause of trouble removed. Also, all subscribers will be duly notified TWO WEEKS before their subscription expires, so as to give them an opportunity of PROMPT renewal, which we hope will be done. If, from any cause, you cannot remit immediately, but can soon, and wish your paper continued, please notify us AT ONCE, and we will oblige you. If we hear nothing from you, we shall take it for granted that you wish the paper discontinued, which we shall do at the expiration of the time paid for. Send money by Post Office Order, Draft, or Registered Letter at our risk, but not if otherwise. Make all Post Office Orders and Drafts payable to ADVENT CHRISTIAN TIMES or to BURTON W. HOLMES, and to no one else. Postage stamps received of any denomination, for fractional parts of a dollar. Please bear these rules in mind and OBSERVE them, and oblige

The Agent.

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The *International Sunday School Map* is an excellent adjunct for Sunday-schools who are studying in the Acts of the Apostles, as it gives in very large print a map of the countries embraced in the travels of Paul, with colored lines marking his routes. Large size, 40x60 inches. Prices, $1.50, $2.00, and $3.00 according to styles. Address, M. A. Coudy, 2938 Thomas Street, St. Louis, Mo.

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Back numbers of late issues of the A. C. TIMES can be had for distribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges. If ordered by mail we will send them for 75 cts. per hundred. Send for some to distribute in new fields.

We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since the change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St. Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list. AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Camp-meeting and Conference.—The annual Camp-meeting and Conference of Southwest Iowa and Northwest Missouri will be held at Red Oak, Montgomery county, Iowa, commencing Sept. 8, 1877, and hold over two Sundays. We hope and trust our brethren will feel the importance of making a general rally to this meeting, and let all pray earnestly for success to attend the effort. The tabernacle will be used to hold this meeting in. Come with family tents. Come prepared to take care of yourselves as far as possible. Supplies found on the ground. Come filled with the Spirit and heart to work.

WM. MCCULLOCH,
Pres. of Conf. and Ch'man of Com.

Iowa State Camp-meeting.—The Annual State Campmeeting of Iowa will be held in a grove one and a half miles south of Ladora, Iowa county, commencing Aug 24, 1877, and continuing over two Sundays. Ladora is situated on the Chicago, Rock Island and Pacific railroad, fifteen miles east of Brooklyn, and seven miles west of Marengo. There will be a free buss run from the depot to the ground connecting with the trains. Boarding will be furnished at very low rates, cheaper doubtless, than the friends can board themselves. (More anon). Hay and straw will be on the ground free, and grain at cash price. Lumber for frames and tents, etc, can be had by renting or buying. Bring your tent, blankets, bedsticks, rubbers, overcoats, wash-bowls, towels, soap, etc., but forget your hobbies. Come with your hearts filled with love for Christ and his cause, praying God to help this great feast of tabernacles, and crown it with the salvation of many souls, and incouraging the hearts of the children of God. Come! The Judge is at the door. Signs are thickening. Redemption is near. Services will be conducted by the ablest ministers in the state, and other help is expected. We are trying to secure the services of Bro. H. L. Hastings, of Boston. The Annual Meeting of the Union State A. C. Conference of Iowa, will be held in connection with the Campmeeting, commencing Aug. 29.

M. CHANDLER, Pres.

Campmeeting.—The Advent Christian Conference of Michigan will hold their Annual Campmeeting at Charlotte, Eaton County, commencing on Saturday, August 25th, and holding over two Sundays. Charlotte is situated at the crossing of the Chicago, Lake Huron, and Grand River Valley railroads. A cordial invitation is extended to all lovers of the Lord and especially those looking for his speedy return. Come, dear brethren, in the Spirit of the Master to work for his cause.

JOHN BOWER, President.
C. D. BERRY, Secretary.

Tent Meetings.—Brethren and sisters desiring tent meetings in Kansas and South western Missouri, let them make known their desires at once, when and where they desire such meetings, by letter to Eld J. C. Smith, Arvonia, Osage county, Kan. The tent is ready for the field. Are our brethren and sisters ready for it, to help in Jesus' name every way possible by the direction of the Lord, to further on the glad tidings of salvation. Write at once to me. J. C. SMITH.

Campmeeting. The Annual Campmeeting of the Northeastern Iowa Advent Christian Conference will be held at or near the old camp grounds in Manchester, Iowa, commencing Saturday, September 1st, and hold over Sunday the 9th. Straw for bedding, and hay for teams, will be furnished free. Grain can be bought at the market price. There will be a boarding tent on the ground for those who desire to hire their board at reasonable rates. We extend a cordial invitation to all who love our Master to come and labor for the salvation of sinners and the spread of the gospel. In beh lf of Committee,

WM. H. CONNELL.

Illinois Campmeeting.—The annual Campmeeting of the Northern Illinois A. C. Conference will be held on the Fair Ground at Earl, LaSalle county, beginning Aug. 25, and holding over two Sabbaths. There will be a boarding tent, as usual, and board will be furnished at reasonable rates for those who may come unprepared to care for themselves, and ample accommodation will be provided for all and a cordial welcome and invitation is extended to all both of this and other states to attend this meeting. Let families bring tents, blankets, bedding, and everything necessary to make themselves comfortable, and come at the first of the meeting. Good stable room for teams provided free. Grain and hay furnished as usual. Ministerial help is expected from abroad. Come and enjoy this season of refreshing from the Lord. Earl is on the C. B. & Q. R. R., eleven miles east of Mendota.

N. W. Spencer, Pres.	
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H. G. McCulloch.	Board.
A. Armour.	
E. H. Burington.	

Southern Wisconsin Campmeeting.—A Campmeeting will commence at Albany, Green county, Wis., Sept. 7, and continue over two Sundays. Bro. Thurber and our Southern Wisconsin ministers will be with us. Let brethren in the southern district rally. Come with tents, and come at the beginning of the meeting. Let preparations be made at once.

GEO. HOWARD.
WM. SHELDON.

Notices.

Quarterly Meeting.—Our next Quarterly Meeting for the Southern Wisconsin District will be held in connection with our Southern Campmeeting at Albany, Wis., which begins Sept. 7, and holds over two Sundays. Come from every quarter and make the meeting a success. Come and get a blessing yourself, and help bless others. WM. SHELDON.

Conference.—The churches of God of Minnesota, known as the Church of God, will hold their Quarterly Conference at Ottawa, Le Sueur county, Minn., commencing Sept. 14th at 7 o'clock p. m. Come one and all with praying hearts and unshaken faith, and God will bless. Those who cannot come accompany those who do with prayers.

J. L. CHADWICK, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening, October 19th, and continuing over the following Sunday. A special invitation is extended to Bro. Haysworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, to commence on Friday evening, Sept. 21, and hold over Sunday. We hope to see a general gathering of brethren and sisters at this meeting. All are invited to come. Meeting will be held at the Decker Schoolhouse. JOHN BOWER.

The Second Advent Christian Conference of Indiana.—Will be held at Volga, Jefferson County, commencing on Friday, the 14th of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana. They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Notice.—Brethren wishing my help and the Iowa Mission Tent in Iowa or adjoining States, will please correspond with me without delay. I am only a citizen in the midst of the contending parties and armies marshaled in battle array, in Iowa, and trust my banner is peace, being disgusted with so much human machinery preferring to save men and be in the Lord's army to do good, even on foot, without a hobby-horse. If there are any whose hearts beats in unison and can say Amen to this, and desire some good done, let me hear from them, as I am not under any Synods or creeds of men. Am free to preach a full salvation, with willing heart and hands to work anywhere, or move and settle elsewhere if the door would open. Address me at Charles City, Iowa.

P. S. W. DEYO.

Kansas Conference.—There will be a special meeting of the Advent Christian Conference of Kansas in connection with a General Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing. M. MCGUIRE, Sec.

Notice.—The Collectors of the Iowa Union State Conference are earnestly requested to collect all they can for the benefit of the Conference and either send or bring it to the place of meeting. The following brethren are appointed for that purpose: C. W. Pitsor, P. F. Willoughby, H. A. Olmsted, C. C. Ramsay, E. A. Marsh, and Charles Manda.

E. A. MARSH, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Annual Conference.—The next annual session of the Advent Christian Conference of Northern Pennsylvania and Southern New York, will be held in the Advent chapel at Fremont, Steuben Co., N. Y., commencing Thursday evening, September 20th, 1877, and continue over Sunday. Let every church be sure to send delegates. A cordial invitation is extended to all. Let this session be the largest we have ever had. The annual address will be delivered Friday, at two o'clock p. m. We trust it will be of interest to all to hear it. The churches are requested to remember the Conference fund.

A. H. BRIGGS, Pres.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning service 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings. S LAYTON, Supt.

NEBRASKA.

I will be in Clarion, Nebraska, August 19, to hold forth the word of life. Let all be present. A. A. FLETCHER.

MICHIGAN.

Port Sanilac, Mich., Friday evening, Sept. 7, and onward, as Eld. G. W. Wright may arrange. FRANK BURR.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2.30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.
C. W. PITSOR.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent
JOHN SCARCE.

MINNESOTA

Elliotts, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M WELLCOME.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

Slate Valley Schoolhouse, Sunday evening, August 12, at early lamp-lighting. Subject: "God's Love for Man."

Friday evening, August 17, general meeting commences to hold over Sunday, as we have some expectation of our Mission Tent with J. C. and S. E. Smith.
V. F. HUNT.

NEW YORK.

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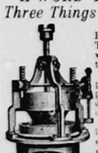

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 S. Green St., Chicago, Ill.

PLEASE look at the Business Department of our paper, and read carefully each item there.

BY an oversight, the article of Rev. Mr. Sullivan, to which we referred last week, was omitted in that paper. We insert it this week.

WE have a small quantity of the Campaign number still on hand. They are good for circulation at all times. Only two cents each. We will fill orders for them until exhausted.

DO not make your money orders or drafts which you send to this office payable to the Editor. Make them payable to ADVENT CHRISTIAN TIMES, or to BURTON W. HOLMES. This will save us some trouble.

BRIGHAM YOUNG, the standard bearer of Salt Lake Mormonism for thirty-three years past, died recently in his seventy-seventh year. The career of the Mormons under the leadership of Joseph Smith, Sen., and Brigham Young, has been peculiarly phenomenal. Robert Owen's *Harmonial*, and Greeley's *Fourierism* never saw the hundredth part of such reverses as Mormonism has seen, yet they expired long ago, while Mormonism prospered amid poverty, persecution, and privation, to become a monster sore upon the outer portions of Uncle Sam's political body. Salt Lake Mormonism is a boil, of which Brigham Young was the core. The core is removed, and the probability is that the poison of the sore will now scatter. Whether it will head up elsewhere is a question to which Bro. Sheldon gave a plausible answer in our last week's issue. We wait to see.

FEELINGS.

Men frequently act contrary to their feelings, and yet we are inclined to think, upon close analysis, that all the deeds of free men are in harmony with certain facts which contain more or less of emotional characteristics.

There are two classes of feelings; those of the body, and those of the mind. The two are generally interlinked, and yet they can be so separated as to lay the outward, or physical aside, and follow the inward, or mental. When a person is in pain or weariness, the physical feelings are opposed to action, but the mental feelings may prompt the person to labor, nevertheless. The true exercise of mental judgment partakes of emotional action, so that when a person decides to act according to *principle*, it is because he *feels* in his mind that it is prudent thus to do.

The human spirit is subject to feelings, as well as the human body. Hence, he who acts according to his will, does so because he *feels* like doing so. The great difficulty with evil-doers is that their spirits are controlled by their physical feelings, and when flesh and spirit are in harmonious action with the flesh to lead, the action is wrong. This is the carnal mind which is "enmity against God." But the flesh will manifest superior power over the mind, even when the person is under conviction of duty, unless we yield to the influence of the Spirit of God, or of Christ, which is the same. When the mind is subject to God's Spirit, the flesh is powerless to control, and if the person's body as well as spirit is *wholly subject* to God's will, then the flesh is *dead* in its former emotions, and made alive with new emotions. This was Paul's condition mentioned in Galatians 2: 20; "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

We think that the idea so often promulgated that men should never go by feeling, is a mistake. They should get their inmost feelings in harmony with God's word, and then go by the two combined. They should not go according to their *outward* feelings, and a better way still is to have the outward feelings removed, and have the whole being swallowed up in the emotions of the "mind of Christ." Then, although depressions may come, yet the person is lifted up in his feelings, and is able to "rejoice always." Although he may be "in heaviness through manifold temptations," or trials, yet the heaviness is not in him. We should never be governed by our outward or physical feelings, but with our spiritual condition subject to the Lord's Spirit, we may safely follow our inner feelings, and thus serve the Lord in singleness of heart.

SCHISMATICS.

A schismatic is one who creates division among the people of God. The spirit which creates such division is not of Christ, and the work is not a Christian work. We do not refer to the separation of Christians from the world, but the separation of Christians from each other's company and fellowship. We have no sympathy whatever for any work, the spirit of which is schismatic.

We suppose there is no religious body that is entirely free from such schismatical workers, although some churches are so rigid against them as to exclude them as soon as they are discovered. And it has seemed to us sometimes that the people looking for Jesus' second advent are cursed with such workers more than is really necessary. On the plea of toleration and freedom from bigotry, and no popery, the Adventists have formerly let down all bars, and thrown down all fences, and the consequence is, that bears, wolves, and lions have gone around among the flock, devouring the fattest, and wounding and bruising the remainder. This has been the case in time past. We are glad to say the evil is being remedied somewhat at present.

An exchange contains an editorial regretting that the Adventists who publish the *World's Crisis* should think of excluding from the columns of that paper the, preaching appointments of such as disseminate doctrines tending to division among the people of God. We have no doubt that if such a resolution had been passed long ago, it would have been very beneficial in its results. There are those east and west whose only work is to divide the people of God, and who at the same time ask us to publish their appointments. We would not have it understood that all who hold conflicting views are of this stamp. In fact, we are very glad to be able to say that in the west they are very few who trouble us. But now and then an instance oc-

curs. One person, not long since, came among the Illinois Adventists and professed to be a co-worker. The paper was sent to him free and his appointments were published for awhile, and the result was that he went to a town where several copies of our paper were sent, and so turned the hearts of the subscribers that they discontinued our paper and took another of which he advised them.

Our work is not to divide Christian congregations, and never were we engaged in any such work. If any are engaged in such work, we earnestly exhort them to relinquish it immediately. And we further say, that the columns of this paper are shut down tightly against the appointments of all such as are known by us to be schismatics.

The world is large enough to give plenty of room for all to work for Jesus. If men cannot work with others without dividing the people of God, then they had better work separately, or not work at all.

Another thing; there are positions and doctrines, where every move that is made by those who hold them, though made never so lovingly, yet must necessarily end in evil. It is useless to pretend that the Spirit of God prompts to action, or that the speaker *means* no harm. Harm will come, and offenses also, from certain doctrines, and it is unavoidable. And lest it should be said that our own position and doctrine are of such a character as this, we would simply say, that although we have worked on our present foundation for twenty years with unceasing labor, yet we have to learn of the first instance among all the towns where our pastoral or evangelical labors have been received, in which division among God's people has resulted from our work. And we are sure that our labor has not been in vain in the Lord.

Brethren, beware of schismatics, and give them no place. Let purity, charity, joy, and peace, abide among you, and permit no contention among you, as becometh saints.

ILLINOIS CAMPMEETING.

The Illinois Campmeeting held at Earl, La-Salle Co., the last week in August, was generally acknowledged by those present to be among the *very best* that they ever attended. The Spirit of Jesus, with its love, and zeal, and enlivening influences was manifest from the commencement, and towards the close was so deep and powerful as to create deep rejoicing in every pilgrim's heart, and serious conviction among the impenitent.

Although held in a new locality this year, yet the meeting was well attended, and the unity, peace, and prosperity of the meeting were remarkable. The thought of all hearts seemed to be, "One is your Master, even Christ, and all ye are brethren" (Matt. 23: 8). In nearly all the meetings there was a serious impression upon the minds of unrepentant ones, and about twenty arose during the meeting, to signify that they would seek the Lord. Some of these were converted and baptized at the meeting. Parents were made glad by seeing their children come to Jesus. Our own daughter, as well as children of Elder Spencer, Eld. Bailey, Brn. Colton, White, and others were baptized during this Campmeeting.

One young man, a stranger to most, and an open infidel, and of very pleasant disposition, was so forcibly wrought upon at the water of baptism as to seek a refuge in Jesus, and stood up for Christ when the invitation was given the last night. To say that our own heart was blessed at this meeting would hardly express the fulness of our joy. We enjoyed it the best of any campmeeting in all our life.

There were eleven persons baptized, and others were expecting to go forward the next day after it closed, but we could not stay to learn how many. The list of preachers present as given us by Bro. Button, is as follows: N. W. Spencer, C. W. Smith, J. A. Smith, L. H. Davis, A. Armour, A. A. Crocker, E. H. Burington, J. W. Burroughs, H. G. McCulloch, M. McCulloch, Julia McCulloch, Sr. S. E. Finn, Sr. Alice E. Sarvis, Stephen E. Mabey, Silas B. Mabey, M. H. Goff, J. J. Friend, G. M. Button, R. P. Hoge, A. Bailey, A. S. Calkins, Frank Burr. There were one hundred and fourteen at the communion table Sabbath evening, although quite a large number of brethren and sisters left for home on Sabbath afternoon. The camp committee worked with untiring zeal during the meeting to provide for its wants, and the brethren owe much to them for their comfort while there. The camp was very quiet both night and day, except the sound of praise and worship before God.

There was some talk of leasing a piece of ground and locating the Campmeeting permanently for time to come. We think this ought to, and will be done. Where the committee will locate it we cannot say, but with judicious location and suitable conveniences, the hearts of all will be greatly encouraged. Illinois takes a long step forward this year.

THE CHURCH.

Let us contemplate the church of God. It may wake our reverence, our love for, and our devotion to, the people of God, in these times when it so easy to forsake her communion, neglect her services, despise her authority, and withhold sympathy and help in her glorious work. We need not mistake her membership. The church consists, in the broadest sense, of all those who are controlled by Christ, as the various parts of the body are subject to the head. "The church is subject to Christ," says Paul in Eph. 5: 24; "and he is the head of the body, the church" (Col. 1: 18). As every part of the body communicates its needs and sufferings to the head, and every movement is dictated by the head, so only those who have an open, free communication *with* Christ and who draw their life *from* him can be fully assured by their membership in the church of God. The faithful throughout the world constitute the holy Catholic church, while the faithful who worship together, in any one place, as in the house of Philemon, are recognized as a church of Christ.

How should I feel toward such a people? If I am a godly man I shall feel as God feels.

1. He declares his *love* toward them. "Can a woman forget the sucking child? yea, they may forget, yet I will not forget thee. Behold, i have graven thee upon the palms of my hands" (Isa. 49: 15, 16).

2. He practically demonstrates his love. Behold what a price he paid. "Christ loved the church and gave *himself* for it" (Eph 5: 25). "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." What will there be to recompense the pain of Calvary? What shall Christ have as the purchase of his blood when the wicked are no more? The church redeemed! Such is the divine love for the saved that as he sees this fruit "of the travail of his soul" it shall "be satisfied."

God "*nourisheth* and *cherisheth*" the church. When "they were few men in number" and "went from one nation to another," he "suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." He made a way in the wilderness, and rivers in the deserts. The beast of the field made he to honor his people.

When in the furnace he walked with them and quenched the violence of flame. If Moab refuses bread, or Edom a highway, he forgets not their insult. If Egypt makes strong the fetters, plague after plague gives terrible import to the command, "Let my people go." He makes the sea bow at their approach, and Jordan hold its breath while his people passed by. He watches their feeble goings, and cries before them, "Take up the stumbling blocks out of the way of my people" He feels the sleight of men, and cunning craftiness whereby they lie in wait to deceive, and pityingly exclaims, "O my people, they that lead thee cause thee to err."

He beholds them liable to become weakened and enfeebled amidst the apostasy of the last days, and sends them the strengthening proclamation, "Behold, your God shall come with vengeance, even God with a recompense; he will come and save you" (Isa. 35: 4). Just as the threatening cloud of vengeance is about to break upon the ungodly he calls with a father's love, "Come, my people, enter into thy chambers," and angelic chariots bear them on mid flaming glory, even to be with Jesus in the city of God. What tender care in all this.

God helps his people in their work, bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost.

God *draws men toward his church*. "The Lord added to the church daily such as should be saved" (Acts 2: 47). He does not tell people to be thankful that they are not connected with any Christian association, nor that they can live just as well *outside* the church as *inside*. When God converts a soul he sends that soul to join his people as a part of the body of Christ. Herein is love, for when one hates the church he keeps away from it all he can; but God draws toward his people. Paul joined the disciples at once. God moved him.

God honors the counsels of his people. Read Matthew, 18th chapter, and see the church sitting as a jury to tell an offending brother what he must do to a grieved one. There is no party strife among them; no unhallowed bias; no vain ambition; no haughtiness; no pride; but a solemn sense of high responsibility, inspired by the consciousness that in Christ's *stead* they judge. The brother yields not to their counsel and they exclude him. Does God take notice? Does God stand by that church? Or does he take the part of the excommunicated one? Listen! "Whatsoever ye bind on earth shall be bound in heaven." God *does* honor the counsels of his people. God exerts great power in their behalf. The garnished heavens are the work of his *fingers*, but his *arm* brought salvation down. Redemption made a greater demand on omnipotence than did the work of creation.

All this for the church. This is God's attitude toward the church. Is it mine? This is God's love for it. Is it my love? Do *I* constantly declare my affection as *God* does? Do I bestow upon her my best gifts as God did?

Do I nourish and cherish it as far as in me lies, as God does? Do I help her in her work? Do I urge men toward her blessed fellowship? Do I honor her counsels and decisions made in the fear of God? Do I consecrate to her my best energies? Do *you* do it, brother, sister? Then do we follow God; if not, we have not his spirit and are none of his. Let every heart exclaim, "I love thy church, O God." Then shall we be with them when it is fulfilled, "My people shall be satisfied with my goodness." H. F. C.

A MARVELOUS RECORD.

The Book of Mormon thus describes events that occurred in one single year, the 64th year of the reign of the Nephite judges, between the beginning and ending of the year B.C. 27. "And thus ended the *sixty and third year*. And behold there was peace in all the land, insomuch that the Nephites did go into whatsoever part of the land they would, whether among the Nephites or the Lamanites. And it came to pass that the Lamanites did also go whithersoever they would, whether it were among the Lamanites or among the Nephites; and thus they did have free intercourse one with another, to buy and to sell, according to their desire. And it came to pass that they became *exceeding rich*, both the Lamanites and the Nephites; and they did have an exceeding plenty of gold, and silver, and of all manner of precious metals . . . They did raise grain in abundance, both in the north and in the south; and they did flourish exceedingly, both in the north and in the south. And they did multiply and *wax exceeding strong* in the land. And they did *raise many flocks and herds*, yea, many fatlings. Behold, their women did toil and spin, and did make all manner of cloth, of fine twined linen, and cloth of every kind, to clothe their nakedness. And thus the *sixty and fourth year* did pass away in peace." (Helaman 2:27). All this is alleged to have occurred in *one year*, between the ending of 63d and 64th years of the Judges. In that brief time these two nations who had just ended a long war, become fraternal, intermingle freely, become "exceeding rich," obtain "plenty of gold and silver," raised "grain in abundance," multiplied and "*waxed exceeding strong*," raised "many flocks and herds"—and all this within one year; and one year before this commenced, the two nations were in war: "And it came to pass in the *sixty and second year* of the reign of the Judges, that Moroniha could obtain no more possessions over the Lamanites; therefore they did abandon their design to obtain the remainder of their lands, for so numerous were the Lamanites that it became impossible for the Nephites to obtain more power over them; therefore Moroniha did employ all his armies in maintaining those parts which he had taken" (Helaman 2:11). Thus, in the 62nd year, the two nations were facing each other in military array, and had been fighting for four long years before; but when the 63rd year ended, an era of peace dawned, and the two nations fearlessly intermingle, and within one short year both nations become "exceeding rich," and multiply so rapidly as to become "*exceeding strong*" within a year, besides raising "*many herds and flocks*" during the same year.

All this is as true as the Book of Mormon, for this combination of impossibilities is taught therein. Joseph's inspiration run too rapid at this point, and crowded too much into one year; but never mind, in order to be a Mormon, one must believe it all; for to rectify Joseph here, is to deny his inspiration, and this involves a repudiation of the book, for true inspiration would not translate and palm off upon the public a false record. This is a bitter pill for Mormons to swallow, but down with it, without making a face. W. S.

SOUL IMMORTALITY.

The departure from the theory of life only through Christ was gradual—firstly, accepting the theory of the soul's personality, but denying its immortality; then locating them in an underground realm, instead of sending them to heaven; but subsequently they were declared immortal. Said Justin Martyr, in his Dialogue with Trypho, A. D. 140-166:

"Nor can the soul be termed *immortal;* for if it were it must be unbegotten as well.... And if the world was generated, souls of necessity were generated also.... Therefore they are *not immortal*. But I do by no means say that *all souls* utterly perish (die) for this indeed would be gain to the wicked. But what then (do I say)? Why, that the souls of the righteous abide in some better place, but the unjust and wicked in a worse one, awaiting the time of the judgment. Then the former souls, appearing worthy of God, shall *die no more*, but the latter shall be *punished* as *long* as it may please God that they shall *exist* and *suffer punishment*....For whatever exists now, or shall exist hereafter, besides God, must necessarily be corruptible, and capable of *total destruction*, for God alone is uncreated and *incorruptible*, and therefore it is that he *is* God. But all other things besides him are generated and *corruptible*. Hence *souls* both *die* and are *punished*.

The soul either *is* life or *has* life. If it *is* life, it would cause something *else* to *live* and not itself, as motion moves something else besides itself. Now that the soul *lives* no one will deny. But if it does *live*, it lives not because it *is* life, but because it *partakes* of life But the *partaker* is different from that which is *partaken* of. The soul *partakes* of *life* since God wills it to *live;* and hence it will *cease* to *live* whenever he may please that it shall *live no longer*, for it is not the property of the soul to *have life* in *itself*, as it is the property of God; but as man exists not forever, nor is his body always united to his soul, but whenever it is expedient that this connection should be dissolved, the soul leaves the body and the man *exists no longer* (*ouk estin*) so also when the soul is to *exist no more* (*mekoti einai*), the life-giving spirit is taken from it, and the soul *exists no more* (*ouk estin eti*), but itself returns again to whence it came."

For if you have conversed with some that are *called* Christians, who confess not this, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, and who say that there is *no resurrection* of the *dead*, but as *soon as they die* their *souls* are taken *up into heaven, do not imagine them to be Christians;* as no one who thinks rightly, would consider the Sadducees, or kindred sects of the Genistæ, and Meristæ, and Galileans, and Pharisees, and Baptistæ to be *Jews*,....but such as are only *called* Jews and children of Abraham, who confess God with their *lips* as he himself proclaims, whilst their *hearts are far from him*. But I and all those Christians who are in all respects orthodox (*homologountas*) know that there will be both a resurrection of the flesh and a thousand years in Jerusalem, rebuilt and adorned and enlarged, as the Prophets Ezekiel, Isaiah, and others declare. —*Dialogue*, § 80.

In process of time the theory of an underground home for souls was exchanged for an aerial home, to which they are now supposed to emigrate at death. But every stage in this theory is wrong. The theory of the soul's personality distinct from the body is *assumed;* and consequently, this assumption has been followed by others, at one time giving it a home underground, and at another time in the skies. Let it be understood that when the term "soul" does not mean the person, that it means the *life* of the person, or the *mind* of the person resulting from a living organism, and these speculations disappear. W. S.

SHORT DRESSES.

Some of our friends have doubted whether Ellen White ever obtained a pattern from heaven for short dresses; but perhaps their doubts will subside when informed that the prophet Brigham Young obtained the same pattern six years in advance of Ellen. Are not two witnesses sufficient? But why the Lord should give the pattern to Brigham six years the soonest, seeing they both entered upon their prophetic work in the same year, is a mystery, unless the Lord wished to give Brigham the preference. But Mormons have gradually laid aside the heavenly pattern. Will Sabbatarians do likewise within six years from the time the Mormons did, so as to have the time even? W. S.

WHAT A TRACT CAN DO.

Rev. Geo. R. Kramer says: "Your work on "*Life Beyond Death*," is powerful and was the instrument that led me into the light, because it made use of the word of God." This is but a single testimony out of a multitude that might be adduced to show the value of tract-distribution. We are doing too little in this department of our great work. It is not every tract that converts its reader, nor does every sermon convert a hearer. And sometimes the result of a tract thus given away may not be seen till a long time after it is read, as in the case of Bro. Kramer, but sow the seed and wait for the harvest. W. S.

TRACT ORDERS.

"*Materialism, as Related to the World to Come*" can still be obtained at 75 cts. per dozen, or 10 cts. single, by addressing Wm. Sheldon, Brodhead, Wis.

Also, copies of "*Mormonism Examined*" will still be sent to *ministers* for half price (25 cts.) by sending money to the author, as above; or at the same rate as a *present* to some friend who has been misled by this delusion. Accept the offer while you can. W. S.

LADORA CAMPMEETING.

It was our privilege to attend the Ladora, Iowa, campmeeting, where we met and labored with the following ministers: P. W. Hough, M. Chandler, H. H. Janes, J. F. Adair, C. W. Pitsor, Q. D. Kent, R. L. Clark, L. Grimes, E. W. Huson, S. K. Gibson, and R. W. Chandler. The meeting was harmonious, and good was accomplished. W. S.

Church News.

J. J. Friend, of Nekoma, Ill., will act as agent for this paper.

Eld. L. C. Kerr, appoints to hold some meetings in Houghton, Canada West.

The church in Minerai, Bureau Co., have their new chapel nearly finished, and contemplate its dedication in October next.

The Editor is in Port Sanilac, Michigan, attending the dedication of a chapel in that place, with Eld. Geo. W. Wright, pastor.

Eld. J. August Smith, of Forreston, Ill., recently baptized three more persons at that place. The church there is making steady progress.

Eld. Sheldon, was at the Ladora, Iowa, Campmeeting, and called at the office on his return. We did not see him, but learn that his health is fair, and his labor constant.

At a meeting of the *Christian Mission* in Green St. Tabernacle, Chicago, Ill., Sep. 4, the

Superintendent, S. Layton, tendered his resignation, which was accepted. The office remains vacant.

ELD. JOHN BOWER writes that the grove-meeting recently held at Ashland, Michigan, was well attended, and he hopes for good results. Two were immersed in the likeness of Christ's death and resurrection.

ALTON BAY (N. H.), Campmeeting is reported in Bro. Boutell's letter. Bro. Boutell is an old veteran in Christ's army, from whom we like to hear. Are there not some others of like stamp down East who would send us a crumb of comfort out West?

EMERY LYON, of Ottawa, Ill., who was well known to many of our subscribers, fell asleep in Jesus last March. We give this notice for the benefit of those who knew him. He was a faithful servant of Jesus, and we hope to meet him in the Kingdom of God.

THE Campmeeting at West Salem, Wis., is changed to a tent meeting appointment. We are sorry that the brethren have depended upon our presence, for having heard nothing from them since June, we supposed they had given it up, and so we made arrangements to go to Michigan at Eld. Wright's request. We cannot visit West Salem this season.

THE brethren of the A. C. church in Chicago are standing firm to their work notwithstanding the seeming discouragements. We think their condition at present more healthful than for years past. We trust that the spirit of true Christian love and zeal will characterize them more and more. Their report may be seen in another column.

Definite Time.

ELD. J. F. ADAIR.

The definite time theories have long militated against the blessed truths that we, as a people, hold; and how very strange it is that our people will not learn by past experience. A half dozen times or more, have men come out with what they termed "new light," and announced the time, yes, the day of his coming, and informed the people that it was impossible for them to be mistaken!! But time has proved that it is possible for even "timeists" to be disappointed.

Many of these brethren seem to be good honest Christians, who are anxious to see the Life-giver return; and use their anxiety as an unmistakable evidence of the immediate coming of Christ; while others have moved in this matter only to gain notoriety, and when their time theory failed, they would immediately lead off in some other fanatical theory.

We have in Dr. Barber & Co., living witnesses of this fact. They say, The resurrection is past already; but every man, in his senses, regrets such an inconsistent, and unscriptural theory. But we need not be surprised at this last theory of Mr. Barber's. It is only fanaticism gone to seed. It is one of the ultimatums of a definite time theory. When, O when will this important subject cease to be abused? Is it not enough to preach what has been written, and not be wise above what has been written? We are authorized to say the Lord is soon coming; that the judge standeth at the door. We are authorized to call upon the people to get ready, for he that is to come will come, and will not tarry. But we are not authorized to say that means A. D. 1879, or 1880, or any other specific time.

Is it not enough to declare to the world that the end of all things is at hand? Will it not accomplish more than the prognostications of man based upon certain figures that can be made to mean most anything, if necessary? I have learned to love the doctrine of the coming of Christ, and have been warning the unsaved of impending wrath.

I believe we are near, yea, very near, the Eternal city. Soon victory will be given to Zion, when she will enter upon the eternal rest that remains for the people of God. This I believe, and this by the help of the Lord I will preach. But Jesus says, "Of that day and hour knoweth no man" (Mark 13: 32). Again, in verse 33rd of the same chapter, he says, "Take ye heed; watch, and pray; for ye know not the time," and in the 37th verse of this chapter, he closes by saying, "What I say to you I say to all, *watch*."

This doctrine is calculated to purify the mind and wean us from the world, and enable us to gain the confidence of our neighbors, and win many of them to Christ; while the definite time movement has always ended in disappointment and disgrace. Let us wait and watch.

Corydon, Iowa.

"The Day is at Hand."

Dark over earth the night of doom is sweeping.
Loud wail the winds, and ocean evermore,
Wild with despair and agony of weeping,
Billow on billow piles upon the shore.

What is this horror, every heart possessing
What the sad thought which lurks in every soul,
Vague and perplex'd, which neither hand caressing
Nor soothing speech may lessen or control?

Surely a warning of some awful sorrow,
Such as mankind have never felt before;
Surely an earnest of that dread to morrow,
When in a moment Time shall be no more!

Vainly has all the wisdom of the ages
Wearied and spent itself in labor'd schemes;
Seeking through Science or in Nature's pages,
The consummation of its idle dreams.

Dreams of a world no longer half benighted.
Dreams of humanity sublime and pure,
In one grand brotherhood at length united,
Happy and peaceful, and from death secure.

Ah! they were beautiful, these hopes and glories,
Worthy of minds too subtle for a creed!
Man o'er himself and over all victorious—
That were a triumph and a boast indeed.

Is the world better, wiser for their teaching?
Is there less sin, or misery, or crime?
Or is it still "the foolishness of preaching"
Strikes to the heart as in the olden time?

Hark to the answer, oft in vain repeated:
"Only one Hand o'er evil can prevail—
Christ with the Father in the Highest seated,
Listen, O listen, to creation's wail!"

What! Hear ye not above the strife of nations
The rolling of his chariot wheels afar,
Borne along space in measureless pulsations,
Swifter than sunbeam or the light of star?

What! Hear ye not a voice, a whisper, saying,
("Mid signs and wonders wrought in every land.)
"Be sober, O my children, watchful, praying;"
Night is far spent—the daylight is at hand?

Yea, there are tokens not to be mistaken,
Telling of Judgment ever drawing near,
Time's latest sands are in the hour glass shaken;
Trembling he sees the Great White Throne appear.

Lord, in that last dread hour of thy returning,
Grant that we all at thy right hand may be
Safe, whilst in flames a guilty world is burning,
Within the shelter of thy love and thee.
—*Episcopal Recorder.*

As folly on one side, though it should enjoy all it can desire, would, notwithstanding, never be content; so, on the other, wisdom ever acquiesces with the present, and is never dissatisfied with its immediate conditions.—*Montaigne.*

Many men resemble glass—smooth and slippery and flat so long as one does not break them, but THEN very cutting, and every splinter stings.

Necessity of Union.

J. S. WIMBISH.

II. Let us now consider the language of our Savior to Nicodemus in its literal signification. I do not intend to allow the least change in the words, "Except a man be born again, he cannot see the kingdom of God;" nor of the words, "Except a man be born of *water* and of the *Spirit* he cannot enter into the kingdom of God." Bear with me, dear reader, if I seem to be too particular, too minute, or too close in my investigation of this truth. I think it is time the question of the new birth was settled forever among Christians, especially among those who are waiting for the Bridegroom, and expecting daily the travail of Zion, the real manifestation of this same new birth. Let us examine the words *water* and *Spirit* critically. Now if Christ had meant "the word" when he said water, and thus mean the same, it is evident he would have used the definite article "the" before *water*, meaning *the water*, or its equivalent, *the word*. But this he did not do in the case of *water*. Therefore, we conclude he meant any *water*—such as the river Jordan, the Nile, or the Mississippi.

We cannot with any propriety use *the word* for *water* in this sentence. And there is another reason why we cannot use *the word* instead of *water*. Anything to be born must come out of something, which has the capacity of containing that entire subject. But when we come to examine the word *Spirit* we find our Savior uses the definite article *the*, meaning, of course, some particular spirit—the Spirit of God.

If we examine other passages of Scripture we find the word Spirit is almost always used in the office of begetting, quickening, etc., but hardly ever in bringing forth, as in birth. If it is used in the sense of bringing forth, it must be in the sense by its power of something out of something—as bringing the sinner out of the valley of sin, or "the dead saints out of mother earth." In my further examination of this subject I shall consider "Spirit" only in one or the other of these two senses: as begetting by its power, and as quickening and bringing from the tomb. According to my view of this subject, man may be regarded as begotten three times, and born three times. First, he is begotten naturally, and he is born naturally. From his father and mother, on account of the sin of Adam and Eve, he inherits a mortal or corruptible nature. He must be released from this corruption. He looks into God's word and learns of his lost condition. He believes the Word, and becomes convinced through faith that God will fulfill his promises. The word of God shows him his sins—shows him he has broken God's law, and is a sinner on his own account. He turns away from that old body of sin, and dies to the old Adam. The old nature is completely destroyed; Repentance has slain him, and he is now ready for burial. He is taken and carried down into the liquid grave, and the old man, the nature inherited from Adam, is buried forever in oblivion. The man that rises up is a new man possessing a new nature—the spiritual nature of the Savior. Thus man is begotten typically by the word of the Lord, and born typically of the water in baptism. This birth prefigures or symbolizes the resurrection or re-generation, which is the real new birth. The creature being now buried in the likeness of Christ's death and raised in the likeness of his resurrection, is supposed from henceforth even forever to be in Christ, and because Christ lives he shall live also, when every man shall be made alive in his own order.

But now the creature is not released from the power of natural death by this typical resurrection. He lives out his allotted period, and if he has kept the faith he falls asleep in Christ. When the great day of final deliverance has come, the

Spirit of God will penetrate the earth, the sea, the costly mausoleum of the prince, the lowly mound of the beggar, yea, every resting-place of the countless dead, and all shall come up to be rewarded. This is the last birth—the regeneration which comes in reality. All other regenerations or changes are but preparatory for this momentous birth.

Now these ideas may not suit some good men, as they may regard this exposition of John 3: 5, as far-fetched. Some, too, are over-anxious to mystify this second birth, and regard it as a supernatural manifestation upon the person seeking the favor of God. I would like for any good brother to state when and where he felt this wonderful manifestation. Let him give the precise time and describe his feelings exactly on that occasion. It may be, says one, you have not felt this Spirit-power coming as the wind upon you at a particular time—have never been born again. Well, so it may be. But I think the meaning of that language of the Savior is, that the man shall come and go like the wind, having power over all the natural laws. If this is not the meaning, and one must indeed be born like the wind, I must confess that I am still in the old man. But yet taking God's word for what it says, I am sure he has pardoned my sins, and I have the witness of the Spirit that I am a new creature—new in heart, new in mind, new in purpose, having new desires, new hopes, new associations. "We know that we have passed from death unto life because we love the brethren." "If you love me you will keep my commandments." I have tried to keep all of Christ's commandments. "And this is the will of the Father, that ye believe on him whom he hath sent." I believe on Christ. How could I, or any one, have believed on him except through the word? How can any one ever know of his acceptance except through obedience to the written word? If there is any other evidence to the follower of Christ that he is in the narrow way except the written word, I have never come across it in my experience. "The law came that sin might abound." "For I had not known sin except by the law." "I delight in the law of God after the inner man."

But, says one, I do not like this business-like way of joining the church. I want to see the manifestation of the Spirit. That is to say, you want men and women, under undue excitement, to come up and join the church, and then in their calmer moments of reflection, regret the step they have taken, and fall away, making shipwreck of their faith. Well, I don't like too much excitement, but I, for one, like to see men and women in earnest. Let them know what they are doing, and they will be more likely to remain steadfast in their purpose, growing in grace and in the knowledge of our Lord Jesus Christ, unto the end. The great instrument in the hands of God's ministers for the saving of souls and the pulling down of strongholds is the "sword of the Spirit, which is the word of God." And, in my humble opinion, if God's ministers were to preach the word without discrimination, there would be fewer half-converted Christians in the church to-day. If they were all preaching the same word, what a power it would be in the world to convert men and women. The great cause of so much infidelity in the world and so much coldness in the church, is that those who are preaching to the people either do not understand the Bible or are unwilling to "give them the pure milk of the word." One man will give his opinion about the plan of salvation, and another equally as learned will give quite a contrary opinion. The churches are all united on the doctrines of men, but divided on the Bible. They all believe in the immortality of the soul, the conscious suffering of the wicked (albeit they are somewhat divided in reference to the nature of that suffering), and going at once to heaven or hell at death. The Bible says not a word about these three articles of faith. They are variously opinionated and wofully divided on the Bible teaching in reference to faith, repentance, and baptism. Will they ever come to God's word? I fear not. But I must close.

In conclusion, let me exhort you, brethren and sisters looking for the kingdom, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment. Let us earnestly contend for the faith, exhort sinners to repent and come to Christ, and baptize them into the name of the Father and of the Son and of the Holy Spirit. May the grace of our Lord Jesus Christ remain with you all henceforth, till he come without sin unto salvation. Amen.

Macon, Ga.

Baptism.

J. P. MARQUAND.

"There are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one! (1st John 5: 8).

The subject of baptism being still on my mind, and receiving from a friend some strictures on the same, I hasten to give them to you. He says: "Baptism although unitary in its completion is threefold in its nature. First, comes the baptism of the Spirit, leading us out of the animal nature, and introducing us into the new or divine nature; then comes the baptism of water into the death of Christ or death to sin; then comes the baptism of blood, which signified suffering, and having passed through these three stages we arrive at the condition of one baptism as it is recorded in Ephesians, 4th chapter, 5th verse, or in other words, as our text implies, these three agree in one."

Now, whether this view is right or wrong, I am still of the opinion that the office work of the Holy Spirit is essentially needed in the matter of baptism, and that without this divine unction, the whole thing falls to the ground. The example of our Lord Jesus is safe to follow out and imitate. After his watery baptism he led a life of self-denial, of self-abnegation, following strictly the guidance and direction of his heavenly Father, making no compromise with sin or this world, but walking in truth and uprightness, and as he neared down towards his death and passion, he says to his Father, "I have finished the work thou gavest me to do." It is also said of him, he was "made perfect through sufferings," and surely he was a suffering man, as he said, "I have a baptism to be baptized with, and how I am pained till it be accomplished" (Luke 12: 50). So Jesus went through all the three phases of baptism, as our leader and foreunner, and shall we not follow him? In connection with this subject it is said (1 John 5: 6) "This is he that came not by water only, but by water and blood." Our Lord's words are true, "Except a man be born of water and Spirit he cannot enter into the kingdom of God" (John 3: 5).

The writer of this has made it a business of prayer about baptism, and advises and cautions all to do the same, if they would get at its true meaning. It is perfectly right and proper to follow our Lord through the watery grave, but not to stop there [illegible] the baptism of the Holy Spirit as it is [illegible] Peter in Acts, 2nd chapter, 38th [illegible] there any doubting people like Thomas, who do not believe in this gracious blessing? Let them go to God in sincerity and confidence, and ask for it. There is nothing gained by putting off God and his promises; on the contrary, everything to lose. Death and the judgment is all around us. Time flies swiftly and surely, the prophecies are almost exhausted, the last sands of this dispensation are closing out; like a flickering candle it will soon be over, and then, oh then, who will be found on the Lord's side? Child of God, are [illegible] eady? for lo, the summons is inevitable? [illegible] are not ready, no time now to buy (Holy Sp[illegible] or to get oil. The Master is here; no sluggard is admitted. Oh, God! mercy, mercy, on the vain and trifling sons of men. Seek God now while he may be found, call upon him while he is near. Cease to do evil and learn to do well. Confess and forsake your sins, while the door of mercy is open and God invites.

New York City.

Long Life.

M. B.

How the soul loves life—how it shrinks from death! This the first instinct of our nature, and has always been so. During the "dark ages" men sought indefatigably, but in vain, for some means to prolong life, and even hoped to prevent death altogether. It was fondly believed that if "original matter," whatever that might be, could be found and introduced into the system, this object would be achieved. Some alchemists thought that gold, being indestructible, would tend to immortality if introduced into the system; so the tincture of gold was confidently swallowed by the poor ignoramuses, believing that by thus doing they were adding years and years to that life which is declared "short and full of trouble." In France, at one time, a wonderful tea, and at another, a marvelous powder, was sold for the same purpose, resulting only in the enriching of the proprietors and the utter disappointment of the poor, ignorant people.

As late as A. D. 1512 it was believed by the Europeans there existed somewhere a wonderful fountain which would impart eternal youth to all who were so fortunate as to drink of its waters. And how often we have read, with feelings of pity and contempt, of the aged Spaniard's voyage to Florida in quest of the magical draught.

Life is desirable; death is a terrible curse. Yet though these and all human efforts have, and must fail of such results, the case is *not hopeless.* There is One, and only one, who has the power to bestow life; who offers us life—eternal life—glad life—freely, without money and without price. Hear his words (this is the fountain of eternal youth); "And whosoever will, let him take the *water of life* freely." (Rev. 22: 17). "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have *everlasting life.*" (John 3: 16). "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have *everlasting life*, and I will raise him up at the last day" (John 6: 40). "The Lord knoweth the days of the upright, and their inheritance shall be forever" (Psa. 37: 18).

Dear reader, is not such a life worth striving for—suffering for—yea, *dying* for? Who does not yearn for endless life? Who does not long to feel that death, life's foe, can never come again, either to us or to our dear ones? We remember loved ones that we were compelled to surrender to the grim enemy with many sighs and tears. We are, oh, so lonely without them; we lie awake night after night and think of them; their death has inflicted wounds which will never be healed this side of eternity, for we long to gaze again on their beloved faces, to grasp again the dear hands so silent and cold, and know that we shall never part again, but dwell in joy forever.

Forever! what a word. Our present life and present troubles pale into nothingness before the awful thought of *eternity.* Why give way to grief? "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him. Wherefore, comfort one another with these words" (1 Thess. 4: 13). Blessed words! Sweet promises! How they do comfort and cheer us, and make this present life endurable, when we think of the "long life" to come, when "thy dead men shall live again" (Isa. 26: 19).

Romeo, Mich.

Meeting Killers.

C. A. SLOCUM.

There are various kinds of meeting-killers.

One man gets up in a lively prayer-meeting just when the Spirit is moving all to honor God in confessing Christ; and in a drawling tone of voice, relates some old worn-out experience, or speaks of David's killing the giant; or of Jonah's being thrown overboard, or something else equally foreign to the interests of the meeting, and thus succeeds in killing the meeting. This is bad enough.

But the worst of all meeting-killers are ministers of the gospel who are so filled with self-importance that they must needs take the meeting out of God's hands and try to be Spirit, Word, and all in all, and instead of giving all a chance to take part and together share a blessing, occupy about two thirds of the time to be spent in the meeting, splutter and storm, and set up a sort of "hammered fire" and at last sit down to find the meeting virtually killed, and the brethren and sisters disgusted.

God help us to let self sink out of sight, and by asking wisdom of him who giveth to all men liberally, become "wise as serpents, and harmless as doves."

Springville, Wis.

Rest.

E.

Way-worn and weary traveler, tired and sad; disappointed and cast down; burdened with the cares and ills of mortality; tried and tempted; forsaken and alone, there is rest for you. Yes, sweet rest. The blessed Savior has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." To him we may go to find rest. Precious promise; rest in Jesus. To him we may go and find rest. "Casting all our care upon him for he careth for us."

In him we have a foretaste of that enduring rest, that remains for the people of God. Yes, everlasting rest beyond the tomb, where sin and death can never come.

"In the Christians home in glory,
There remains a land of rest."

O, how we long for that perfect rest, whose glory shall chase away the gloom. There will be no tired and aching hearts; no bitter weeping there; there the loved ones will all be gathered home. There will be love, and joy, and peace, and rest, when Jesus comes.

Ashland, Mich.

Readings from the Apocrypha.

SELECTED BY A. ARMOUR.

2 Esdras 7: 15.—"Now, therefore, why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?" Verse 42.—"He answered me and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak." Verse 43.—"But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past." Verse 49.—"For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?" Verse 57.—"Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight. 58.—That, if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall receive the thing that I say; 59.—For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life that thou mayest live."

Wisdom 2: 23.—"For God created man to be immortal, and made him to be an image of his own eternity. (24.) Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it." Chap. 7: 1.—"I myself am a mortal man, like to all, and the offspring of him that was first made of the earth." Chap. 8: 13.—"Moreover, by the means of her [Wisdom] I shall obtain immortality, and leave behind me an everlasting memorial of them that come after me." Chap. 15: 3.—"For to know thee [God] is perfect righteousness; yea, to know thy power is the root of immortality." Verse 17.—"For being mortal, he [a man] worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never."

Ecclesiasticus 17: 30.—"For all things cannot be in men, because the son of man is not immortal." Chap. 19: 19.—"The knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please him shall receive the fruit of the tree of immortality."

XXXIX. Articles.—"And the other books (the Apocrypha) the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

Tamarack, Ill.

The Truth Maketh Free.

V. F. HUNT.

Some people are afraid to investigate a conflicting faith. Others are ready to search out the truth or error of whatever may come before their minds. Some Christians seem to think it a great crime to read the writings of the infidel and the skeptic. They have, in their minds, committed a sin in the sight of God.

Now I am not fond of reading the efforts of he unbeliever against the Bible, yet at the same time, I want to think for myself; consequently I advocate reading and searching for one's self. When I am at leisure, and my clerical brethren of the so styled orthodox faith are holding forth, I almost always go and listen to them; but in my travels as an Advent minister I find a great many people who are too prejudiced in preconceived opinions to come out and hear me.

I remember a good Quaker once came out and listened to me, and afterwards said to me, "I knew it would do me no harm, for I made up my mind not to believe what you said."

A lady once came to me after meeting and excitedly said, "You preach too much Bible; too much Bible!"

"Why," said I; "do not your ministers preach the Bible?"

"Well, *not so much*."

Now in the two cases we have a fair sample of many people.

A minister lately from the Missionary Baptist church, who now preaches the faith once delivered to the saints, told me when he came to our Tent meeting, "I made up my mind before coming to the tent that the Adventists had but one truth in their doctrinal faith, viz., the second advent of Christ, sometime, to earth." But the truth maketh free. Bless God evermore, for the release of many from bondage, and their safe advent into truth.

When we get where we can give a "thus saith the Lord," for all we believe, the r we are no longer afraid to visit other camps, for if they do shoot at us we will dodge all the man-made arrows; but when they give us the word of God we will sit still and say, "Amen! Give us more of the same kind." Don't let us fear to have our faith criticised by *try square*.

"Holy Bible, book divine.
Precious treasure, thou art mine."

Arconia, Kan.

Reports.

Report of John A. Cargile, Evangelist, for Southern A. C. Conference.

Read before the Conference at its Second Annual Meeting at Collettsville, N. C., July 26, 1877.

Dear Brethren and Sisters:—One year has passed since you, at the first meeting of our Conference, elected me to travel as Evangelist, in the pleasant but arduous work of publishing the judgment message to "this generation."

I beg leave to present before you a report of my labors duing the year. Through the greatest trials of my life I have, by the help of the Lord, done what I could. Some of you remember that when I was called to fill this responsible place, we had not a dollar in the treasury. But the thought, as I then expressed it, that we had Elijah's God to trust, inspired me, and with no prospect but his word, I accepted. I started immediately to the Annual Meeting of our National Association, which met in Chelsea, Massachusetts, Aug. 23. As your representative there I did all that I thought duty required for the glory of God and the good of the cause. While in the East I visited the pleasant campmeetings at Springfield, Seabrook, Alton Bay, and Coventry Center, where I tried truly and faithfully to represent the condition of our Southern field and the state of the cause we love so dearly.

On my return I preached three times in New York. In Washington, though I had no appointment for preaching, I went up into the dome of the national capitol, four hundred and ten steps from the ground, where I met hundreds of Centennial visitors during the day, to many of whom I gave a judgment warning, and spoke of the capital of Christ's kingdom on Mt. Zion, in the New Jerusalem. People were there from almost every state, and I hope God sanctified the effort to some good to those who heard it.

From Washington I proceeded to North Carolina and spent two weeks, preaching in Watauga and Caldwell counties, twenty-four times. Organized one church, and baptized two. Then on my way home, I preached twice at Bro. Wesley Sherrill's at Blowing Rock; next day went on to Centre church, and finding it closed, and an audience in the open air, I preached two discourses to them, during which the sun blistered my head so that it gave me much pain for three days. I stopped at Bethel church in James County, Tenn., where I preached three times, and then baptized two by moonlight. I then reached home the 2nd of October. In October I visited Cherokee Co., Alabama, and preached four days, and baptized one. The balance of my time at home, during October and part of November, was spent among the churches, during which I preached twenty-four times. At 12 o'clock on the night of November 14th I started for Arkansas. In Woodruff County I tried to preach ten times and had a good time among the friends. In Newport and Little Rock I spoke twice, the latter place to the Y. M. C. A. Association. From Little Rock I proceeded to Ft. Smith, where I found plenty of Choctaw and Cherokee Indians, but did not preach to them, because they seemed to be very reserved in their manner toward white people, and I found none to whom I could preach profitably without an interpreter.

I walked ten miles to Pleasant Grove and be-

gan meetings on Saturday, December 2nd, preaching the first time to seven persons, but the audience soon increased till the house did not contain them. Meetings increased in interest, and several were converted, and some who had been in a backslidden state were reclaimed, and we broke ice two inches thick and baptized five happy souls. Here I spent thirteen days and preached twenty-one times, and held about twelve precious social meetings. Here the brethren and sisters are alive in the work, and the result was, God blessed abundantly and sinners were converted, and we enjoyed a precious communion in the Lord. On my way home I stopped in Little Rock, and on Sunday, Dec. 17, at 2 p. m., by request of a member of the Y. M. C. A., I tried to speak to a mixed multitude in the Union Depot. Then at 4 p. m. I visited their meeting in the Opera House, when the President invited me to preach in the Presbyterian church, that night, which I did. At Newport I preached three times and on my way home found a man, who, like the eunuch said, "Here is water, what doth hinder," and like Philip, when none but God could see us, I baptized him. Then the train carried me away and I hope he went on his way rejoicing. I reached home December 25th, almost worn out, but feeling that I had spent the month to God's glory.

The weather last winter was more severe than usual for our country, which, together with other trials prevented my anticipated visit to North Carolina last February. I believe for that failure on my part, God was displeased, and has since visited his judgment upon me, by allowing the devil to "sift me as wheat;" for I have had perils at home and perils abroad, sore trials, through which nothing could have brought me save God's grace alone. Many times while tossing on my restless pillow have I looked out on the field already white to harvest, and the warning voice would be, "Why don't you go?" The tempter would say, "He that provideth not for his own is worse than an infidel." Then my mind and heart would cling to my wife and children while the tempter would say, "Do you love others better than these?" Then the still small voice, "He that forsaketh not father, and mother, and wife, and children, and lands, for my sake and the gospel's is not worthy of me." I know I want a home in God's kingdom by and by.

O, my brethren and sisters, you who have never seen those you love best wanting the common comforts of life, know not the toils, trials, privations, and sleepless hours of anxiety, of the man in whose breast burns truly, the real MISSIONARY FIRE. If God would only let me rest at home, trying to live as do others, it would indeed be very pleasant to my weary soul. But alas! when I lay aside the silver trump for a week even, I am haunted as it were, day and night. BRETHREN, I BELIEVE THE LORD IS COMING. When out of duty I am troubled and perplexed till my dearest friends seem to become my enemies; God, for the time, withdraws his Spirit, and then the devil endeavors to strike a fatal blow. Pray for me that I may have grace for my day, and toil. I have had disease in my family. My wife's health has been poor, while the children have had mumps and measles, and amid it all, I tried to preach fifty times from Jan. 1st. to May 31st. At Shilo church I baptized two, and have struggled for three years to get it, with the other churches, up to the gospel standard. In June I preached twelve times, part of which was at Goosepond church, in Jackson Co., Alabama, which is in a lamentable condition. Last July I spent several days with them, and I know that I discharged my whole duty in giving the teachings of the Bible on practical Christianity. I told them if they would "forsake not the assembling of themselves together, and exhort one another" (Heb. 10: 24, 25), and then, out of church, *live* up to their profession, that God would bless them, and they would be a blessing to the community. It is painful for me to tell you they are now in no condition to do business for the Lord, or meet him at his coming. The devil is among them, and that is plain proof that they did not heed the admonition, and I feel clear when I discharge my duty and the church will not do hers, in living up to the cross. I feel it duty to let them go, and go into the world with my Bible and tell the people the Lord is coming. I mention this to awaken, if possible, the balance of us, who are neglecting social, and prayer meetings, which is the life of every day religion and the prosperity of Zion. "What manner of persons we ought to be in all holy conversation and godliness." "Ye are my witnesses" says Jesus; then let us be faithful witnesses.

I have also visited Cowan, a beautiful village in Franklin Co., Tennessee, where many believe the truth, and I hope and feel sure they will adorn it by their lives. Also a place near Bellefonte, Alabama, where Bro. G. W. Crawford has done a mighty work for truth. Found a good interest and people anxious for more meetings. I visited Catoosa Co., Georgia, in May, a new place, found it a place of bitter prejudice—so bitter that the lamp was taken from the church and hid away, to prevent us using it; but my congregations increased till the last, and I pray God to water the seed sown, and bless the man who hid the lamp.

Tuesday, July 3rd., I rose from a bed of sickness, borrowed some money, and started for North Carolina. From Chattanooga, to Morristown, Tenn., the fare was five cents a mile and no reduction to ministers who do not live on their line of road. At my last trip the fare was four cents a mile and I came for half that. This revealed to me the fact that my money would run short before I got through. From Morristown to Wolf Creek I paid full fare, and also to Warm Springs on the stage, and had just money to pay my lodging. Now came a trial. I borrowed five dollars from a stranger on the road side and when I got to Warm Springs, to my astonishment, they charged me just the five dollars to carry me in a stage to Buncombe Co. Had I had the time before my appointment, I should have walked it and saved my money for God's glory, but I must hasten through as soon as possible. I reached Ashville at sunset, the 6th of July, out of money, and twenty-four miles from Oldefort, where the train leaves next morning at 6 o'clock, and I must go through that night or fail to meet the people on Sunday. The Christian-hearted landlord of the Central House very kindly sent me in a buggy to the train that night and trusted me for the pay. I did praise God for giving me such friends among strangers.

I reached Lower Creek, Saturday, the 7th, and preached in the "tabernacle" at night, feeling very tired, for I had slept only one night in four, and eaten one meal a day, save one day. With Bro. Sherrill, the meetings continued over four days, during which I preached seven times, and baptized two and had a pleasant time. Wednesday, the 11th, we went to Beaver Creek, in Wilkes Co., where Bro. Nelson had been once. Preached five times and hope the seed fell in good honest hearts who will look into it for themselves. Friday 13th, at Jarnum Hill I met a pleasant congregation, and tried to break to them the bread of life. The 14th, at Yadkin church I preached to a band of pilgrims whose attention proved they loved the truth. Then to Berea, and preached Saturday night and twice on Sunday, the 15th. Monday, the 16th, I rode twenty miles to Blowing Rock, in Wautauga Co., and Tuesday, 17th, with Bro. T. F. Nelson I went to Boone, the county seat of Wautauga Co., where we met an interested crowd in the court house, and preached to them four times. Nearly all the citizens of the place came out to hear for themselves. Praise God the truth is planted in Boone, and the prospect is it will produce fruit to God's glory.

Thursday, 19th, to Shult's church, and found the house full to overflowing. Preached four times; enjoyed the fullness of the Spirit of Christ; saw the power of God settle solidly on the audience, and felt that good was done, God's name glorified, and then we were satisfied. Saturday and Sunday, 21st and 22d, at a stand erected in a grove near Blowing Rock, we tried to preach four times. From there I came here and you know my labor since. My travels, expenses, and receipts for the year is respectfully submitted as follows:—

I have traveled on boats, trains, stages, wagons, hacks, dump-cart, on horse-back, and on foot; through heat and cold, wet and dry, during the year—7,625 miles—

At a cost, including lodging, meals, and other incidental expenses away from home, of	$ 228.75
Family supplies, such as flour, meal, corn, bacon, sugar, coffee, butter, etc., during the year	150.10
Clothing for myself and family during the year	43.25
Wages paid a hand to see after home a year	125.00
Payment on old debt on present home	100.00
Total of all expenses for the year	$ 647.10

My receipts are as follows:

Friends in North Carolina	$ 82.50
Friends in Arkansas	44.20
Friends in Cherokee Co., Ala	2.75
Friends in Shilo church, DeKalb Co., Ala	1.00
Friends in Bethel church, James Co., Tenn	9.65
Friends in Cowan, Franklin Co., Tenn	9.50
By mail in private letters from the Lord's servants	40.00
By the A. A. M. Society	358.00
By a friend at Goosepond church, Jackson Co., Ala	.50
Total receipts (other than for the church house)	$ 548.10

It is but just to say that in addition to the above donations, I have received as cheerful gifts from friends in Woodruff Co., Arkansas, a box of meat; from Nazareth church, near Stevenson, Alabama, two pieces of meat and a bag of corn, and friends in Tennessee and North Carolina, twelve yards of Jeans, four pairs of socks, a double woven spread, etc., etc., amounting in all to perhaps $30.00; making the aggregate of receipts for the year $578.10, showing an excess of expense amounting in all, and for which I am in debt to-day, of $69.00.

Our churches in Alabama and East Tennessee, are very poor in the goods of this world, and therefore unable to do much for those who preach to them, and have been able to do but very little for me as evangelist. I, with those at home, have tried to live as best we could and praise God that it was even so well. I mention this, dear brethren and sisters, not to gain sympathy, but because I feel it duty, as your servant, to let you know how the case stands, and what it is to be evangelist. And I would here say that we have several preachers in Alabama, who, if only released from home cares would do great good, under God, in spreading this last day message.

But while the miser hoards his gold for the approaching day of wrath, they must lay aside their Bibles to labor for bread for their loved ones. And here in this beautiful, happy, prosperous State of North Carolina, you have Brethren Sherrill and Nelson who have left the ranks of respectability in a popular church, and come to your aid in defending the truth. And you know too, that they are both able defenders of "the faith once delivered to the saints," and all they need to spread these blessed truths all through these hills, is to be let go. Bro. Nelson, especially, seems to have a warm missionary zeal, and his heart seems drawn out to go into the

"regions beyond." Do you say, Why don't he go? I answer by pointing to his wife and four helpless children who depend on his daily toil for bread—that will answer the question. It seems that you are wonderfully blessed, if you could but realize it. Think for a moment; if, while one of these brethren takes care of the churches, the other could be out in the field—eternity alone would reveal the good you did by dividing to them a portion of your substance and sending them out. And shall we, my brethren in the ministry, relax our efforts in the mighty work which God has given us to do, because our brethren are poor and not able to hold up our hands? Can we afford to refrain from preaching while the the knell of time is just about to be heralded all over the earth, while souls are all round us ready to perish? I tell you, Nay! We are too near the judgment to be passing away the time in idleness while our swords lay rusting. Let us awake to renewed energy, and while the Master tarries let us give the trumpet a certain sound—

"Ho! reapers of life's harvest,
Why stand with rusty blade,
Until the night draws round thee
And day begins to fade?"

"What though the world reproach us,
And say we're mean and poor;
No matter what we suffer,
If we can reach the shore."

Then, dear preaching brethren of this Conference, let us be more fully consecrated than ever, and endeavor to lead the church to a higher plane of Christianity, and soon the Master will reward us by an abundant entrance into his everlasting kingdom.

I am sure that the end of all things is at hand and hasteth greatly. The war clouds in the East tell us the Lord is coming. The upheavals of the sea—the tidal waves, tell us the *Lord is coming!* The terrible state of the world, the "perplexities" and men's hearts failing for fear, the terrible lukewarmness of the religious world, prejudice, hatred, and covetousness of this, our day, tell us in thunder tones, the LORD IS COMING! Soon, very soon, and "he that shall come, will come, and will not tarry." Then we will see the result of, not only the work of the past year, but of all our lives. Up! up! ye lovers of Jesus, and let us be ready. Now another year is ushered upon us. How shall we spend it? Shall I, will you, my beloved friend, for whom Christ died, try to live every day, and every hour, "close to his sacred side?"

"The last lovely morning,
All bloomit g and fair
Is fast onward fleeting
And soon will appear
While the mighty, mighty, mighty trump
Sounds Come, come away,
O let us be ready
To hail the glad day."

Stevenson, Ala.

A Pilgrim's Report.

D. SEYMOUR.

BRO. BURR:—Having returned from a tour to Mineral and Sheffield, Bureau county, Ill., I desire to give some account of my visit, and of the progress of Bible truth in these two places, for which purpose I desire a little space in your paper.

When I arrived at Mineral, like good old Barnabas, I saw the grace of God, and was glad. Some events that transpired at that place, in connection with myself, have undoubtedly immortalized it in my memory. I labored there in 1876 as a Free Methodist local preacher, and I believe God owned my efforts, for he showered down his gospel upon me in gospel measure. But bright as my days were at Mineral, they were not without a cloud. God sent me there in the fall of last year, to hold a protracted meeting. I went and held two or three meetings, and the power of God was manifest, but circumstances appeared to be against us, and those on whom I relied as chief workers in the meeting thought it premature, and, like a coward, I gave way to despondency, and left the people to perish or be saved without an effort on my part to urge them to the latter. It was a sad day for me. For nearly a week my conscience stung me for my neglect, and it seemed as if my hope of salvation was gone. But God is a forgiving Father, and so I proved him to be, and by his help I will never be such a coward again. After I had left and had gone to St. Clair county as pastor of the Alma Circuit, I was informed that God was visiting Mineral in great power, and my heart leaped within me for very gladness, until I remembered the disloyal step I have just referred to, and thought, God has found another instrument with which to carry on the work he had designed to accomplish through me. And so, one of the bright stars that should bedeck the crown that Christ shall give unto me in that day is irretreivably lost. Brethren, let us do our duty toward God and man, though all things be against us, and see that no man take our crown.

I greatly desired to see the brethren at Mineral and Sheffield, which desire God saw fit to gratify in due time. When there, I found that the work done by the Spirit of God was great, and much was my surprise at finding a large number of those lately converted strong in the faith of a coming Redeemer, and axiously awaiting redemption's day. What a change was wrought by the grace of God! What a visible reform was accomplished in the characters of these persons! When I was among them last year, the burden of their minds and the sole topics of their conversation were the farm, the workshop, or the politics of the nation. But now their minds are changed; and consequently their conversation is changed. They have learned the language of the kingdom, and can speak it fluently, and, judging from their testimony and liberality, they have lost sight of their earthly possessions in the glorious hope of a coming Redeemer, and a prepared mansion in the City of God.

The late visit and labors of Bro. Smith greatly cheered the lovers of present truth, and was highly appreciated by the community at large. The sermons he preached had a telling effect upon his congregations, and incited the minds of several to a perusal of the doctrine held by the Advent Christian people, and I found that several had reached the point of light that shone upon and revealed the absurdities of their own theory. God bless Bro. Smith and keep him humble.

Their church will soon be ready for consecration, and I am glad to be able to report it is going up on a right principle, with doors that will open to any of the children of God and I hope the brethren at Mineral will ever remember that after the consecration the church belongs to God, and never close the doors against any who desire to hold a meeting, provided they fear God and work righteousness, and do not intrude upon the appointed times for services. And don't draw up a long paper of articles for them to sign before you allow them admittance, or a chance to worship in the house, for we believe in religious freedom; and let us do unto others (not as they do unto us) as we would they should do unto us.

I enjoyed my visit very much, and was glad of the opportunity of talking some three times in the school-house. We had a good attendance; one came from Sheffield, and I trust received convictions of the truth of the nearness of the end of time, and I trust they are honest enough to investigate our tracts, which we gave them the privilege of doing, and I pray God to direct them in the study of his word. I found several of my old friends in Sheffield curious enough to question me on the views I now hold; and I found it highly necessary to be able to give a reason for my hope, which I endeavored to do, and I have the satisfaction of knowing that it was not altogether in vain.

My Christian experience was, all through my visit, very bright, with the exception of one night. It was at Bro. and Sister Lowery's, of Mineral. After having prayed with the family, I retired to my room, and thought of my journey of about 170 miles in my buggy, through a strange country, inhabited by strangers, and my heart was sad; but, remembering the words of the poet, "Take it to the Lord in prayer," I knelt down by my bed and asked God to show me a portion of Scripture suited to my case, and on opening my Bible I saw these words: "And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28: 1, 2). These words cheered me, and I lay down to rest, confident that God could give me favor in the eyes of strangers, and that he would direct my path, and so he did, for I found my home after six days driving, and when I again met the brethren at Carlinville, I thanked God and took courage.

We are having good meetings, and I trust we shall continue steadfast in the faith. We are going to have a little temptation right away. The Fair commences very soon, but we can pray like the Psalmist, "Turn away mine eyes from beholding vanity, and quicken thou me in thy way" (Ps. 119: 37). So may the Lord help us all to "keep our heart with all diligence, for out of it are the issues of life." Yours in hope of the kingdom.

Carlinville, Ill.

Church Report.

At a meeting held in Carpenter Hall, 221 W. Madison street, Chicago, Ill., Aug. 26, 1877, Bro. F. J. Mansfield in the chair, a committee of three, consisting of Brn. John Morrison, Chas. Hodgman, and J. F. Myers, was appointed to devise ways and means of continuing meetings in this place. To-day (Sept. 2) the meeting was called to order by Bro. F. J. Mansfield. Bro. Morrison, for the committee appointed last meeting, made the partial report that it was thought best that the meetings should continue, whereupon it was voted to add two to that committee.

Voted, That Bro. F. J. Mansfield, as Treasurer, and Bro. A. T. Rice, as Secretary, be the additional members of that committee.

The following preamble and resolutions were adopted:

To all whom it may concern:

WHEREAS, A majority of the officers of the A. C. Church of Chicago, without consulting and without the consent of the church, and without just cause, have forsaken the flock; therefore,

Resolved, That we will continue meetings in harmony with the divine command, and that we will observe the ordinances of Christ's church; that the word of God shall be our only guide in faith and practice, and we cordially welcome to our midst all whose Christian character is in harmony with that word.

Resolved, That we postpone the election of officers until the close of the year for which the old officers were elected, and that the committee of five already chosen act as the official board until that time.

Voted, That Bro. H. G. McCulloch be requested to preach for us for the present and be considered our pastor.

(Bro. McCulloch stated that he would do so without making any permanent engagement.)

Voted, That the minutes of this meeting be published in the A. C. TIMES and *World's Crisis*. Adjourned. A. T. RICE, Sec.

Crisis please copy.

Missionary Money.

PHILO HITCHCOCK.

To Wisconsin Adventists:—Some have misunderstood the arrangement of the proposed Society. Only send pledges now to be paid at the session of the Annual Conference this fall or winter. Let the pledges of five dollars be sent in at once, the money to be paid at the meeting of the Annual Conference. The object is to sustain an evangelist in new fields.

Mindoro, Wis.

Correspondence.

From Eld. L. Boutell, Alton Bay Camp, N. H.

BRO. BURR:—We are now near the close of the great Second Advent campmeeting, the fourteenth held on this same spot. Many of the brethren resort here before the meeting commences to enjoy the mountain breezes, with out-door life, such as cannot be had in cities; so that at the commencement of the campmeeting many are there in working order, as they have had meetings every evening for a month or more.

At the appointed time the grove was well filled with those "of like precious faith." The meeting commenced high toned, with spiritual progression till the end. Three large tents were pitched for special gatherings and wet weather, when needed. There were present 127 preachers of this pending message—the soon coming of Jesus, ready for every good word and work. The Pentecostal spirit was manifestly present, so that love and harmony were the predominant characteristics of the meeting. The preaching, three times daily, has been "meat in due season to the household." The Lord is soon coming to gather the nations, separate the sheep from the goats, and welcome the sheep to their heavenly home; and the signs indicating the certainty that we are right and nearing the port were faithfully given to "the people of the saints of the Most High," with a corresponding echo, "Even so, come, Lord Jesus, and come quickly."

The weather was delightful most of the time; a smart rain Saturday afternoon scattered all to the tents, so that many of the preachers had the privilege of improving their gifts. The prayer-meetings, which were held morning, noon, and night, showed an increasing interest, which promise good to the cause in the highways after returning from camp. Praise, prayer, singing, with "Glory hallelujah!" can be heard from the tents in every direction both morning and evening.

At our mission meeting in the morning before the preaching hour, more than seven hundred dollars was raised for the important work of sending this last cry of the coming One in new places.

I attended the Springfield Feast of Tabernacles, and it was a blessed, free, soul-reviving, lifting-up, heart-cheering meeting, largely attended; the best one held there for years, if not the very best. The two all-important things were kept before the people—the Lord's soon coming and the necessary preparation for it. This gave a sharp key with high tone to the music daily sung.

I might say the same of Tremont and Seabrook that I have attended. The sinner has been converted; the prodigal reclaimed; the body quickened; many baptized and are on their way rejoicing. This is blessed, and we can but give God the glory.

But there is still another saddening aspect to look at, and it is this: Every year there is less conviction upon the crowd that attends. The Gospel of the Kingdom, the signs so convincing, so feelingly, pointedly, and powerfully proclaimed, seem to produce but little result in bringing men to repentance towards God and faith in the Lord Jesus Christ. This, to me, is one of the most convincing signs that we are soon to realize our "blessed hope." A very little self-sacrifice, self-denial, or denial of ungodliness; the professors in Christ have seen the greater number apostatized, "having the form of godliness, but denying the power thereof." And while war, commotion, distraction, and ruin crowd upon us with terrible force, even ourselves dreaming, not realizing the amazing change about to take place, which will forever fix the condition and state of men, in either glory, life, immortality; or banishment from God in everlasting destructian. O for a mighty stir to action.

From Eld. T. M. Preble, Hyde Park, Mass.

BRO. BURR:—I am pleased with the new arrangement respecting the A. C. TIMES. More harmony and greater usefulness is indicated by it. May God bless you more and more; and all others who are engaged in proclaiming "the gospel of the kingdom." These are truly trying times, but the conflict will soon be over with all the faithful in Christ Jesus. It is 36 years last July since I began publicly to declare my faith in the second personal coming of the Lord Jesus Christ; and never was I more interested in the precious truths of the Bible than at the present time.

We have not fully given up the idea of coming West for a field of labor. But the sickness and death of a dear sister in Christ, who required our care while she lived, and duties connected with her death, prevented our going West last Spring. There are many pleasant recollections respecting our visit West about a year since. Old acquaintances renewed, and new ones formed, such as can never be forgotten while reason retains its seat. May the Lord especially bless those who have so many times urged us to come West for our future field of labor, but have thus far been disappointed. We are still praying, "Lord, what wilt thou have me to do?" If duty is made plain, we are willing to give to the western field what little remaining time and strength we may have. My health of body and mind is unusually good through the Lord's great mercy. And what would please me more than all else beside, would be the union of heart and labor of all those professing to be looking for our Lord from heaven, such as it was in our early history as a people. I know that my heart is in this work still, and I believe it will be to the end, the Lord helping me.

From J. S. Ames, Denver, Col.

BRO. BURR:—It has been quite a while since I have written to you, so I thought I would cast in my mite for the truth. I do rejoice that God reigns and restrains man. I firmly believe that the time will come when God's will will be done on earth as it is done in heaven. I think I can see God's hand in all the movements of the day in which we live, filling up the jots and tittles of his word, and preparing for the great day of Christ's coming. Amen!

I am glad the A. C. TIMES is still prosperous. I believe it will live, for God is at the bottom of it. He will have witnesses in the last days, and I am glad to see so many able and learned men coming out on the side of the Lord and his truth. Prejudice is giving away, as it always will when we fight with Christ's weapons. The word of God is the sword of the Spirit; "For what is the chaff to the wheat? saith the Lord." And I would say just one word to the brethren and sisters who are contending so earnestly for these blessed Bible truths that appear so plain to us. Let everything be said in the spirit of kindness and of Christ, for we have many in the churches, that are good Christians, who will yet see the truth. I have dear friends who I believe would be glad to receive the truth. But our early education has so strong a hold upon our minds that it is hard for us to see. The disciples wanted to know of the Savior why they could not cast out those devils. Christ told them that this kind goeth out only by fasting and prayer. It is somewhat so with us in getting the truth. May the Lord help us all.

One word about our paper. I am very much pleased with its new form and its editor, and I am happy to see Bro. Wm. Sheldon, of Wisconsin, and H. F. Carpenter, of California, as its corresponding editors. I see from Bro. Carpenter that Bro. and Sister Clark are doing a good work in California. God bless them with us all.

I am still in Colorado. My postoffice address is Denver, Colorado, although I am seventy miles from Denver, down on the South Platte, twenty-five miles below Evans and Greeley, at my son's; and have been here for three summers, away from any meetings, and I hear no preaching but what comes through the A. C. TIMES, which is good enough. I am holding up the blessed gospel truth to all that come along, and warning all to prepare for the judgment, which is just at hand. I was in hopes that some of our brethren would come to Denver before this. If I only had the means I would pay some brother's fare to Denver to preach the gospel of the coming kingdom. If they were only here, I believe there would be a way open. Your brother in Christ.

From W. W. Cate, Hudson, Mo.

BRO. BURR:—Eld. Wood, of the Seventh-Day Adventists, has just left Appleton City, St. Clair county, Mo., where he has been holding a tent-meeting for six weeks. The preaching was nearly all to convince the people that they must keep Saturday or be lost. At the end of three weeks he had a fine prospect of deceiving many. He gave out publicly and repeatedly that if any minister wished to preach against him he could have the tent every alternate night. None of the city ministers accepted his challenge. They, however, started a union protracted meeting to keep the people away from the tent. Still the tent drew the crowd. At this juncture, feeling it duty to try to prevent the people from being deceived, I accepted his challenge and occupied the tent one night. The crowd more than filled the tent, and appeared much interested, and many went away saying they were perfectly satisfied that we are under no obligation to keep the seventh-day Sabbath. Bro. Wood got quite excited and said he was ashamed of me, because I referred to their prophetess, and he refused to let me have the tent any more. The Christian church was thrown open for me, where I spoke once after he had spent two nights in reviewing me. The result is, he did not succeed in deceiving one in Appleton City.

From Sarah Shriner, Washington, Kan.

BRO. BURR:—Having the care of aged parents in feeble health, has prevented our leaving home much this summer, except for regular Sunday appointments. But there are some indications for good where we have labored, and a number of pressing invitations for labor in new places. The prospect now is that we shall be able in a few weeks to give our whole time again to the work of proclaiming the good news that our "redemption draweth nigh." Pray for us, and may the blessing of Israel's God rest upon you abundantly for your life of sacrifice and toil. Yours, waiting for the kingdom.

From R. A. Miller, Mount Zion, Iowa.

BRO. BURR:—I desire to tell you once more how I love to read the A. C. TIMES; and I am so thankful that there is one day in seven allotted or given to God's servants and children for reading and meditation and rest. And I am glad that you have been able to make the recent improvement in our paper. May you be blessed with means to spread the truth in all isolated places till Jesus comes to reign—our glorified King. Oh, how I wish all the earth was now ready for that great day of the Lord. I hope I shall be able to give ere long the five-dollar pledge to help a traveling preacher to go into all the destitute places that have not been blessed with a full understanding of the prophetic word of God, which is so much neglected by so many of the professed gospel teachers of these last days.

From Eld. N. A. Hitchcock, Fennimore, Wis.

BRO. BURR:—I will just say what perhaps many have already said, that I very much admire the changed appearance and advanced and improved character, and moral and intellectual tone of our Western paper. It has my prayers and shall have my best efforts for its continued success until all are discharged from service and battle here in the church of Christ.

Selected.

The State of the Dead.

A Woodstown correspondent, "L," writing to the *National Standard*, at Salem, N. J., devotes a greater portion of his letter in reporting a part of the sermon of Rev. J. Wesley Sullivan, Jr., preached in the Woodstown Baptist church, Sunday, July 16th. It will be seen that Mr. Sullivan is in full sympathy with Rev. Mr. Haldeman, of this city; and partly in sympathy with Rev. Mr. Kramer, on the state of the soul after death. As Mr. Sullivan is well known in this city, we give our readers the benefit of part of the letter to the *Standard*, together with the extract of his sermon as reported:

Having been informed, on Saturday, that Rev. J. W. Sullivan, pastor of the Baptist church in this place, would preach next morning on "The State of the Dead," and being aware that his opinions respecting this subject were widely at variance with the majority of Christian minds, I yielded to the inclination and went and listened to the discourse. He took his text from Daniel 12: 2: "And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." He said:

I come this morning, remember, to give you my views on the state of the dead. I shall not expect any one to accept my doctrine, nor any one to believe it; yet it is a subject that should interest all. There are scarcely any but have followed loved ones to the grave with sorrow and anguish; but those we have laid away should not cause us to shed tears of sorrow, because the departed dead are asleep in Jesus. They are not dead, but sleeping. Sleep is a state of unconsciousness. We have only to take it in the natural to prove it in the spiritual.

Let the body sleep soundly, and it is sure to feel the result of bodily rest. So it is with the spirit asleep today in the silent tomb. I don't mean in the grave alone, but where the soul is at rest—those who have not gone to glory. I know it is not the popular opinion of the day, for one to stand up and say the soul sleeps. The general opinion is, that the souls of the departed have gone to glory, and are in perfect happiness with Christ. But it is false, and the greatest lie ever uttered from the pulpit of Almighty God.

I don't care if it is the best theologian that ever walked on shoe leather, or the most learned man in science or literature—I deny that any soul has yet entered into glory, that trusted in the Lord and Savior, Jesus Christ. I am the only minister in the state of New Jersey that dares to promulgate such a doctrine. And remember, I stand clear of all ministers of all denominations; still, I love them with a deep tenderness of heart, and can say as Christ said, "They know not what they do." I have been advised by some of them not to preach this doctrine; *but I will do it.* The spirit of the Lord Jesus Christ dwelleth within me, and he will guide me into all truth.

I challenge the best minister to put his or her finger on a single passage that will prove that a soul, after its departure from the body, goes to heaven. Now I know the multitude don't run after the belief that I entertain. They don't want to run after it, because they have not the spirit of God within them. It is only those who are seeking to know the whole truth, and nothing but the truth. God's word leads me today to stand before you and declare these sentiments, because God's word says so. We only need common sense and faith in Christ to understand clearly the position the dead. They are only waiting in that silent place, the heart of the earth, until the advent of that morn when all shall come forth and be taken into glory or cast into everlasting punishment.

Shall we lay hold on this truth? or suffer ourselves to drift into the tide of popular opinion on every side. If any of you want me to come and preach a funeral sermon, don't expect me to tell your friends that the departed soul has gone to heaven, for I hold to the glorious gospel of the Lord Jesus Christ, who says, "I am the resurrection and the life."

Mr. Sullivan is but a little over twenty one years of age. He studied for the ministry under Rev. Mr. Haldeman, of Wilmington, Del., and this is the first pastorate ever given to his charge. —*Wilmington (Del.) Republican.*

Christian Life.

In the Rough.

The marble was pure and white
Though only a block at best,
But the artist, with inward sight,
Looked farther than all the rest,
And saw in the hard, rough stone,
The loveliest statue the sun shone on.

So he set to work with care,
And chiseled a form of grace—
A figure divinely fair,
With a tender, beautiful face:
But the blows were hard and fast
That brought from the marble that work at last.

So I think that human lives
Must bear God's chisel keen,
If the spirit yearns and strives
For the better life unseen.
For men are only blocks at best,
Till the chiseling brings out all the rest.
—*Sel.*

Feeling and Will.

Christian people often judge of the reality of their religion by the state of their feeling. This is wrong, because our feelings are ever changing, like the sky above us, sometimes clear, sometimes cloudy. We cannot make or control our feelings; some days we feel well, some days ill. It is therefore no test that we are for God, because of our good feeling; neither is it a sign that God has abandoned or left us because of our ill feeling. The question with us should not be, what is the state of my feeling? but, What is the condition of my will? Oh let us, then, will to have whatever we have not. We would not even be delivered from our sufferings, for it is God's place to apportion to us our crosses and our joys. In the midst of affliction we rejoice as did the apostle; but it is not the joy of feeling, but of the will. Oh, to have a will in perfect harmony with the will of God! It is a blessed, glorious place, a grand and heavenly state. We will whatever our Father who is in heaven wills. His will is our will.

A faithful soul has a will perfectly free. It accepts without question whatever bitter or blessing God sends. It loves and embraces them, and it would not be freed from them, even if it could be accomplished by a simple wish; for such a wish would be an act originating in self, and contrary to abandonment to God; and it is desirous that this abandonment should be absolutely perfect.

Beloved, the true source of peace is in the surrender of the will. Give that up to God. Will whatever he wills, live in him, live a life of faith, humbly confess your faults, be detached from the world, and abandoned to God; love him more than self, and his glory more than life. The least we can do is to desire and ask for such a love. God will then love us, and put his peace into our hearts. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*World's Crisis.*

Humility.

Holiness and humility are inseparably connected. The nearer the soul comes to God the more completely it is humbled, subdued, and overpowered. It was when Job heard the voice of the Lord out of the whirlwind, that he exclaimed, "I abhor myself, and repent in dust and ashes." When the "still, small voice" of God spoke to the exiled prophet in his cave, he wrapped his blushing face in his mantle, and his whole being bowed before the Divine presence and power. It was when the evangelical prophet Isaiah saw the glory of the Lord, and heard the six-winged seraphim crying one to another, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone." It was after Paul had been caught up into the third heaven that he said of himself that he was "the least of the saints." And it was the beloved disciple whose head had leaned on the breast of Jesus, and who had beheld his glory in apocalyptic vision, whose meek, childlike spirit has been the admiration of all ages. The higher the soul rises in holiness, the deeper it sinks in humility and self-abasement. So sings Montgomery:

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade, when all things rest;
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown
In lowliest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.
—*Sel.*

To Us, Not By Us.

How foolish our complaint that "the days are never long enough, since there is so much to do!" The best things are done to us, not by us. The better half of all that goes on in our most active hours is constantly carried on by unseen powers in unknown ways; and when we seem to be merely resting, are we not "undergoing repairs?" Whatever may be the true theory of "unconscious cerebration," who does not know that his wisest thoughts and richest inspirations come all unsought, and when the faculties are "gathered into inward silence?" So is the wisdom of the Quakers vindicated by every sweet visitation of the night-watches.

May we not bring this lesson of the night into

the glare and tumult of the day? Is there not a more quiet and wholesome way of taking the needful activities of the body and mind? May we not "rest in the Lord" while we work as truly as while we sleep? Of all our fume and fret and fuss, what fruit have we save waste and weakness? The Lord forgive us for this, that we forget him, and imagine ourselves left alone to wage the warfare and bear the burden and heat of the day. In serenest meditations we only more clearly see and more deeply feel what is equally true all the time. The helping and healing Presence never withdraws itself, but besets us behind and before, and lays its hands upon us for good. If to that Universal Spirit the night shineth as the day, may not the day be made for us as holy as the night?—*C. G. Ames in Christian Register.*

Young Folks.

The Bamboo.

C. P. DOW.

The uses of the famed Bamboo,
In China known so very well;
'Tis worth some pains that we may know,
And in our verse proceed to tell,—
The same in its diameter,
At the ground, and any height above;
Varying from one to five inches,
As faithful measurement will prove.

Its upward growth, from thirty feet
To fifty—in Ch[illegible]it attains;
And nigh double that height we meet,
Upon old Burmah's fertile plains.
'Tis intermediate between
The grass and stately forest trees;
On it small oval leaves are seen,
Of ashy hue—our sight to please.

Its joints apart, in inches five,
In some kinds, we may all behold;
While others, some fifteen inches give,
Or from four to five feet, we're told.
'Tis a wondrous growth, indeed,
In all the lands were it is found;
It is just what the natives need,
And so it everywhere abounds.

The Bamboo's outermost hardy coat,
Is commonly of a yellow hue;
Its seeds like wheat, in color black,
Hard its wood, with skin glossy, too.
It is used in building houses,
And to clothe those who in them dwell;
As for many other uses—
Which we herein shall have to tell.

For many uses upon land,
'Tis almost indispensable;
While upon water it must stand
As masts and sails—to ride the swell.
In ropes 'tis used; the seaman's oar
Is of its hardy sinews made;
While guns, to use on sea or shore,
Its wondrous use has long displayed.

The Magistrate's official seat,
The Teacher's stool of power, too;
Tokens of dignity we meet,
Are made of the much-prized Bamboo.
Its tender roots make nice sweet-meats,
All over China to be found;
In shops—on tables of the great,
As well as poor men—they are found.

Its bark, its roots, its leaves, also,
Form the Apothecary's store;
To them the native doctors go,
Bamboo specific they implore.
The man of letters, as he writes,
On paper of the Bamboo made;
Pencil that mark what he indites,
Is furnished by the Bamboo trade.

The wick that burns to give him light,
The table where his work is done;
The bed on which he rests at night,
His family, too—not he alone—
All, all are made from the Bamboo,
Which also makes a roof to keep
The storm away, and fencing, too,
His garden round, that he may sleep.

Of ornamented work a share,
For walks and ways to them adorn;
From Bamboo growth skilled hands prepare,
Put them in place, in pleasing form.
The crooked roots themselves when dry,
At fancy's beck are so arranged,
That images are formed thereby
Of animals, houses, and men.

The water-wheel is also made,
And useful water-pipes as well;
To conduct water they are laid,
Of Bamboo wrought—whose praise we tell.
'Tis used for hats to shield the head,
For umbrellas, so useful there;
From it the long pipe-stems are made,
And walking canes, the old to bear.

In times when other food is scarce,
Its berries boiled the poor supply;
Its value we may well rehearse,
And hope it still may tower on high.
What wisdom in God's works we see!
What bounteous grace for fallen man!
Whether in grain, or meat, or tree,
All are but parts of his great plan.

Each race of human kind depend,
Upon the Source of every good;
Take and use whate'er he may send,
And gather each their given food.
In every climate, every zone,
Where Adam's fallen race may be;
God's handiwork and skill are shown,
His powerful working we may see.

Magog, P. Q.

The Wrong Turning.

When I was a boy—but that is a long time ago, for many a crop of corn has been gathered into the garner, and many a fall of snow has covered the hills and valleys since then; ay, and many a friend and companion has been carried to the cold grave—but, as I said, when I was a boy my father sent me on an errand to a farm-house a few miles in the country. "You must go," said he, "straight along the turnpike-road till you come to the second milestone, and then, passing the big house with the rookery in the elm trees, you must take the first turning to the right, which will lead you to Farmer Gilbert's house; but mind, whatever you do, be sure that you do not take the *wrong turning*."

Boy-like, I was so pleased with the prospect of a pleasant walk into the country, that I did not attend so carefully as I ought to have done to the directions which my father gave me, so that when I passed the second milestone and arrived at the big house with the rookery in the elm trees I could not at all remember whether I was to take the first turn to the right hand or to the left. After puzzling for some time I made up my mind to go to the left. I did so, and thereby took the wrong turning.

Well, on I went, as I thought, for Farmer Gilbert's, till the lane got very narrow and the road very dirty. At one part there was a gate across it, and in getting over the gate I did not perceive that the bottom hinge was off; no sooner had I mounted the gate than it swung on one side and flung me into the mire, and a fine dirty state I was in. A dog came growling out of a cottage by the roadside; to get rid of the dog I clambered over a hedge, and in my haste almost tore off the skirt of my jacket. With the intention of defending myself from the dog when I should return, I pulled out my pocket knife to cut a stick; but in doing this I cut my finger, and dropped my knife into the ditch, and could not find it again. After all my misfortunes, no Farmer Gilbert could I find. Indeed it would have been strange if I had, for every step I had taken since leaving the turnpike road had led me further and further from his house. At last I asked a man who was working in a field to tell me the nearest way to Farmer Gilbert's, mentioning at the same time which way I had come. "I do not wonder," said the man, "at your being puzzled; why, my lad, you have taken the *wrong turning*."

I soon set off back again, blaming myself for not having paid more attention to the directions of my father. I found no further difficulty in my way to Farmer Gilbert's, and having done my errand, I returned home, heartily repenting my error in taking the *wrong turning*.

No sooner did my father see me than he began thus: "Why, Robert, where have you been? You have been gone long enough to do the errand twice over; what a pickle your shoes and stockings are in; and the skirt of your jacket is almost off! What have you been about?"

I then told my father the whole of my mishaps just as they had occurred to me; how the gate had flung me into the mire; how the dog had attacked me; and how I tore my jacket, cut my finger, and lost my pocket knife; and I acknowledged that all had been brought about by my foolishly taking the *wrong turning*.

"Ah! my lad," said my father, "you are not the first by a great many who have smarted by neglecting their father's directions, and by taking the *wrong turning*."

All of us who live in the world have an errand to perform, and have to find our way to heaven. The path of duty is the road along which we are to go; and the Bible contains the instructions of our heavenly Father, giving us the plainest directions that we may not be pained and perplexed by losing our road. Those who attend to these directions find their way; but those who neglect them get into a thousand troubles. When traveling heavenward it is a sad thing to take a *wrong turning*.

As the young are travelers as well as the old, it is necessary that they should be led and guided, according to their ages, until they are able to read and by Divine help to understand the directions given in the Scriptures. When children are thus enabled to comprehend God's Holy Word, that word should be their guide continually; and woe be to them if they neglect it; for if in looking about you in the world you behold want, misery, and despair, in almost every case they have been brought about by the people taking the *wrong turning*. Let it be well remembered, however, that the first steps to be taken are repentance and faith in the Lord Jesus Christ.—*The Children's Friend.*

Comparative Geography.

Greece is about the size of Vermont.

Palestine is about one-fourth the size of New York.

Hindostan is more than a hundred times as large as Palestine.

The Great Desert of Africa is three fourths the present dimensions of the United States.

The Red Sea would reach from Washington to Colorado, and it is three times as large as Lake Ontario.

The English Channel is nearly as large as Lake Superior.

The Mediterranean, if placed across North America, would make sea navigation from San Diego to Baltimore.

The Caspian Sea would stretch from New York to St. Augustine, and is as wide as from New York to Rochester.

Great Britain is about the size of two thirds of Hindostan, one twelfth of China, and one twenty-fifth of the United States of America.

The Gulf of Mexico is about ten times the size of Lake Superior, and is about as large as the Sea of Kamschatka, Bay of Bengal, China Sea, Okhotsk or Japan Sea; Lake Ontario would go in each of them more than fifty times.

The following bodies of water are about the same size: German Ocean, Black Sea, Yellow Sea; Hudson Bay is rather larger; the Baltic, Adriatic, Persian Gulf Sea, about half as large, and somewhat larger than Lake Superior.—*Little Christian.*

Farm and Home.

Remedy for Insect Bites.

When a mosquito, flea, gnat, or other noxious insect, punctures the human skin, it deposits or injects an atom of an acidulous fluid of a poisonous nature. The results are irritation, a sensation of tickling, itching, or of pain. The tickling of flies we are comparative indifferent about; but the itch produced by a flea, or gnat, or other noisome insect, disturbs our serenity, and, like the pain of a wasp or a bee sting, excites us to a remedy. The best remedies for the sting of insects are those which will instantly neutralize this acidulous poison deposited in the skin. These are either ammonia or borax. The alkaline re-action of borax is scarcely yet sufficiently appreciated. However, a time will come when its good qualities will be known, and more universally valued than ammonia, or, as it is commonly termed, "hartshorn." The solution of borax for insect bites is made thus: Dissolve one ounce of borax in one pint of water that has been boiled and allowed to cool. Instead of plain water, distilled rose water, elder, or orange flower water, is more pleasant. The bites are to be dabbed with the solution so long as there is any irritation. For bees' or wasps' stings, the borax solution may be made of twice the above strength. In every farm house this solution should be kept as a household remedy. —*S. Piesse.*

Buckwheat.

The name comes from beech wheat, because the seed resembles the beech-mast in shape; but has been corrupted into buckwheat. It was a native of Asia, was brought into Europe either by the Crusaders six or seven hundred years ago, or into Spain by the Moors. It did not reach England until within the last 250 years, but just in time to come over with some of the earliest settlers in America. It was first cultivated by the Hudson River Dutch, and by the Swedes on the Delaware. The Dutch mention it as early as 1626, and from what they say on the subject, it is quite certain that they then knew as much about buckwheat cakes as was ever worth knowing. From these two centres of early settlement, the cultivation spread over New York, New Jersey, and Pennsylvania, following the colonists into the new homes they cleared up in the forest as certainly as the honey-bee follows in the pathway of the Western pioneer, making his home wherever the white man builds his cabin. These three states have always been immense producers of buckwheat, growing two thirds of the whole quantity raised, now amounting to many millions of bushels annually. Its cultivation is rapidly extending through the North and Northwest, until the present annual product is over thirty millions of bushels.—*Sel.*

Hours With the Children.

I wonder if our mothers think how blessed are the hours spent with their children. Nothing will make children more happy than to have mamma play with them. I play with my little ones every evening after tea, with their blocks, or puss in the corner, or some other such childish game. Every Saturday afternoon is devoted to them. If it storms we stay in doors, and they have the control of the afternoon. If pleasant, we enjoy the open air. I find that my little ones love me more for it.

Mothers, try it. Do not think that you cannot spare the time. It is time well spent. You will be able to work faster when you know your little ones are happy.

Never allow the children to go to bed unhappy, then there will be no sobbing in their sleep. After they have whispered their evening prayer, let the mother always pray with her little ones. O, mothers, let our children know that we pray for them, that we ask our heavenly Father to guard and guide them. It will not be lost. And when they are grown, and perhaps away from us, we will have the consciousness that we did our duty, that the seed thus early sown will germinate and grow into a beautiful tree, to be some day transplanted into our heavenly Father's home.—*Golden Censer.*

Repelling Ants.

Some years ago, says a correspondent of the London *Times*, at my house in the country, a colony of ants established themselves under the kitchen flooring. Not knowing the exact locality of the nest, I endeavored to destroy the insects with treacle, sugar, arsenic, etc.; but, although I slew numbers thus, the plague still increased. At last, bethinking myself that ants dislike the smell of tar, I procured some carbolic acid and diluted it with about a dozen times its weight of water. I squirted a pint of the mixture through the air-bricks under the flooring, and my enemies vanished that day, never to return.

To Avoid Sleeplessness.

If you wish to sleep well, eat sparingly of late suppers. Avoid all arguments or contested subjects near night, as these are likely to have a bad effect upon one who is troubled with sleeplessness at night. Avoid having too much company. Many persons become so excited with the meeting of friends that sleep departs for a time. There is probably nothing better, after cultivating a tranquil mind, than exercise in the open air. By observing these simple rules, sleeplessness, in the majority of instances, may be cured.

Health.

Sugar as Food.

Harm has been done by propagating the notion that sugar is injurious to the teeth, by diverting attention from the real causes of destruction or decay. The eating of any amount of pure sugar cannot injure the teeth directly, because it has no residue, it is wholly dissolved and passes into the stomach.

But let it be remembered that the practice of eating sugars or candies or any other sweetmeats largely, will inevitably cause a disorder of the stomach and generate gases there, which will speedily undermine the health of the teeth.

By insisting too much on the fact that sugars and candies destroy the teeth, an impression will grow that if these are mainly avoided, the person so doing will have good teeth, and this leads the mind away from the necessity of keeping the mouth clean and the stomach healthful. If these things are well done, and the teeth are kept plugged in a finished style, teeth naturally or hereditarily "poor," may be kept in a good state of preservation for many years.

All forms of dyspepsia have a direct tendency to destroy the teeth. Whatever causes acidity of the stomach is ruinous to the teeth. A tablespoonful of the purest syrup of loaf sugar, taken three times a day before meals, will destroy the tone of the healthiest stomach in a very short time. And when it is remembered how many patent medicines are made up in the form of syrups and sweet lozenges, and how common the use of them has become, it need not be wondered at that every second or third person met on the street knows the meaning of "sour stomach" or dyspepsia.

So far from sugar and pure candies injuring the teeth or the health, they would, if used wisely and in moderation, as sole deserts, be actual preventatives of both; especially if alternated, as desserts, with fruits and berries in their natural, raw, ripe, fresh, perfect state, by banishing from our tables the pestiferous pie, the leaden pudding, and pastries and cakes of every name, which as desserts always tempt to excesses which lay the foundation for diseases which torture for a lifetime, or bring speedily to the grave.

Let the spirit of this article be distinctly understood. Pure sugars and candies do not injure the teeth, except indirectly, by their injudicious use in exciting acidity of stomach, for dyspepsia, as will any other kind of food, or drink, or beverage, if extravagantly used.

At seasons of the year when fruits and berries may not be had, ripe, fresh, and perfect, as desserts, pure sugars and candies may be used as such in their stead to great advantage, because they are healthful, being warming, nutritious, and agreeable; hence, as a table article, they are very valuable, while the almost universal love of them shows that they were intended to be eaten. If a child is not allowed to eat anything containing sugar it will sicken and die in a very short time. Children need the carbon, the fuel contained in sugar to keep them warm; without it they would perish from cold; hence the love of sweet things is an instinct, implanted by the kind and wise Maker of us all for the child's preservation.—*Hall's Journal of Health.*

Exercise for the Sick.

Dr. Story, of Sweden, who exhibited at the Centennial Exhibition numerous contrivances for furnishing exercise to the sick, speaks of the utility of this treatment as follows:

1. The diversion of the mind to the end of securing the influence of the will in promoting the proper performance of the processes necessary to health, and of turning aside the thoughts from directions in which they may be running to the detriment of the health.

2. The establishment of more control of the will over the muscles.

3. The stimulation of the nervous centers which control the vegetative processes of the body, and perhaps the nutrition of the tissues themselves in some degree.

4. The furtherance of the circulation of lymph and of the blood, by alternate dilation and compression of the canals in which they are conveyed, and by acting through the nervous system upon the heart.

5. Probably the removal of certain distressing conditions due to local congestions, especially in some cases of heart disease with congestion of the lungs, by increasing the activity of the circulation elsewhere, particularly in the muscles. Some of the patients suffering from dyspnea attendant upon heart disease, often obtain great relief from some of the passive exercises. The pulse becomes fuller and stronger after the applications.

6. Possibly the stimulation of the nutrition of various tissues by direct mechanical excitation produces curative effects.

General News.

It is said that 19,500 new farms were started in new States and Territories last year.

It is estimated the Northwest will have 60,000,000 more bushels of wheat to sell than last year.

The Jews have 189 organizations and 152 synagogues in this country, with 73,265 sittings, and valued at $5,155,234. The Jewish population is 250,000.

The wood of the white birch is now being exported from Massachusetts to England, to be made into thread spools. A million feet were thus consumed last year.

Two silk mills at Patterson, N. J., have received an order for a certain description of silk goods from Paris. This is the first order for American silks ever received from Europe.

The bridge now building over the Tay, in Scotland, will be, it is said, the longest bridge yet built over a running stream. In form it is like the letter S. It is to be 10,321 feet in length; and the estimated cost is £229,000.

There was recently quarried without the use of powder at the Barre granite quarries, for the use of the Oliver Granite Works, of Rutland, a block weighing about 618 tons, being forty feet long, seventeen feet high, and ten feet thick. This immense stone is said to be the largest block of granite ever quarried in the State.

The Chicago *Inter-Ocean* publishes its financial experience. It was established in March, 1872, and during the rest of the year it lost $62,471.75. In 1873 it lost $34,847; in 1874 there was a balance of $60,849 on the wrong side. In October, 1875, it was sold to a new company, but not until it had lost in less than ten months the sum of $71,116, and in the rest of the year it added $14,005, making $85,122 for the whole year. In 1876 it lost $59,313. This makes a total in less than five years of $302,705, in which is not included the loss by deteriorotion of machinery and fixtures.

Prof. Newcomb of the Naval Observatory, Washington, D. C., has discovered that the planet Mars has two moons. It is stated as a reason why these moons has not been seen before is that Mars is nearer to the Earth than it has at been at any time since 1845, when the great telescopes of the present day had hardly began to be known. The next opportunity occurred in 1862, but the satellites did not appear to be sought for by the two or three telescopes which alone could show them. The most favorable position was in 1875, but Mars was then so far south of the equator that it could not be observed in our latitude. The present is about the first position for observation in the middle latitudes of our hemisphere. The next opportunity will occur in October, 1880, after which the satellites will probably be invisible for ten years. Prof. Newcomb regards this planet as among the most remarkoble in the solar system.

A strange discovery is reported from the Lake of Geneva. A tourist having lost his trunk two divers were employed to search for it. While they were below the water they found what they supposed to be a village, since covered by the lake. Their statements led to an investigation of the spot by the municipal authorities, who took measures to ascertain the truth of the extraordinary account of the divers. On covering the placid surface with oil, these latter were able to distinguish the plan of a town, streets, squares, and detached houses marking the bed of the lake. The ruddy hue which characterized them led the observers to suppose that the buildings had been covered with the famous vermilion cement which was used by the Celts, Cimbri, and early Gauls. There are about two hundred houses arranged over an oblong surface, near the middle of which is a space more open, supposed to have been used for public assemblages. At the eastern extremity lies a large, square tower, which has been taken for a rock. A superficial investigation seems to indicate that the construction of these buildings date from some centuries before our era. The Council of Vaud has decided to have the site of the dwellings enclosed by a jetty stretching from the land, and to drain off the water, so as to bring to light what promises to be one of the most interesting archæological discoveries of our day.

A fire broke out in Hall's piano factory, in New York, on Sept. 3rd, and eighty buildings were destroyed. Many lives were lost. The loss is about $500,000. The insurance was light, as the rates are very high for that class of risks.

Twenty years ago the deepest mining shaft in the world reached only about 2,000 feet below the surface. The very deepest, we believe, was a metalliferous mine in Hanover, which had been carried down to the depth of 2,290 feet. The deepest perpendicular shaft to day is the Adalbert shaft in a silver-lead mine in Prizibram, in Bohemia, which has reached a depth of 3,280 feet. The attainment of that depth was made the occasion of a three days' festival, and still further noticed by the striking off of a large number of commemorative silver medals of the value of a florin each. There is no record of the beginning of work on this mine, although its written history goes back to 1527. Quite recently an elegant commemorative volume has been written and printed, which is most interesting to those who have a taste for either the actualities or antiquities of mining industry. There are two other localities, however, where a greater depth has been reached than at the Adalbert shaft, but not in a perpendicular line. These are: First, the Rocksalt bore-hole, near Sperenberg, not far far from Berlin, which, a few years ago, had been bored to a depth of 4,175 feet; second the coal mine of Viviers Remus, in Belgium, where the miners, by shaft sinking, together with boring, have reached a depth of 3,542 feet. Turning from these two mines, no shaft, in unbroken perpendicular line, has as yet exceeded the depth of 3 280 feet.

In a battle at Karahassankoi, on Aug. 30th, the Russians were defeated. The Turks outnumbered the Russians six to one.....On Monday, Sept. 3rd, Loftscha was attacked by the Russians and carried by storm after several hours of severe fighting. The attack was unexpected, and the Ottoman garrison, although strongly intrenched, has been driven from its works and the position occupied by the Russian battallions. The battle at Loftscha was commenced by the Turks, who, disquieted by the great increase of Russians before the town, attacked them fiercely. The Russians repulsed nine successive assaults, and finally drove the Turks back into the town, which they entered with them. The struggle continued in the streets, until the Turks were driven out from the other side of the town in great disorder. They retreated, followed by Gen. Skobeloff's cavalry brigade, which had by its gallantry largely contributed to the Russian success. The slaughter was great, especially among the Turks.....The battle at Pelisat has resulted in the defeat of Osman Pasha, with a loss of 2,500 in killed and wounded, while the Russians only lost 500. A correspondent of the *News* relates that the extreme Russian front is about four or five miles from Poredin, and that the battle was begun by the advance of the Turks upon Pelisaf and Segalmce.....Gen. Radetsky reports that Suleiman Pasha has withdrawn from Schipka Pass, which may therefore be considered impregnable. Definite information as to the movement of Suleiman is lacking.....A Vienna dispatch says the report that Suleiman Pasha was acting under imperative orders from Constantinople in pressing the attack on the Russians in Schipka Pass is emphatically denied. He receives full credit in Constantinople for his earlier operations, but in renewing the attack over and over again he is deemed to have not only made a useless sacrifice of excellent troops, but also to have acted contrary to orders, according to which the operations on that side were to have been at least in first instance merely a demonstration on a large scale, to attract the Russian force. An order has been sent to Suleiman Pasha to desist from his attempts for the present, and to follow in the future more closely instructions received from Mehemet Ali Pasha.....Correspondents with the Russian army say that in the early struggles in Schipka Pass not one wounded Russian who fell in the place temporarily occupied by the Turkish troops was found alive. From twenty to thirty of these unfortunate men had been decapitated, and several of the bodies were found with feet, hands, ears, noses, and other parts cut off and breasts slashed by yataghans. Heads had been carried into the Turkish camps, where they were found by the Russian troops after the occupation of the works.....The Porte has ordered that the fortification of Adrianople shall be completed before winter, and decided that they shall consist of twenty four detached forts.....Osman Pasha's attack on the Russian positions at Pelisat and vicinity was one of the most hardly fought battles of the war. The Turks early in the fight captured a Russian redoubt one mile in front of Pelisat. In the course of one hour this redoubt was taken by the Turks, retaken by the Russians, and taken again by the Turks.....A Vienna correspondent telegraphs that Russian Gen. Richter has ordered the purchase of building material for barracks for two hundred thousand men, half of which are to be erected in Bulgaria.....A Russian official dispatch, dated Gorny-Studen, Sept. 7th, says: "Lovatz was yesterday carried by assault by the Russian troops under Gens. Meretinsky and Skobeloff....The Russians have entirely dismantled Ardahan, which is now an open town. Gen. Comaroff has withdrawn most of his troops from there to the main body of the army, leaving only nine rifle battalions in the place....The Russian success at Loftcha makes Osman Pasha have a hostile force on both flanks. Either a defeat at Plevna or an attempted withdrawal may result in the destruction of his army, unless the Russians are compelled to weaken their forces on that side to meet Mehemet Ali's advance from Rasgrad.... The battle of Kiziltepe, which resulted in the Russians being completely driven from their position at Kedalar, cost the Turks 430 killed and 1,400 wounded. Kiziltepe hill was attacked by two divisions under Ali Pasha and Mahmed Bey. They were both wounded. The Russians were outnumbered ten to one. The Turks have strongly intrenched the hill....Three thousand wounded from Suleiman Pasha's army have reached Adrianople; 4,000 are at Kazanlik, and at Schipka the wounded and dead lie all over the hillsides....The Emir of Bokhara, considering that Russia, by attacking Turkey, threatens the whole Mahometan world, has placed his army on a war footing. Russia has advised him to disarm. In the event of his refusal, Russia will attack Bokhara, and hopes to defeat the Emir in a few weeks....According to Turkish financial estimates, a deficit of 11,000,000 Turkish pounds is anticipated for the year 1877-8, which will have to be raised by special taxation.

Briefs.

Settle Difficulties Right—Nothing is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions amount to nothing. A wrong may be agologized for, defended, indorsed, covered up, lied about, daubed over, winked at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a trouble in the foundation, you have put powder under the whole concern. While that is there, nothing can make the structure safe. By and by the spark will find the train, and then comes an explosion, and the whole mass goes hurtling in the air. From every wrong decision there lies an appeal. It may be to conscience; it may be to impartial men; or it may be to the righteous Judge upon the great white throne. However the matter may be stifled, smoothed over, or misrepresented every wrong not righted will come up, and keep coming up.—*Review and Herald.*

Honor the Lord.—A wealthy capitalist, who had made most of his fortune, and, what was harder, taken care of it, gives the following as the secret of his success: "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty and thy presses burst forth with new wine." The philosophy of the matter is simply this, God govern barns. We are willing to allow that he governs nations, and guides congresses, and directs battle fields. But Solomon knew, moreover, that he presides over wheat fields. We know that God is to be worshiped in church with prayers and psalms; but Solomon will have it that he is to be praised also with threshing implements and grain wagons.

Good Prescription.—Truth has but little effect on a bilious temperament when the liver is deranged. If an entire church happens to be in this unhealthful mood, the preaching of the gospel is of little avail among them. It is not good policy to hold revivals in a bilious climate during September and October. Some people, in order to experience the full effect of the gospel, ought to discontinue the use of articles that generate a bad state of the liver, as coffee, pork, opium, tobacco, and liquors, and use freely antibilious pills.—*Methodist Protestant.*

Father's Care.—God is our Father and we are his children, and he is going to clothe us and feed us, although he may not yield to our infantile wish for sweets and glitter. The ravens did not bring pomegranates from the glittering platter of king Ahab, to Elijah. They brought bread and meat. God had all the heavens and the earth before him and under him, and yet he sends this plain food because it was best for Elijah to have it.—*Talmage.*

Three Things.—"Three things," said Dr. Henry, "appear to have been uninjured by the fall: The song of birds, the beauty of flowers, and the smile of infancy; for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and to point us to that which we are to regain."

Coleridge, when a young man, was lecturing to a critical audience, and was violently hissed on account of some of his novel proposition, but nothing daunted, he retorted: "When a cold stream of truth is poured on red hot prejudicds, no wonder they hiss."

The best way to keep out wicked thoughts is always to be employed in some good ones. Let your thoughts be where your happiness is, and let your heart be where your thoughts are.

Quickness of intellect is no proof of solidity; the deepest rivers flow on the smoothest.

The streets of London, if placed in one line, would form an avenue of 7,000 miles in length In the daily cleansing of the streets about 14,000 men find employment, and 6,000 horses and 2,400 carts. The engineer-in-chief has a salary of $2,000. The work goes on day and night, but the actual sweeping does not commence until 8 p.m.

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We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

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If preferred we will give a cash premium of 25 per cent (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

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AGENT.

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

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We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since be change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.

AGENT.

Camp-meeting.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Campmeeting and Conference.—The annual Campmeeting and Conference of Southwest Iowa and Northwest Missouri will be held at Red Oak, Montgomery county, Iowa, commencing Sept. 8, 1877, and hold over two Sundays. We hope and trust our brethren will feel the importance of making a general rally to this meeting, and let all pray earnestly for success to attend the effort. The tabernacle will be used to hold this meeting in. Come with family tents Come prepared to take care of yourselves as far as possible. Supplies found on the ground. Come filled with the Spirit and heart to work.

WM. MCCULLOCH,
Pres. of Conf. and Ch'man of Com.

Notices.

Quarterly Meeting.—Our next Quarterly Meeting for the Southern Wisconsin District will be held in connection with our Southern Campmeeting at Albany, Wis., which begins Sept. 7, and holds over two Sundays. Come from every quarter and make the meeting a success. Come and get a blessing yourself, and help bless others.

WM. SHELDON.

Conference.—The churches of God of Minnesota, known as the Church of God, will hold their Quarterly Conference at Ottawa, Le Sueur county, Minn., commencing Sept. 14th at 7 o'clock p. m. Come one and all with praying hearts and unshaken faith, and God will bless. Those who cannot come accompany those who do with prayers.

J. L. CHADWICK, Sec.

Annual Conference.—The Advent Christian Conference of Ohio, will hold its next annual session with the church in Sparta, Morrow Co., commencing on Thursday evening, October 18 1877, and hold over the following Sunday. Further particulars hereafter.

FRANK BURR, Pres.

The Second Advent Christian Conference of Indiana.—Will be held at Volga, Jefferson County, commencing on Friday, the 14th. of September. All persons desiring to attend, must meet the conveyances at Deputy on Friday, which will take them to the place of meeting, six miles from Deputy. Deputy is a small town on the railroad from Cincinnati to Jeffersonville, which can be reached by any of the railroads from Indianapolis to the Ohio River, intersecting the Jeffersonville and Cincinnati road. If visitors from the North will take the road from Indianapolis to Madison, as far as North Vernon, they can then reach Deputy in a few minutes. If however, they come to Jeffersonville, they can take the train to Cincinnati, and reach Deputy in good time for the conveyances. Let them try, then, to arrive at Deputy the same day, as it will save time and trouble to our brethren at Volga. We want a grand rally of all who feel an interest in the prosperity of our cause in Indiana. They will no doubt be pleased with their visit. The church at Volga is in its infancy, but strong in faith and number. The brethren there have large hearts and liberal hands, and I can speak for them, that they will spare no pains to make the meeting a success.

N. FIELD, President.

Quarterly Meeting.—The first Quarterly Meeting of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, to commence on Friday evening, Sept. 21, and hold over Sunday. We hope to see a general gathering of brethren and sisters at this meeting. All are invited to come. Meeting will be held at the Decker Schoolhouse.

JOHN BOWER.

Kansas Conference.—There will be special meeting of the Advent Christia Conference of Kansas in connection with a general Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing.

M. MCGUIRE, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening, October 19th, and continuing over the following Sunday. A special invitation is extended to Brn. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Annual Conference.—The next annual session of the Advent Christian Conference of Northern Pennsylvania and Southern New York, will be held in the Advent chapel at Fremont, Steuben Co., N. Y., commencing Thursday evening, September 20th, 1877, and continue over Sunday. Let every church be sure to send delegates. A cordial invitation is extended to all. Let this session be the largest we have ever had. The annual address will be delivered Friday, at two o'clock p. m. We trust it will be of interest to all to hear it. The churches are requested to remember the Conference fund.

A. H. BRIGGS, Pres.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Adeline, June 3, at 10.30 a. m, and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings.

MICHIGAN.

Port Sanilac, Mich., Friday evening, Sept. 7, and onward, as Ed. G. W. Wright may arrange. FRANK BURR.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 5th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.
GEO. M. TURNER.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR.

Services at the Advent Christian chapel, Clear Lake, Iowa, every Sunday at 11 o'clock a. m. Special prayer meeting at 2 p. m., invoking God's Holy Spirit. Sunday-school at 3 p. m. Young Folks' prayer meeting at 4 p. m. General prayer meeting meeting at 7 p. m.; also on Tuesday evening.
MARTHA J. JANES, Pastor.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

MINNESOTA.

Elliotta, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

MISSOURI.

Preaching at Doylestou, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45. p. m. 246 Bridge street.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10.30 a. m. and 7.30 p. m. Prayer meeting Wednesday at 7.30 p. m.

Advertisements.

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EDITOR ADVENT CHRISTIAN TIMES,
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AT the Illinois Campmeeting a decided interest was manifested in behalf of our paper, and we obtained many new subscribers. Also, we hope to receive further financial aid from some brethren in this state. The feeling of the brethren seems to be a unit with regard to the paper, that it *ought* to and *must* be supported with greater liberality. Let this feeling spread in all the western states, and take a tangible form in the shape of new subscribers and donations, and the cause of our coming Redeemer will be greatly strengthened in our hands.

DAVID'S THRONE.

One of the strongest arguments that the Bible gives for the necessity of the second advent of Jesus is that of the re-establishment of the throne of David, according to the promise of God made to David and to the prophets. Yet, strange to say, a preacher who seeks to work among the Adventists, writes concerning this subject, in an exchange, as follows:

"The idea of our blessed Savior coming back to this earth to re-establish David's literal throne, is ridiculous indeed, and ought to be ridiculed by every true follower of Jesus; for nothing but ridiculing, or rebuking sharply (as Paul says), will ever silence a certain class of intolerant theologians who are ever harping on the old foolish theory of the restoration of David's throne."

We simply say that if the promises of God concerning the restoration of David's throne upon earth can be nullified, either by ridicule or otherwise, then the whole Bible can be brought to nought in the same way. Ridicule is the only power that can be brought against the doctrine, but with some persons it will produce more effect than sound reasoning, or a "thus saith the Lord."

We have no idea that the throne of David, when restored, will be in the same condition it was at the time of its being overturned, for the prophet Ezekiel directly declares, "This shall not be the same" (Ezek. 21: 26). Yet, by the word of the Lord, from the same prophet's pen, it is written that the throne should be no more "until he come whose right it is; and I will give it him" (Ezek. 21: 27). That this will be the literal throne of David restored, yet in a different condition, and with different surroundings, is as true as that the resurrection of God's saints will be a literal resurrection of those who have died; yet they will all be changed to immortality, and not be the same they formerly were in their condition or surroundings. All this will take place according to the word of God, at the second advent of Jesus Christ.

FALSE DOCTRINE.

Erroneous doctrine will always result more or less in erroneous lives. Paul affirmed this when he repeated the proverb of his time, "Evil communications corrupt good manners" (1 Cor. 15: 33).

Doctrines that are false in themselves, cannot fail to be also false in their practical bearings. If there is any virtue in theories whatever, then that theory which is true will produce true and good results, while that theory which is false will produce evil. To claim that false theory will produce good results, is to deny the words of Jesus concerning teaching, when he said, "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7: 7). It would be like gathering grapes of thorns, or figs of thistles.

There is undoubtedly a difference between the amount of evil produced by the various erroneous doctrines in the world. False doctrines vary in their power and influence for evil, according as they are more or less remote from the great central gospel fact, namely, Jesus Christ the only Savior. Men may believe an erroneous theory, and yet if they hold it at a distance from the present power of Jesus, it will not produce such direct and evil results as if they brought it in as a great central truth of the present day. In the apostles' time, a prominent truth was that of the resurrection of Jesus from the dead. But some who believed in the immortality of the soul denied the resurrection of the body, *in toto*. Such an error struck directly at the root of all faith in Jesus, although very likely its advocates could not see it. When men deny the resurrection of Jesus from Joseph's tomb, even though they substitute therefor an immortal soul salvation, yet they teach that which breaks the chain of the gospel truth, and the chain once broken is powerless to control the mind.

We are living in a time when the sentiment is quite common that it is no matter what doctrine a person believes or teaches, or whether he believes any, only so be that he is satisfied with his own condition, and trying to live uprightly among men. Has it come to that at last, that God's word, which has heretofore been so important, can now be laid aside, and human speculation placed in its stead? Can a man teach that Jesus had a human father, and be just as good and acceptable a Christian in the sight of God? Can men say that the blood of Jesus is powerless to save, and yet be approved by the Spirit? Can they deny the resurrection, or teach the salvation of all men, or proclaim a legal "age to come" with all its concomitants of mortality, rebellion, law, sin and death, and yet produce good results?

Just so far as error has a hold upon the mind and heart, just so far will seed be sown in that heart to produce that which is unsubstantial and corrupt. True theory is as essential in those things that have a bearing upon Christian faith and life, as a true spirit. The Spirit of God is the "Spirit of truth," and it cannot use error or false doctrine to instruct the heart of man. Of the Spirit it is written, "He shall guide you into all truth," and no one can imbibe error and say, It is from God.

The precepts of true doctrine are very plain to the heart that is wholly submissive to the will of God. We are told that in a series of holiness meetings held in Chicago last fall, a minister began preaching upon the second advent, when he was interrupted by one who declared that the subject was not of the Spirit. The preacher stopped, and declared his willingness to have the matter tested by prayer, and the result was, that although the most of the congregation opposed him at first, yet the Spirit of God so signally blessed them in prayer that the opposers were convinced that it was in harmony with the object of the meeting. So, the honestly inquiring heart will always be led by the

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Advent Christian Times.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to
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AT the Illinois Campmeeting a decided interest was manifested in behalf of our paper, and we obtained many new subscribers. Also, we hope to receive further financial aid from some brethren in this state. The feeling of the brethren seems to be a unit with regard to the paper, that it *ought* to and *must* be supported with greater liberality. Let this feeling spread in all the western states, and take a tangible form in the shape of new subscribers and donations, and the cause of our coming Redeemer will be greatly strengthened in our hands.

DAVID'S THRONE.

One of the strongest arguments that the Bible gives for the necessity of the second advent of Jesus is that of the re-establishment of the throne of David, according to the promise of God made to David and to the prophets. Yet, strange to say, a preacher who seeks to work among the Adventists, writes concerning this subject, in an exchange, as follows:

"The idea of our blessed Savior coming back to this earth to re-establish David's literal throne, is ridiculous indeed, and ought to be ridiculed by every true follower of Jesus; for nothing but ridiculing, or rebuking sharply (as Paul says), will ever silence a certain class of intolerant theologians who are ever harping on the old foolish theory of the restoration of David's throne."

We simply say that if the promises of God concerning the restoration of David's throne upon earth can be nullified, either by ridicule or otherwise, then the whole Bible can be brought to nought in the same way. Ridicule is the only power that can be brought against the doctrine, but with some persons it will produce more effect than sound reasoning, or a "thus saith the Lord."

We have no idea that the throne of David, when restored, will be in the same condition it was at the time of its being overturned, for the prophet Ezekiel directly declares, "This shall not be the same" (Ezek. 21: 26). Yet, by the word of the Lord, from the same prophet's pen, it is written that the throne should be no more "until he come whose right it is; and I will give it him" (Ezek. 21: 27). That this will be the literal throne of David restored, yet in a different condition, and with different surroundings, is as true as that the resurrection of God's saints will be a literal resurrection of those who have died; yet they will all be changed to immortality, and not be the same they formerly were in their condition or surroundings. All this will take place according to the word of God, at the second advent of Jesus Christ.

FALSE DOCTRINE.

Erroneous doctrine will always result more or less in erroneous lives. Paul affirmed this when he repeated the proverb of his time, "Evil communications corrupt good manners" (1 Cor. 15: 33).

Doctrines that are false in themselves, cannot fail to be also false in their practical bearings. If there is any virtue in theories whatever, then that theory which is true will produce true and good results, while that theory which is false will produce evil. To claim that false theory will produce good results, is to deny the words of Jesus concerning teaching, when he said, "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7: 7). It would be like gathering grapes of thorns, or figs of thistles.

There is undoubtedly a difference between the amount of evil produced by the various erroneous doctrines in the world. False doctrines vary in their power and influence for evil, according as they are more or less remote from the great central gospel fact, namely, Jesus Christ the only Savior. Men may believe an erroneous theory, and yet if they hold it at a distance from the present power of Jesus, it will not produce such direct and evil results as if they brought it in as a great central truth of the present day. In the apostles' time, a prominent truth was that of the resurrection of Jesus from the dead. But some who believed in the immortality of the soul denied the resurrection of the body, *in toto*. Such an error struck directly at the root of all faith in Jesus, although very likely its advocates could not see it. When men deny the resurrection of Jesus from Joseph's tomb, even though they substitute therefor an immortal soul salvation, yet they teach that which breaks the chain of the gospel truth, and the chain once broken is powerless to control the mind.

We are living in a time when the sentiment is quite common that it is no matter what doctrine a person believes or teaches, or whether he believes any, only so be that he is satisfied with his own condition, and trying to live uprightly among men. Has it come to that at last, that God's word, which has heretofore been so important, can now be laid aside, and human speculation placed in its stead? Can a man teach that Jesus had a human father, and be just as good and acceptable a Christian in the sight of God? Can men say that the blood of Jesus is powerless to save, and yet be approved by the Spirit? Can they deny the resurrection, or teach the salvation of all men, or proclaim a legal "age to come" with all its concomitants of mortality, rebellion, law, sin and death, and yet produce good results?

Just so far as error has a hold upon the mind and heart, just so far will seed be sown in that heart to produce that which is unsubstantial and corrupt. True theory is as essential in those things that have a bearing upon Christian faith and life, as a true spirit. The Spirit of God is the "Spirit of truth," and it cannot use error or false doctrine to instruct the heart of man. Of the Spirit it is written, "He shall guide you into all truth," and no one can imbibe error and say, It is from God.

The precepts of true doctrine are very plain to the heart that is wholly submissive to the will of God. We are told that in a series of holiness meetings held in Chicago last fall, a minister began preaching upon the second advent, when he was interrupted by one who declared that the subject was not of the Spirit. The preacher stopped, and declared his willingness to have the matter tested by prayer, and the result was, that although the most of the congregation opposed him at first, yet the Spirit of God so signally blessed them in prayer that the opposers were convinced that it was in harmony with the object of the meeting. So, the honestly inquiring heart will always be led by the

Spirit and the word to that which is true. Not that the heart will understand all truth at once; but as far as the understanding does comprehend the word of God, the mind will be enlightened in a right direction.

All practical Christianity results from a theory which is first believed, and then acted upon. False theory will certainly produce a false Christianity. Christ himself is the embodiment of the truth, and he that has Christ through the Holy Spirit, will find no error or false doctrine in that Christ. Let us reject false doctrine, as tending to corrupt our lives, and produce evil in our natures.

VACATION NOTES.

We left Chicago early on Thursday morning, September 6, taking our journey into Michigan, to visit Sanilac county, on the shore of Lake Huron, and to assist Bro. Wright in some meetings among the people of his pastoral care. Wearied and exhausted with our heavy labors at the Illinois Campmeeting, and in our office, we took our seat in the cars on the Chicago and Lake Huron R. R., feeling utterly incompetent in our physical prostration for the work that was before us, yet having faith that our blessed Lord would by some means renew our vigor ere we were called upon to commence the meetings in contemplation. We journeyed all day on the cars, arriving at Fort Gratiot at the foot of Lake Huron, at 9 p. m., where we put up at the River View House, feeling even more exhausted than ever. But a good night's rest somewhat improved our condition, and we went early to the wharf to take the boat to Port Sanilac, where we were to attend a Quarterly meeting.

The day was fine, the breeze was from the north, the Lake was rolling, and as we stepped on board the fine side wheel steamer, Milton H. Ward, and started upon the crystal waters, we felt immediately that here was the remedy for all our weariness. And surely enough, we found a vigor and animation in the healthful breeze of the lake, that soon relieved us of our exhausted feelings, and as we stood upon the forward deck of the steamer, and drank in the life giving current from the spirit of the lake breeze, we thought how glorious it would be when the whole earth would be surrounded with the life-giving breath of the Spirit of God.

We were three hours on the lake, and every moment seemed to add to us new life and vigor, and when we stepped on the wharf at Port Sanilac, it was with a thankful heart to our Father that our prayer for strength had been so signally answered. Bro. Wright met us on the wharf at Lexington, and accompanied us to Port Sanilac, and with him we enjoyed conversing upon the things of the kingdom of God, and the work of the gospel.

Port Sanilac is a small town on the shore of Lake Huron, about thirty miles from its southern extremity, and is reached by steamboat in summer, and by stage from Port Huron at all seasons of the year. It is one of the stations of Eld. Wright's circuit, and the cause of Christ is prospering in all that region, under his faithful labors. During ten years past, amid opposition, and in excessive toil and weariness, he has faithfully heralded the truth, and the Lord has greatly blessed his labors. The gospel from his lips has had its good effect in converting many to Jesus, and in both summer and winter he has seen persons turning to the Savior. This very season past he held a barn meeting four miles from Port Sanilac, commencing July 4, and the interest was so great as to lead him to continue the meeting several weeks, and twenty-six were brought to Jesus and saved. We found a good company of brethren and friends here, and the work of the Spirit seems to have been a thorough one.

During the past year the brethren have called Eld. Cyrus Mendenhall to the assistance of Bro. Wright, and thus there has been a greater chance for missionary work at different points. Bro. Mendenhall is an excellent minister of the word of God, and highly esteemed by all the people. We hear him well spoken of by all, and we trust that the Lord will so order his steps that he may yet remain in this section, although we learn that he is engaged to preach one half the time the coming year from Oct. 1, to a Christian church in Davison, near Flint, Mich. His labors cannot fail to tell for good wherever he may be.

Our Quarterly meeting at Port Sanilac commenced on Friday evening, Sept. 7. The interest was very good, and on Sunday evening three arose for prayers. The chapel was crowded with people, who listened with attention. The meetings continue through the week, of which we will give further brief report.

"WHERE IS HE?" (Job 14: 10).

This is not a question offered by some speculative mind, afloat in the wild sea of imagination, filled with a wilder fancy which it aches to give as an answer to its own inquiry. Nor is it the question of some theoretical dogmatist who would intrude upon his readers or hearers a peculiar dogma of his sect. It is an *inspired* question, given, not to mock the interest it awakens in the listener with declarations of ignorance, but to fix the mind on a heavenly response, reliable as the inspiration which prompted the inquiry. It is withal a very practical question. Every false religion is based upon uninspired answers, while the inspired solution of the problem removes the veil from the purpose of God through Jesus Christ concerning man, gives beauty and significance to the atonement, makes radiant with glory the doctrine of the resurrection, and thus wins our hearts for God wholly, and forever.

Shaken in traditional and Platonic ideas of man in death, by the oft repeated declarations of God to the contrary, it is becoming quite fashionable on the part of the ministry to say that we know nothing about man's condition between death and the resurrection. If this be so, then God has not *spoken* concerning the dead. When God speaks of a matter he never leaves that matter in the dark. The entrance of his word gives light. If God has spoken of man's whereabouts in death we must abide in unbelief or else *know* something of death's state. To avow our ignorance is to declare that God has not *said*, or that we do not believe *what* he has said. Has God spoken? What has he said? To settle this matter surely we should pass over all texts which do not clearly refer to death's state. Such texts as, "Being clothed upon with our house which is from heaven;" "Having a desire to depart and be with Christ;" "Thou shalt be with me in paradise;" are texts which teach nothing definitely as to the nature of death.

God has said that man in death is *not in a judged state*; "I charge thee before God and the Lord Jesus Christ who shall judge the quick and dead at his appearing and kingdom" (2 Tim. 4: 1). "Judge nothing before the time till the Lord come" (1 Cor. 4: 5). "He hath appointed a day in the which he will judge the world in righteousness." "The seventh angel sounded: . . . and thy wrath is come and the *time of the dead* that they should be judged" (Rev. 11: 18). Could it be made more evident that the dead are not judged before the resurrection? "I saw the dead small and great stand before God; and the books were opened: . . . and the dead were judged . . . and the sea gave up the dead which were in it; . . . and they were judged every man according to his work" (Rev. 20: 12, 13).

God has said that the dead *are not in a rewarded state*. "The dead know not any thing, neither have they any more a reward" (Eccl. 9: 5). A very plain declaration that while dead they have no reward. When will they have? "Behold, the Lord God will come with a strong hand and his arm shall rule for him: behold, his reward is with him, and his work is before him" (Isa. 40: 10). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22: 12). "Thou shalt be recompensed at the resurrection of the just" (Luke 14: 14). "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16: 27). Looking forward to that coming day of Christ's glory, the thief cried, "Remember me," and received the assurance that very day and hour that he should, at the time referred to, be with Christ in paradise. Paul gives us a list of worthies in Heb. 11, and declares that "these all died not having received the promises, but having seen them afar off." "God having provided some better thing for us, that they without us, should not be made perfect." If death had rewarded them, then would they have been made perfect; for the promises of God include absolute perfection. When the seventh angel sounds, then "the time of the dead is come, that they should be judged, and that thou shouldst give reward unto thy servants the prophets" (Rev. 11: 18).

God has said that the dead are not in a *crowned* state. Paul, as the time came for him to die, surveyed calmly, the prospect before him, and did not fail to behold his crown; but where was it? Not waiting to fall upon the intangible brow of the spirit that gave him life, but "laid up" from that death-time forward to be given him at that day of Christ's appearing (2 Tim. 4: 8). Peter, also, in beautiful harmony with Paul's hope, exhorts the ministry to faithfulness, saying, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5: 4).

God has said that they are *not in a heavenly state*. "No man hath ascended up to heaven but he that came down from heaven" (John 3: 13). The spirit which God gave *to* man to make him *live*, returns to the God who gave *it*, when human life ceases; but this spirit is not *man* but something given *to* man. It is the life giving breath of the Almighty, and that is all we know about it. "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33: 4). Abraham was gathered to his fathers, but they were idolaters and had not gone to heaven. Death did not take David to heaven, for Peter, long centuries after David's death, persisted in saying, "David is *not* ascended into the heavens" (Acts 2: 34). Death did not even take our Savior to heaven, for three days after death he was known to say, "I am not yet ascended to my Father" [John 20: 17].

God has said that man in death is *not in a*

happy state. "The dead praise not the Lord." When saints are happy they praise God.

God has said that man in death *is not in a suffering condition.* "There the wicked cease from troubling, and the weary are at rest" [Job 3 : 17]. This is as true of the wicked dead as of the righteous, for it is written, "They shall go down to the bars of the pit, when our rest together is in the dust" [Job 17 : 16].

God has said that man in death goes *downward* and not *upward.* Some may think that in our last two propositions we must have forgotten the story of the rich man and Lazarus; but let it be remembered that the entire scene is laid *under ground.* The American Bible Union translates, "And in the *under* world he lifted up his eyes;" and that Lazarus was in the *under* world likewise, is evident from the fact that he must *rise* in order to visit the rich man's living brethren, while were he in heaven he must *descend* to reach them. If any prefer to think that people dead under ground are comforted or tormented they are welcome to the fancy. As for ourselves, we prefer to think that as God sometimes speaks of the trees as conversing and clapping their hands with rejoicing in order to impress powerfully some lessons upon the minds of the people, so, in the account of the rich man and Lazarus, dead men in their graves are spoken of as seeing, hearing, talking, feeling, in order to impress deeply a lesson which could not otherwise be so well enforced. Job declares that the dead go down. "If I wait the grave is my house" [Job 17 : 13]. Jacob declares it : "I will go down into the grave unto my son mourning" [Gen. 37 : 35]. Solomon declares it : "There is no work . . . in the grave whither *thou* goest" (Eccl. 9 : 10]. Isaiah declares it: "Awake and sing, ye that dwell in dust" [Isaiah 26 : 19]. Christ declares it : "All them that are in the graves shall hear his voice and come forth" [John 5 : 28]. God declares it : "Dust thou art, and unto dust shalt thou return" [Gen. 3 : 19]. When such authorities *affirm,* shall we *deny?* It will not do to say this only refers to the *body,* for the personal pronouns I, thou, them, used in these texts, can not refer to some unaccountable thing of the neuter gender. Besides, what God raises from the graves and from the sea is said to be *just* or *unjust* and to be judged according to things written in the books [Rev. 20: 12]; and therefore it must be the accountable man that comes up from beneath. What more need God say, or could he say, to answer the inquiry of Job? He has said, that man in death is in an unjudged, unrewarded, uncrowned state; that he is not in a heavenly place; that he was neither happy nor unhappy; that he was quietly resting in death's low prison-house till summoned to judgment. Job beleived this and utters his divinely taught faith, saying, "Man lieth down and riseth not, till the heavens be no more, they shall not awake nor be raised out of their sleep" [Job 14 : 12]. Let it be remembered that with a divinely taught materialistic faith like this, the patriarch of Uz was among the *few* whom God declares *perfect.* Such materialism as this and Christian perfection go together. Let us believe God as Job did. Let us declare our faith; let us publish it abroad. Man is inclined to deify himself. Infidelity admits no higher intelligence than the *human.* They need to be taught the measure of their days, what it is, that they may know how *frail* they are. Utter it loudly: proclaim it everywhere that man is dust and unto dust returns. It may wake him to behold, and love, and trust in him who is the resurrection and the life.

H. F. C.

MORMON ITEMS.—No. 1.

Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled *"Mormonism Examined,"* and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.

MELCHISEDEK PRIESTS.

Joseph Smith claimed that he was ordained to the Melchisedek priesthood by Peter, James, and John; and in turn he ordained many others to the same priesthood. But in his inspired translation of the Bible, he thoughtlessly laid down a rule by which he condemns his own claim, in thus referring to that priesthood: "God having sworn . . . . that *every one* being ordained *after this order* and calling should have power by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band" [Gen. 14 : 30, 31].

Now, as Joseph's inspired translation affirms that God has *"sworn"* that *"every one"* ordained to this priesthood should possess such power, we will now test Joseph and his priests by this rule; for the rule is *right* unless Joseph *forged* it, and if he did forge it he is an imposter, and his ordinations but impositions. We inquire:

1. Did Joseph, or any of his Melchisedek priests ever "break mountains?" No.

2. Did Joseph or any of his Melchisedek priests ever "divide seas?" Never.

3. Did Joseph or any of his Melchisedek priests ever "dry up waters?" Not at all.

4. Did Joseph or any of his Melchisedek priests ever "put at defiance the armies of nations?" No; but they fled from a small mob.

5. Did Joseph or any of his Melchisedek priests ever "divide the earth?" Not once.

Then the rule shows the fallacy of this priesthood, or else this priesthood shows the fallacy of the rule; and in either case, Joseph's imposition is demonstrated; for he either gave a false rule, or a false priesthood, under a claim to inspiration.

W. S.

MAKING PREACHING A TRADE.

Not only among others, but even in our own ranks, to some extent there is a growing proclivity to make preaching a trade, or a means of obtaining a living. Ministers cast about to see where they can receive the most liberal compensation for their services, instead of seeking a field in which they can do the most good, even though it furnish a scanty support. There are some who contrast their low salaries with the high living of some popular fop, who does not look as though he ever heard of the humble Nazarene. It is true that Christ has arranged to have his ministers live of the gospel, but not to live above it, and fare sumptuously, like the rich man. We are not to be lords over God's heritage, not to be inspired by filthy lucre, but rather to be ensamples unto the flock, having a greater anxiety to feed them than to fleece them. A man must live to preach, but not preach to live. Live how? Not as rich sinners do, in fashion, and folly, but as Christians chosen out of the world, being "not conformed to this world." We must live, but not waste our Lord's money by gratifying carnality. On the other hand, God's curse will fall on those who do not help support God's needy ministers. They must be supported if they spend their time in preaching, and God has arranged that his servants shall contribute of their means to this end. Feed the minister, but do not fat him.

W. S.

THE FALL CAMPAIGN.

Long evenings will soon favor protracted efforts; and every minister should make timely preparations for a vigorous campaign, who has health to carry him through. It is time for earnest work on the right principle. Do not go out as graceless theologians, or mere pugilistic combatants of error; nor yet as smotherers of unpopular truth, to secure favor of men, or to escape censure. We have no right to cater to popular relish, and thus hide the truth; nor have we a right to present it in a censorious and repulsive manner. The divine rule is: "Speaking the truth in love;" not *hiding* it out of policy, nor speaking it in a repulsive style. Our mission is not merely to *excite* men, but to *enlighten* them. Blind excitement may carry many for a time, but it is short-lived. Mix in experimental themes, but not to the exclusion of prophetical and doctrinal topics.

W. S.

Church News.

ELD. A. N. SEYMOUR of Michigan, stopped at our office on his return home from the Manchester, Iowa, Campmeeting He reported an excellent meeting, everything being perfectly harmonious throughout the meeting. Quite a number were converted and baptized, and others were awaiting an opportunity to be baptized. A Methodist minister was present during the meeting, whose eyes were opened to the knowledge of the truth, and promises to be an earnest advocate for it.

BRO. GEO. R KRAMER, of Wilmington, Del., writes to us as follows: "Yesterday (Sept. 2d) I baptized 19 persons in the Brandywine river. It was estimated that 8,000 persons witnessed the ceremony. The 'Household of Faith' is prospering. The same evening, after sermon, four stood up for prayer, that they might find Christ."

ELD. PHILO HITCHCOCK writes us:—"Please to state that we have thought it best to defer our Salem Camp and Tent meeting until another season. As we have been favored with two excellent Campmeetings, Providence seems to order the postponement of farther out-door meetings until the coming June, when we intend to hold a Campmeeting, if the Lord will."

"Israel" and the "Land of Israel."

ELD. O. D. GIBSON.

Allow me space to offer a few thoughts on these two points. I will do it with all deference to any who may differ from me. It does seem as if either myself or some others who write in our paper are wofully in the dark on these two points. Hence I wish to offer my views for consideration, though it may be in a scattering manner.

First, then, I do not understand that God has any people whom he recognizes as his Israel in this gospel dispensation, who are such by natural descent or lineage. In other words, the Jews are not God's Israel since their rejection of Christ, their Messiah; neither is Palestine the land of Israel since they rejected their King, who came unto them as God foretold them by his prophet, "meek and lowly, sitting upon an ass's colt" (Zech. 9: 9; John 2: 15).

It became necessary that Christ should first

offer his reign and kingdom to the Jews, which he did. Read the 21st, 22d, and 23d chapters of Matthew with this point in your mind, and you can see that the contest between them is that they are bent to make him proclaim himself King, and he to make them acknowledge or deny him as such. He put forth to them several parables representing his and their true relation to each other, and gets them to pronounce their own condemnation. And they, perceiving it, became silent.

In the parable of the householder sending servants to receive his dues from those who had rented his vineyard, Christ says, "Last of all he sent unto them his Son," whom they slew. Now, says Christ, "What will the Lord of the vineyard do to those husbandman?" They answer, "He will miserably destroy them, and let out his vineyard to others who shall render him fruits in their season." Now, let me ask was not God this householder? and were not the Jews the husbandmen? and was not Palestine (a land flowing with milk and honey) the vineyard? And did not God send them prophet after prophet, whom they abused and ill-treated? And was not Christ, the Son, whom God sent them, and whom they cast out and slew? And was not he to be the *last one to be sent?* Did not their killing him seal the climax with them as a nation? Did not Christ miserably destroy them as a nation? And is not the kingdom being offered to others?

What did Christ say to them when they had decided their own doom? He answered them, "The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof." Thus they are no longer a branch on the true olive tree, but are broken off—are no longer Israel; they cleave to Moses, and will not hear that Prophet like unto him, whom God sent them, so they must be cut off from being God's people (Acts 3: 23). And the time has now come, according to Paul, when this Scripture is fulfilled: "It shall come to pass that in the place where it was said unto them (among the Gentiles), Ye are not my people (Israel), there shall they be called the children of the living God" (Rom. 9: 28; see also Hos. 1: 10; 2: 23; 1 Pet. 2: 9, 10).

Now comes the unfolding of the Abrahamic bosom, or covenant. Now has Abraham's seed come in, when all nations (Gentiles), are to be blessed. Now is introduced a new dispensation, the antitypical one. The typical one is gone by; antitypes now begin. Moses was a type; Israel was a type; Israel's bondage in Egypt was a type; their deliverance and bondage was a type; their journeyings in the wilderness was a type; their promised land was a type; their service and ceremonies under the law were all types and shadows. These had their time and have passed away; they led to Christ and his work.

Christ is our Moses; his word is our law, "not written on stone, but upon the fleshly tables of the heart." His followers "Israelites indeed, in whom there is no guile." Their deliverance is from the bondage of sin. Their journeyings is through this wilderness world. Their passing over Jordan is victory over death at the resurrection of the whole redeemed host together, under our Joshua, and not the least drop of its waters of corruption left on our feet. Their promised land, is the new earth, the kingdom of God. This is the land of Israel, and to this land will the "Israelites indeed" be gathered, from all countries where they are scattered, and "hated of all nations for Jesus' name's sake" (Matt. 24: 10).

John has a vision view of them when gathered (Rev. 5: 9; 7: 9). "Out of all nations and kindreds, and tongues." And where are they going to live? "Thou hast made us unto our God kings and priest, and we shall reign on the earth." What says God? "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and put my Spirit in you, and ye shall live, and I shall place you in your own land, then ye shall know that I the Lord hath spoken and performed it, saith the Lord" (Ezek. 37: 12-14).

Now what is their own land? Is it Palestine, the typical land? or is it their father Abraham's farm? We will let Abraham's Seed answer. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" "Blessed are the meek, for they shall inherit the earth." This is the land promised to Israel. "And David (Christ, the seed of David and Abraham), my servant, shall be King over them, and they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and children's children forever, and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore; my tabernacle also shall be with them; yea, I will be their God and they shall be my people" (Ezek. 37: 24-27; see also Rev. 21: 1-5). This could never be accomplished in old Palestine, neither while men are mortal. Abraham saw this when God promised him the land for an everlasting inheritance; still he embraced the promise, and became "heir of the world," although it was "afar off," beyond the resurrection, or opening of their graves, when God says, I will place you in your own land, the land of Israel. "And so all Israel shall be saved." But they are not all (true) Israel that are of Israel" according to the flesh. "That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for seed." "For he is not a Jew who is one outwardly, . . . but which is one inwardly; of the heart, whose praise is not of men, but of God." Therefore, the outward Jew, or flesh Jew, has no claim on any promise made to Israel that reaches anywhere this side of the cross. They were God's Israel until then, but not since then. For "He came unto his own, and his own (the Jews) received him not." This was Israel after the flesh. "But as many as received him to them gave he power to become the sons of God (or Israel), even to them that believe on his name" (John 1: 11, 12).

Thus I entertain the hope of Israel. Who else has this hope? Speak out in the name of the Lord.

Palmer, Ill.

Parable of the Virgins.

S. A. COOLIDGE.

I think it is generally conceded, that the parables of Jesus were more particularly directed to the Jews. It appears to have been a Jewish style of conveying ideas, from the early ages, no doubt having its origin early in the Patriarchal and continuing through the Legal to the present dispensation (Job 29: 1; Psa. 72: 2; Ezek. 20: 24). According to my understanding, the ten virgins, collectively, represent the whole family, or house of Abraham, both natural and spiritual. The five foolish represent the natural, or children of the flesh; they that trust to the covenant of the law, as the lamp to guide them to final deliverance, thereby depriving themselves of the oil of grace offered through Christ. The five wise represent the spiritual children, all, both Jew and Gentile, that will remain with Abraham in the kingdom of godly obedience (through faith) to the covenant of grace, made with Abraham and confirmed of God by giving his Son as a sacrifice, thereby consecrating him as the Great High Priest, made worthy, by the offering of himself, to plead against sin in the supreme court of the Creator, and Judge of the universe, chosen as the advocate in whom God is reconciling the world unto himself.

Have not the natural descendants of Abraham, in all past ages to the present, claimed to be the true virgins by their adhesion to the covenant of the law? thereby declaring that they merit the blessings promised unto the fathers. As circumcision of the flesh witnesseth to a natural son of Abraham, according to the covenant of the law, so circumcision of the heart witnesseth to a spiritual son according to the covenant of grace. Hence, it follows that if they trust to the covenant of the law for "the gift of God which is eternal life" (Rom. 6: 23)—are they not truly foolish? Why then call them virgins? They that neither trust to nor observe either covenant—cannot be called virgins in any sense, but they that put their trust in the covenant of the law, are they not virgins in a legal sense; or according to the law? Those children of the Kingdom that are to be cast out, at the coming of the King, are they not virgins in some sense that has entitled them to be called "children of the kingdom?" and is not their being cast out an evidence that they are foolish and sleeping? thereby neglecting to purchase oil? (Prov. 23: 23; John 14: 6).

Not only do the natnral become the spiritual children of Abraham, by turning from the covenant of the law to the covenant of grace, but the Gentiles also are grafted into the spiritual family of Abraham by obedience, through faith, to the covenant of grace. The law is not sin (Rom. 7: 7), but holy, just, and good (Rom 7: 12). Then they that obey and trust to the law, are indeed virgins, though blind or asleep, for they will not see that it hath not power to save. Being not sin, but simply weak, the two examples given by James (2: 21, 25), showing that a person may be justified by works, clearly prove to be the works of faith according to the covenant of grace, and not works according to the covenant of the law. Abraham lived and died long before the law was given; hence, all his actions as a servant of the Most High were under the covenant of grace through faith. Rahab being a heathen, a descendant of Ham, had not been under the covenant of the law, previous to receiving the spies of Israel. Therefore the act by which she was justified was an act of faith, admitting her as a Gentile into the spiritual family of Abraham by the covenant of grace.

To be as brief as possible, I close by giving following references: Gen. 17: 11; Deu. 10: 10; Jer. 4: 4; 9: 25, 26; John 7: 22, 23; 1: 17; Rom. 2: 13-29; 3: 20-31; 4: 1-16; 5: 20, 21; 6: 14; 7: 5, 6; 8: 3, 4; 9: 6, 7, 8, 30-32; 11: 7, 8, 10, 19, 20, 24; Heb. 7: 11, 18, 28; 8: 7, 8, 10, 13; 9: 9, 10, 14; 10: 9.

San Bernardino, Cal.

Deliverance.

M. E. L.

Surely of all people in this wide world, the godly, or those who try to be like God, are tempted the most. In the very nature of things this must be thus, for all temptations comes from the Prince of Tempters, and he, from long and active practice, is master of so very many subtile methods that he knows in just what manner different persons can most easily be influenced to yield.

Now what can we do, poor, frail, erring creatures that we all are, when such a power is constantly using every device to rob us of eternal life? But here a timely message comes from the word of God. "Call upon me in the day of trouble. I will deliver thee, and thou shalt glorify

me." From the very depths of our souls let us thank God for this valuable assurance!

With this precious message in our hearts, what care we for the opposition of worldly people, or the myriads of other obstacles which are constantly being flung in our paths? In these times of trouble and unrest, how quieting, how refreshing to have a long interview with Jesus; we speaking to him in prayer, and he to us through the Bible.

Cassel Prairie, Wis.

Longings.

Our life is a vapor, 'twill soon pass away;
The day is declining, its hours will not stay;
The tide that removes us is ebbing along,
Nor stays in its course for the feeble or strong.

Hear the patriarch mourn as his days flee apace:
"I am now to be gathered to my resting place;
Bury me with my fathers, in that ancient cave
Of Ephron, the Hittite, in Abraham's grave.

"There he rests from his labors, with Sarah his wife;
There Isaac was placed at the close of his life;
And there too Rebekah and Leah were laid;
Of its dust and its darkness I'll not be afraid."

Then folding his hands and composing his feet,
His labors all ended, his toils all complete,
He breathed out his blessing—though hope was not lost,
In the land of the stranger he gave up the ghost.

More than three thousand years have now passed away,
The same tide is ebbing and flowing to-day;
On its bosom resistless, 'tis bearing along
Both the coward and brave, with the feeble and strong.

And shall this ever be? shall the race ever tending
To darkness and gloom—with no kind hand befriending—
Hear the voice, "Dust to dust," as the tomb with its portals
Opens wide to receive the remains of poor mortals?

Shall the current sweep on, hopes crushed and hearts breaking—
Shall the sleep of the tomb give no signs of awaking?
Nay! the voice from the throne at the head of Life's river,
Shall soon sound the mandate, "Thus far but no farther."

Then the dust of Machpelah shall tremble and shake;
From its darkness and night shall those inmates awake;
The voice of Death's Conquerer shall sound through the gloom,
And the morning of glory shall break on the tomb.

Then hasten thy reign—bind the strong man thou Stronger,—
Hush the mourning in Zion, nor let its wail longer
Ascend on the air, in accents of sadness;
O let earth awake with anthems of gladness!

Let the sleepers in Jesus arise from the tomb,
Let the glory of God disperse all the gloom,
Let the scattered ones, gathered in their long-sought home,
With shoutings proclaim it, "Thy kingdom has come."
—*Selected.*

"Be Ye also Ready."

E.

How much there is in this admonition of the Savior, "Be ye also ready, for in such an hour as ye think not the Son of man cometh!" The Savior is coming the second time suddenly and unexpectedly to very many as thief—like the lightning—and every eye shall see him, even those that pierced him. Then shall all the kindreds of the earth wail because of him; the kings of the earth, the great men, the mighty men, the chief captains, the rich, the poor, the bond, and the free; yes, ALL that are not ready, will seek to hide themselves from the presence [illegible] sitteth upon the throne; for the [illegible] wrath is come, and who shall be able to stand?

We know neither the day nor the hour, the only safety is in being ready. Are we ready? Am I ready? Are you ready? Be not deceived. Remember, "In such an hour as ye think not the Son of man cometh."

Ashland, Mich.

The Crowns.

GEO. R. KRAMER.

That there is a glorious reward awaiting the saints, is a truth that shines with beauty and power in the pages of Revelation. This reward will not be given at death, but at the personal coming of Jesus Christ. "Behold, I come quickly, and my reward *is with me.*" It cannot come until he comes with it. "Thou shalt be recompensed at the *resurrection of the just.*"

This reward will be according to our works; and as "one star differeth from another star in glory, so also is the resurrection of the dead." All who believe will have everlasting life; but we have reason to think that all will not have the same position in the kingdom of heaven. Are not the crowns of the kingdom for a special class? We read of the crown of glory, the crown of righteousness, and the crown of life.

Who shall receive the crown of glory? "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." See how Paul cared for the Thessalonians: "For what is our hope, or joy, or crown of rejoicing (marginal reading—glorying)? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. 2: 19, 20; compare this with 1 Thess. 2: 9; 3: 5, 7-11). All will be glorified, but all will not have the crowns of glory.

Who have the promise of the crown of righteousness? "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." Do all love the appearing of Jesus? Are all looking for that blessed hope? Even among Christians there are many who treat it as an unimportant event to watch for specifically. They say: "It does not matter, so we are prepared," and would really prefer that the Lord would postpone his coming. The coming of Christ must be a hope, and cannot be such unless we both expect and desire his coming. Like Mary, going early to the tomb of Jesus, we must go out in holy expectation and desire. Again, we must be like Martha in John 11: 20, "Then Martha, *as soon as she heard* that Jesus was coming, went and met him." "Go ye out to meet him," and you will have the crown of righteousness.

Another beautiful type is found in Luke 8: 40; "And it came to pass when Jesus was *returned*, the people gladly received him, for they were *waiting* for him." Those who are in this attitude will be ready to exclaim, "Lo, this is our God, we have *waited* for him, and he will save us: this is our Lord; we have waited for him; we will be glad and rejoice in his salvation."

Then there is the crown of life. All shall have eternal life who believe in Jesus, and this will be the culmination of life—or life crowned; and this will be the inheritance of all who love the Lord (Jas. 1: 12). But will not those who lay down their lives for Christ's sake have "THE crown of Life?" "Be thou faithful *unto* death" (not *until* death merely) and I will give thee a crown of life." Those who were faithful *unto* death will receive this Life-crown in the great day of reward.

It appears that we may lose our crown without losing our salvation. "Look to yourselves that we *lose not* those things which we *have wrought*, but that we receive a full reward." "Behold, I come quickly, *hold that fast* which thou hast that no man *take thy crown*." Yet a little while and wedding bells will be heard. Already the midnight cry is heard, "Behold, the Bridegroom cometh!" and some are going out to meet him. The door will soon be open, and the Kings and Bride, w[illegible] the blood of the Lamb, will enter in[illegible] Marriage Supper, and then the door w[illegible] shut. May we enter, and not only see the kingdom and partake of its blessedness, but be crowned kings. Paul will have three diadems, or "the triple crown." What a time it will be when there shall rise upon him all the resplendance of "that day."

Wilmington, Del.

A Few Questions.

WM. F. COLLIER.

First. Will not the last forty-five years of the present age be a period of waiting, in a peculiar sense, to the church of God? (Dan. 12: 11, 12, 13).

Second. Did not Jesus virtually say there would be a waiting period for the church to endure, down near the end of this dispensation, when he says, "While the Bridegroom *tarried* they all slumbered and slept?" (Mat. 25: 5).

Third. Does not Habakkuk make the tarrying time that Jesus said would come, and the waiting period that Daniel brings to light, synonymous, or one and the same period, when he says, "though the vision *tarry, wait* for it" (Hab. 2: 2, 3).

Fourth. Admitting that the above questions may be answered in the affirmative, must not the tarrying or waiting period continue forty-five years? (Dan. 12: 11, 12.

Fifth. If there is to be a tarrying or waiting period of forty-five years duration, for the church to pass through down near the end of time, did not that period commence in the spring of A. D. 1844?

Sixth. If the great disappointment of the church in not seeing their Lord in A. D. 1844, marked the commencement of the forty-five year waiting period, did it not also mark the ending of the 1290 year period?

Seventh. If the 1290 years ended in A. D. 1844, must they not have commenced in A. D. 544?

Eighth. Could the government denominated in the Scriptures, "the abomination that maketh desolate," have been "set up," or universally established in the Roman Empire, so long as there was a power in existence upon the Roman territory, which was deadly opposed to that government?

Ninth. Were not the principles of the government of the Arian Goths, in Italy, hostile to the principles of the government called the "abomination of desolation?"

Tenth. Is it not true that the Goths, with their allies were not "subdued," "plucked up by the roots," by the "little horn" power until the spring of A. D. 544. (See *Gibbon*, vol. page 265 and onward to page 280 inclusive; for date see index to *Gibbon*, page 8; also Blair's *Chronological Tables*, page 236.

Eleventh. Inasmuch as the Gothic kingdom of Italy, was the last of the three to be "plucked up by the roots," in order to make room for the setting up of the "abomination that maketh desolate," may not, and was not the government denominated the "abomination of desolation," set up, or universally established in the Roman Empire at the above date? (See *Gibbon*, vol. 4, page 280 and 281. See also note in margin of page 281).

Finally, If the "abomination that maketh desolate" was set up in A. D. 544, then the 1335 days (years) must end in A. D. 1889 and not before. "For the vision is yet for an *appointed time*, but at the end it *shall speak*, and not lie; though it tarry, wait for it" (Hab. 2: 3).

Worcester, Mass.

The Promise.

"Where's the promise?" scoffers cry,
"There's no sign in earth or sky!
The Lord you look for never will
His slackened promises fulfill;
A foolish and deluded set
Are all who wait his coming yet."

They know not that the Lord doth wait
To call more in at mercy's gate—
Doth linger for salvation still!
Yet his promise he'll fulfill—
Will appear and bring his own—
Will return and claim his throne.

We rejoice! the Lord our King
Quickly will his kingdom bring;
"Behold," he said, "I quickly come,
To gather all my chosen home."
Often promised in his Word
Is this time of great reward.
—*Selected*.

"Never Mind the Pay."

ELD. J. F. ADAIR.

Not long since I saw a notice in our paper from a good brother, saying, "If you want meetings let me know; never mind the pay; we are not a hireling." While we looked upon this brother as being earnest and honest in this matter, yet we could come to but one of two conclusions—that this minister was either very wealthy or very consistent. If he is not wealthy, such an advertisement is very injurious to him, as it does not give him anything with which to support his family. If wealthy, and able to preach for nothing, then such an advertisement would be injurious to his brethren in the ministry, as there is not more than one in a hundred that can afford to throw out such inducements.

Now it appears to me that the farmers or mechanics could, with as much propriety, talk about working, pay or no pay, as the minister. This old no-pay system has been very disgusting to many of our best and ablest ministers, simply because it impedes the cause of Christ and the dissemination of his truth; and in the second place there is neither justice nor common sense in it. When a church takes preaching for nothing they rob the minister of that which justly belongs to him, and consequently cannot prosper. Therefore, this cheap preaching is an injury to both ministers and churches. It takes away subsistence from the preacher and preaching to the churches; therefore, it is wrong and inconsistent.

It is not necessary to teach the people to keep what they have. They have long since learned that lesson. There will be plenty kept back to augment the flames in the day when the elements melt with fervent heat.

I have been acquainted with a few of these very generous brethren who don't believe in subscription papers nor a stated salary, and I find them anything but successful preachers. I have noticed that these brethren will preach for a few weeks or months, and then drop off for six months or a year; and I have known them to quit entirely. I have seen the theories of these ministers practiced upon themselves, and it caused them to become very blue, yea, worse than blue, hungry and destitute in the extreme.

Some have concluded that this theory is ruinous; that it is a zeal not according to knowledge; that it is a desire for notoriety. I know not how that is, but one thing I do know, that no minister is under obligation to preach for any church without being rewarded for it. But some may say, The church is poor; they can't do anything. I don't believe it. I have never seen nor heard of a church but what could do something. It is very seldom that we find a member in any of our churches that are worth less money than the minister that preaches to them. Our churches are able to pay for their preaching, and should do it. If any of the churches are very poor, let them drop a portion of the luxuries and unnecessaries of life. Save that $5, $10, or $25 paid for tobacco. Give away or kill off those worthless dogs, that cost you from $5 to $10 a year to feed. Give this to the minister, and the preacher will be paid, the church strengthened, Christ honored, and sinners converted.

If this plan was worked up to, it would call forth many of those ministers who have been driven from the gospel field, because they could not support their families. We need these men of God—men who have shown themselves true and faithful, but they can't preach without remuneration; and so long as our brethren offer their services free of charge, so long will they act as impediments to the cause of our soon-coming Redeemer. Therefore, dear brethren, let us use the means that God has given us, to his glory, that we may rich in faith and heirs to the kingdom of God.

Corydon, Iowa.

Sabbaths.

A. ARMOUR.

The word *sabbath* is Hebrew, and means rest, or cessation. Rest, or cessation, or *sabbath*, must be preceded by labor. There must be something to rest or cease from. And the rest, or *sabbath*, will continue until labor is again begun. It can be terminated only by resuming labor. A period of rest, preceded and succeeded by labor, is a *sabbath*. It may be a day, or a year, or seventy years; but it begins when labor ends, and ends when labor begins.

If labor should never be resumed, the rest would never end; it would be an endless rest, an eternal sabbath. Such a sabbath would be only one sabbath. The rest that remaineth for the people of God is one rest, one sabbath, and not many sabbaths with seasons of labor intervening. So is the spiritual rest in Jesus one rest, one sabbath; it does not terminate and begin again after an interval of labor, and periods of rest and labor follow each other; that would be sabbaths; but the spiritual rest and the eternal rest are each one rest only, or one sabbath.

We may learn from this that where *sabbaths*, in the plural, are spoken of, it is neither the spiritual rest nor the eternal rest that is referred to.

The plural *sabbaths*, does not often appear in the common English version of the New Testament. But it is in the Greek some fifteen times in the plural, where it is rendered by the singular in our version. It is nine times rendered "week" where it is literally "sabbath" in two, and "sabbaths" in seven of the passages. No doubt week gives the sense, but it is not a literal translation, and is liable to be misunderstood. The explanation is, the inspired writers used the figure called *synecdoche*, and spoke of the whole week by the name of a part, as we say "a sail," and mean "a ship;" so they said "sabbath" and meant "week"—not by this, at all implying that the ship was all sail and nothing else; or the week was all a sabbath (!) but putting a part for the whole, as is not infrequently done. If cattle are sold at so much a head, who will argue that only the head is sold, or that tail, legs, nad body are all equally called head, and are head and nothing else, and therefore the tail is the head!

Luke 18: 12, may be an example of this figurative use of sabbath: "I fast twice in the sabbath," putting sabbath for week by *synecdoche*, a part for the whole. But let it be always remembered that it is a figure; it is not possible that each and every week can be a separate sabbath, as no time of labor intervenes to break the rest.

This figure may not be so common as is generally supposed. It is not at all clear how "sabbaths," in the plural, could be put for "week" in the singular number. In the nine instances of *sabbaton* given by Eld. Seymour, and referred to by Bro. Kendall, in late issues of the TIMES, it has not been adverted to by either that in seven of the nine passages the word is in the genitive plural, *sabbatoon*.

The genitive case is translated by *of*, or *from*. The plural number signifies *more than one*. Let us look at the passages. The first is Matt. 28: 1, and it may be literally rendered somewhat like this: "In the eve of sabbaths, towards dawn of first of (or from) sabbaths." This seems to teach that the resurrection morning was preceded by more than one sabbath. Friday was a festival sabbath, Saturday was the weekly sabbath; these sabbaths were past, and it was towards daybreak of the first day from these sabbaths, that is, Sunday morning, when the women came to the tomb.

We cannot suppose it to be on the first first-day sabbath, after all of the seventh-day sabbaths, for we will find other "first of (or from) sabbaths" years after this.

Mark 16: 2, Luke 24: 1, John 20: 1, 19, are all similar. They refer to the day of Christ's resurrection as "the first of (or from) the sabbaths (*sabbatoon*).

Acts 20: 7, applies the very same words to a day some twenty-five years later in time, and some sixteen days later in the Jewish year, for it was twelve days after the days of unleavened bread, see the preceding verse, and in A. D. 59, according to the margin. It also was "the first of (or from) sabbaths." The plural may be used here to show that it was simply that day which followed all the weekly sabbaths, not the first after a particular sabbath, but simply the day we call the first of the week.

Notice from this passage, that on this day the disciples came together to break bread. As many of them were servants, or slaves, it was usual to meet in the evening, whence this ordinance is elsewhere called "the Lord's *supper*." At this evening meeting Paul preached; and continued his speech until midnight on that occasion.

In these passages "first," is from *mia*, which is feminine; while *sabbaton* is neuter. Therefore, "first" is not connected with "sabbath," but with some feminine noun understood, though not expressed. *Hemera*, "day," would be just such a noun; therefore after "first" *day* is properly supplied.

The last text of the nine is 1 Cor. 16: 2, *kata mian sabbatoon*, "down through the first from sabbaths" (let each one lay by for the poor). On each first day after the Jewish sabbath-days, from the time they received the epistle until Paul came, they were to contribute for the relief of the poor saints at Jerusalem, according as God had prospered them. Here is another first-day service, and in the ancient church it was considered a necessary part of worship.

The two singulars in the nine are Luke 18: 12, may be understood equally well without a synecdoche: "I fast twice from the sabbath," *tou sabbatou*; that is, in the days following each sabbath; in the week, without supposing sabbath to be put for week at all.

Thus we have gone over the nine citations, and do not find Sunday called sabbath at all; nor do we find the Passover week called sabbath; nor the whole of every week, unless by a figure of speech, which seems to be unnecessary to the understanding of any passage and inadmissable in those which have sabbaths in the plural. Also every week being a separate sabbath is impossible in fact.

The day called sabbath in the New Testament we find is the Jewish sabbath always. And so we believe, is it in all the Christian writings of

the first two centuries. The early Christians never call Sunday, Sabbath. On principle, it would seem, they refrained from applying that name to Sunday. They call it "the first day," and the "the Lord's day," and "Sunday," but never "Sabbath."

The day they observed in commemoration of the Savior's rising from rest in the tomb to work in a higher sphere, is emphatically a day of *work*, spiritual, religious work of course. It is not merely, or chiefly, a day of cessation from worldly labor, a sabbath day, but it is, or should be, a day of joyful labor for the Lord, and for the spiritual welfare of ourselves and others. Let us therefore labor to enter into that rest which remaineth to the people of God.

Tamarack, Ill.

His Promises.

JOHN T. REA.

As pilgrims and strangers in this world, having here no "continuing city," oppressed by its cares, toils and strifes, how sweet it is to know that our heavenly Father careth for us, and that he will grant us all things which may conduce to our comfort and supply our wants, if we put our faith and trust in him. Yet how prone we are at times when afflictions oppress and the waves of trouble go over our heads, and our way is as hedged up and dark, to forget the many blessed promises which he has left us for our "comfort and joy of faith," and we bewail and repine at our lot, forgetting that possibly these "light afflictions which are but for a moment may work out for us a far more exceeding and eternal weight of glory."

Jesus has said that "in this world we shall have tribulation." It is part of our lot here. To live as Jesus lived, to walk as he walked, and to follow closely in his footsteps, will subject us to the same trials of faith, to the same scorn and contempt by the world, the loss of friends, of wealth, and worldly emoluments and honor. And yet though we may suffer the loss of all things this earth affords, we have an indwelling peace and joy which only those can experience who trust in Jesus, and be the inheritors of far greater riches than earth can give.

Let us consider a few of the many rich promises he has left us: Are we weary and need rest? Hear his blessed promise and invitation: "Come unto me all ye that labor and are heavy laden and I will give you rest." Are we homeless? "In my Father's house are many mansions.... I go to prepare a place for you." Are we friendless? He says, "I have called you friends." Do we desire food? He says, "I am the bread of life." Do we need raiment? "He that overcometh shall be clothed in white raiment." Are we thirsty? He promises a "well of water springing up unto everlasting life." Are we troubled, and sigh for peace and rest? "In me ye shall have peace." Do we want light? "I am the light of the world." Do we want love? "If ye keep my commandments ye shall abide in my love." Are we bereaved and need comfort? "I will not leave you comfortless." Do we desire long life? "He that believeth on me hath everlasting life." Do we desire holiness of life and heart? "Abide in me; as the branches cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." Are we longing to be freed from the cares and trials of this mortal life? O, let us remember his blessed promise, "I will come again and receive you unto myself, that where I am there ye may be also."

These are but a few of the many blessed promises he has left us for our comfort amid the trials of this life, and how earnestly we sometimes long for the full fruition of his last promise to us "Behold I come quickly," and our yearning hearts respond—"Even so, come, Lord Jesus! Then when the things of this life with its toils, trials, and cares shall have been lost in the glorious *palingenesia* of earth, and we shall see the blessed face of our Redeemer in glory, we shall then more perfectly realize the unutterable richness of his promises. Let us still trust in his blessed word and our "light afflictions" will soon be lost in a revelation of glory.

Urbana, Ill.

How Will it Be?

C. P. DOW.

Great and good men are not always correct in their faith. To err is human. When opinions conflict, both are not right, and both may be wrong. John Wesley, of such fragrant and blessed memory, on Matt. 24: 29, says: "Here our Lord begins to speak of his *last* coming." On the 30th verse he says: "It seems that a little before he himself descends, the sun, moon, and stars being extinguished (probably not those of our system only), the sign of the Son of man (perhaps the cross) will appear in the glory of the Lord."

Counter to Wesley's view is the following from the late Dr. Dick, the Christan philosopher. He says: "To suppose, as some have done, that the whole fabric of creation will be shattered to pieces—that the stars will literally fall from their orbs, and the material aniverse be blotted out of existence, is a sentiment too absurd and extravagant and so contrary to the general tenor of the Holy Scripture and the character of God, that it is astonishing it should ever have been entertained by any man calling himself a divine, or a Christian preacher."

So we think. Only such stars, meteors, or lesser lights of heaven, or apparent stars, as could fall in showers to this earth, "as a fig-tree casteth her untimely (or unripe) figs when shaken by the wind," could reasonably be expected as a sign of the approaching end of this age. Such a fulfillment we have had years since (Nov. 13, 1833), nearly forty-four years ago, and since repeated. Who noticed and believed the signs of the first advent? Only a few. As it was then, so it will be at the final end. Let us seek to "know the truth, that the truth may make us free"—"free indeed."

Magog, P. Q.

Divisions.

J. R. PRESTON.

Many persons who really love a Bible faith and hope, shrink from bearing testimony to the same for fear of the appellation such a course would inevitably induce all their acquaintances to bestow upon them. There is no position of active service in the house of God that is not known among men as an "ism;" and your occupancy of that position will certainly bring upon you the appellation or "ist" that most clearly points out the "ism" known among the people declaring your faith and hope. A wicked Antiochan, a deriding persecutor, called the followers of the Savior, "Christ-ians." They did not object. The term so fitly expressed the fact involved, that they accepted the appellation. But the class that so strenuously oppose the name that men will give to that shade of faith which they make a specialty, are losing both time and strength; for while they hold to the "ism" the "ist" will follow like a thing of fate.

But it is not the question of like and dislike we are discussing, but the leaving the service of God for fear of a name. When we have given all for Christ, and separated ourselves from the world, we should make up our minds to "go forth unto him bearing his reproach," accepting all opprobrium that attaches either to his name or his Word.

The Methodists had a method of operating, and a distinctive truth to present; and because the Wesley made frequent use of the term "method," they were called, "Method-ists." Now their whole polity is embraced in the term, "Method-ism." Because we believe and preach the second "advent" of Christ, we are called "Advent-ists;" and all the views that attach, or naturally connect themselves with this grand truth, and make it a thing of importance, have come to be recognized as "Advent-ism."

Now there are many who fully believe the views embraced in the Holy Scriptures relative to the coming of the Lord, and resurrection of the dead, and the inheritance, and the doom of the ungodly, who, when asked, "Are you an Adventist?" will squarely answer, "No!" and thus rob the truth they cherish of their name and influence in the world. We must do one of two things; either stand up like men, or sneak out like those ashamed of our faith and of our Lord. When the world inquires, Do you belong to those who teach this or that "ism," and you fully comprehend their meaning, is it honest to say, No! when the fact is that your only reason is that the "ism" is not the most popular? I think not.

Give the cause of God your full strength. Give your name, talent, time, and voice. Be known as soldiers, and "endure hardness as a good soldier of Jesus Christ." Confess the denominative "ism," and accept the affix "ist," with honest boldness. The world will admire your heroism, and God will be pleased with your integrity. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

East Gilead, Mich.

Be Careful.

C. MENDENHALL.

If we could realize the great responsibility which individually rests upon us as followers of the meek and lowly Jesus, it would have a tendency to cause us in all things pertaining to moral and spiritual life to be exceedingly careful. In every action of our lives we should be guarded. The world at large has every faculty brought to bear against the Christian by way of criticism; hence the very appearance of evil must be shunned. Then, too, there are some things about which we may have doubts as to its propriety. Should we not in such cases deny ourselves, even if, by so doing, we should deprive ourselves of some legitimate pleasure?

In little things care ought to be exercised, as well as in great. "Little foxes spoil the vines." A small leak will sink a ship. Solomon says: "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

Little inconsistencies will destroy a man's influence for good. The resolution of J. Edwards, D. D., is a good one for all to follow: "Never to do anything that I so much question the lawfulness of, as that I intend, at the same time, to consider and examine afterward, whether it be lawful or no: except as I much question the lawfulness of the omission." This would save us many confessions and much condemnation. Lord, help us in all things to do thy will, that we may be presented perfect in that day.

Lexington, Mich.

GIVING.—By plucking the flower you help to produce more flowers, on the principle of pruning. The stingy gardener holds on to the flowers; he has too few to allow them to be plucked for the sick chamber, for the prisoner's cell, the soldier's grave, and he loses even what he has. We are slow to learn that there is that which scattereth and yet increaseth.

Grace.

GEO. M. BUTTON.

Ye all do remember the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, poorer than any of us, so that we should become richer than kings. The gospel of grace is the love of God manifested to us by his Son, who, filled with grace, gave us grace (favor), and by divine grace tasted death for all, and we believe through grace, and have redemption by his grace.

By the grace of God we are accepted, and grow strong in grace by letting it reign o'er us and in us. He giveth an abundance of grace to the humble, who come to the throne for it.

This grace is sufficient for us, to be gracious, and to sing with, and to speak with, and by it we can wade through sufferings and count it all joy. By grace we are saved through faith, which supports a good hope, whereby we look for the "blessed" grace which is to be brought and given unto us, at Shiloh's bright appearing. And this grace is the "reward" of "immortal", "salvation" (life) to all eternity. And then this grace will give way before the incoming tide of glory, in us revealed (oh, happy "bodies") and without us like the "weight" of transparent sea. Which "glory of grace" will make the saints in splendor, beautiful. Who, "in the heights of Zion" amidst joyous tears and emotional joys, the new song shall sing, Grace! Grace! Unto Redemption's Corner-Stone, our Savior and our God. Hallelujah! Let this grace be mine, and thine, forever.

Rochelle, Ill.

Reports.

California Conference.

The Conference met at San Francisco, Cal., July 12th, 1877, and held over the next Sunday. A session was held each day, and the delegates and preachers were present at all the meetings. Devotional meetings were held each day, which were seasons attended with rich blessings. The meeting was called to order by the President, H. F. Carpenter. Devotional and business committees were chosen and detailed.

Preachers present: Sr. Clark, R. F. Clark, H. F. Carpenter, D. D. Reed, Thomas Howell, R. W. Wilson, and J. L. Field.

Delegates present: Brn. Murray and Tope, from the Fairfield church; A. J. Young, and J. K. Washburn, from Vallejo church; H. D. Irwin and Bro. Mero from San Francisco church; S. E. Jones and Bro. Patterson from Santa Clara church. No report given from the Hornitas church.

Bro. and Sr. Clark, and Bro. Field were received as members of the Conference.

A letter from the clerk of the church at Fairfield was received, asking admission, the delegates, Brn. Tope and Murray also making the same request.

The following officers were elected by ballot: President, H. F. Carpenter; Vice President, Thomas Howell; Secretary, A. J. Young; Treasurer, H. W. Snow; State Committee: S. E. Jones, R. W. Wilson, H. H. Snow, H. W. Snow and C. C. Morse. Ministerial Committee: H. F. Carpenter, R. W. Wilson, and Thomas Howell.

Churches reported by the delegates to be in very promising condition with some exceptions. The clerk of the San Francisco church gave a lengthy report in which he expresses regret that the circumstances connected with the church at present were not flattering. Some additions and few withdrawals.

The Santa Clara church increasing in numbers, and growth in grace.

The Vallejo church also, has been increased by nine, ten having been baptized since the Conference in January last.

The Fairfield church was reported by the delegates, and a letter from the clerk which speaks for itself, but is too lengthy for publication. This church was raised up under the first efforts of the tent, and numbers about fifty members, and a number yet to come in. A new chapel is nearly completed. Meetings have been held in it. God blessed us while there in assisting in the meetings, and it has afforded us satisfaction in our efforts in the construction of the chapel. God blessed the labors wonderfully there.

Brn. Wilson, Irwin, and Clark, were selected as a committee to prepare a memorial on the death of our beloved brother, Dea. Goodwin, of the San Francisco church, deceased.

Reports of ministers was interesting: Bro. Reed stated that he had fished considerably, but had caught few fish. All expressed themselves willing both to suffer and work for Jesus till he comes. The tent work was satisfactorily discussed, and Bro. and Sr. Clark engaged by the Tent or State Committee, to work with the tent for the present.

Bro. Mathewson was chosen delegate to represent this Conference at the Eastern Association. Preaching by Brn. Carpenter, Wilson, Clark, Field, Reed, and Sr. Clark.

These meetings were well attended, and seasons of refreshing. One backslider was reclaimed. The Committee, Brn. Priest, Wells, Downs, and Irwin, made ample provisions in providing rooms and board for all who came. The Conference adjourned to meet in Vallejo, in January, 1878.

A. J. YOUNG, Secretary.

In Memorium.

As we gather in Conference we are reminded that we are still in the enemy's land. Even God's children are not exempt from his cruel darts. One place is vacant. One voice which has been heard in our Conference is hushed. We miss him. Our beloved brother Goodwin has fallen asleep. Bro. John Goodwin was born in Searsmont, Maine, Nov. 15th, 1826. Was converted at the age of fourteen. At the age of twenty-one he became an earnest worker in the Master's cause. In 1855, while living in Wisconsin, he embraced the blessed hope of the coming of Christ and the truths we love so dear. In 1874 he removed from Wisconsin to San Francisco and united with the Advent Christian church. Was soon elected Deacon, and this position he held until he fell asleep, May 15th, 1877. He was a kind and indulgent husband and father, and a true Christian, being very zealous in the cause of Christ. He was truly a pillar of the church. Therefore be it

Resolved, That in the death of Bro. Goodwin, the Advent Christian church has lost one of its most respected members.

Resolved, That the community in which he has so long resided, and by whom he has ever been highly esteemed for his many virtues, has had removed from its midst one of its most faithful workers; that the cause of Christ has lost one of its most trusty guardians, the unfortunate a true friend, and his neighbors one in whom they could place the most implicit confidence.

Resolved, That we extend to the bereaved family of the deceased our heartfelt sympathy in this their sad hour of affliction.

Resolved, That a copy of these resolutions be sent to the family of the deceased, also that they be printed with the minutes of said Conference and that they be spread upon the minutes of said Conference.

R. W. WILSON.
H. D. IRWIN.
R. F. CLARK.

By order of Conference. Committee.

Notes by the Way.

H. B. SEVEY.

BRO. BURR:—Thinking a few words from one who has been out with the Mission Tent in the highways this season, would be acceptable, I will note a few items by the way.

In company with Bro. Carr, we started the Eastern Maine Mission Tent the 1st of June, in North Vassalboro. We continutd meetings over three Sabbaths. Our faith was new to nearly all. A few seemed interested, and many came to hear, but fear only a few that would be benefited by obeying the truth. Some were blessed by confessing Jesus and following him in baptism. We warned them faithfully that Jesus was at the door, and all must be on the altar as a preparation to meet him in peace, with oil in our lamps; or, in plain words, the Spirit of Jesus in our hearts.

The middle of July we visited Vinalhaven. This is an island, fifteen miles from the mainland. I had been there three years before with the Tent, and sowed some seed, which I was encouraged to find had fallen into good and honest hearts. I hope it may bring forth fruit, and be gathered, when Jesus comes, into the everlasting kingdom. Five were buried in baptism into the likeness of his death, and arose to walk in new of life; others are waiting for an opportunity. They all join with the Young Men's Christian Association. They own a large church, and it is free for all Christians to preach in. Love and union exists in its fullest sense, for all the workers believe with us, that commit themselves in doctrine. May they continue in fellowship, is my prayer, and "walk in the light as he is in the light;" then the world will be constrained to say, See how these brethren love one another!

On my return from Booth Bay meeting, I found your parcel of A. C. TIMES, for which I am very thankful, and will dispose of them the best I can, hoping to get some to take the paper. It being so far away from us is the only objection; and as the brethren generally take the *Crisis* for home news, feel too poor to take both; yet I am satisfied they would be better off to do so. I hardly know how I could get along without our papers. I do love the meat which is due in its season. I do know, that is the coming of Jesus, at this time.

Dear brethren and sisters, let us give the trump a certain sound, and not flinch so near the long-looked-for home. O! to be there in a few days or months—how blessed it would be!

Mt. Vernon, Me.

Conference Report.

The Iowa Christian Conference met at New Hartford, June 22d, 1877, C. C. Ramsay, President, in the chair. N. F. Eggleston was elected Secretary pro tem.

On the election of officers, Eld. C. C. Ramsay was elected President, and N. F. Eggleston, Secretary. To fill the Board, Robert Sterling, G. C. Burrows, and James Griffiths. Clarksville church applied for, and was admitted to membership, Bro. A. Seitz as delegate.

Eld. C. C. Ramsay reports: Have endeavored to proclaim the kingdom of God; have richly enjoyed the blessing of God; have labored in different localities, and the blessing of God has attended my labors; intend to continue to labor till the Master comes; the prospect is encouraging.

Wm. Sweet reports: Cannot attend Conference, but you have my prayers for your prosperity.

Bro. Ketchum, by letter, asked permission to withdraw from the Conference, which was granted.

N. F. Eggleston reports: Have enjoyed more of the love of God in the last year than ever before; have labored all the time; labors have been blessed; backsliders have been reclaimed, sinners converted, and professors strengthened to labor

till Jesus comes; am encouraged to work till released by the coming of the King.

Clarksville church report: Are somewhat revived; shall endeavor to do our duty in the future.

New Hartford church report: Are in a divided state, but are trying to do the best we can. We ask the prayers of God's people.

Elected as delegates to the Union State Conference: C. P. Burrough, Silas Peck, and James Griffith.

It was voted that the Iowa Christian Conference hold its next Annual session in connection with the Campmeeting, at New Hartford.

World's Crisis please copy.

Correspondence.

From Eld. P. Holler, Nashville, Mich.

BRO. BURR:—I wish to say a few things to our Michigan brethren. Our Campmeeting at Charlotte was as pleasant a one as I ever attended in our state. I trust our noble brethren who have in years past been standing so firmly for the truth, have the satisfaction of now seeing the truth spreading so rapidly; and we may also see where the enemy was at work to crush us, and did terribly affect us for a time.

But I trust we, who have our eyes fixed on the signs of the times, are fully prepared to make a healthful and cheerful application of all our trials that we have passed and are yet passing through. Should not these clear and convincing evidences of the soon coming of our Lord, firmly stimulate every Advent brother and sister, lay-member and minister of our state, to faithfully grasp every means provided for us, and fight the good fight of faith. We certainly may now clearly see the work of the great deceiver. While we were watching his work and its effect upon the great men and kings of the earth—unthoughtful of danger in our own ranks, he had sown his poison in our midst, whilst we were unguarded and unprepared for the conflict; the result was, many, yes, perhaps we all, were wounded, and our struggle has been desperate.

But, my brethren, the reports are now coming in very differently. The old note of victory is being heard all over the land. But there is no note in it of "ease in Zion." But give glory to God, we have learned our weak places. May we humble ourselves, cast away all our own weapons, and put on the "armor of God;" then we are quite sure of not injuring the weakest one in our ranks.

Can we not, in our state, improve far more the work the Master has given to us? Let me offer a word to each member in our state. Have you ever tried to work in earnest for your Master? If not, will you not try? Will you not speak to your friend the first opportunity you have?

A word to my brethren in the ministry. Have we not been too careful about our own personal feelings, and let into our hearts that which contracts, and would, if possible, crush out the interests of our Master's cause? Let us enter into careful judgment of ourselves, if we have felt like going home, and leaving the field to the enemy. My brethren, we cannot afford to do this. Have we not been living too far from Jesus, and each other? I do think we have; and how shall we help this?

One very efficient way is through the ADVENT CHRISTIAN TIMES. And in order that every one may enjoy this, every Advent family ought to take the paper. And to more fully carry forward this work, our Quarterly Meetings should be more uniform. And can we not have at least four State Campmeetings? Just think how you enjoyed yourself at the late Campmeeting; then why not have more? Brethren, let us begin to think, and then talk, so as to devise plans and means to carry forward our interests in Michigan. And if other states catch a little of this spirit, there will be no harm done. Talk about it—write about it.

Why, just see how the fire kindled in some of our dear brethren at our Campmeeting at Charlotte. One brother said he would be one of eight to get a tent ready for the field by next summer. Let us hear from others. Let us all, dear brethren, make a special effort to bring, and *bring*, our tithes into the storehouse. Let us hear from others.

Brethren, don't be backward. I am giving all my time, and especially to destitute places. I desire to keep humble at the feet of my Master. I desire the aid and encouragement, the prayers and admonitions, and the holding up of my hands, by my brethren, or I shall fail of doing my duty, as President of our State Conference. I know my Master will do his part, for he has never failed. Let us all watch, and pray, and labor faithfully, till Jesus comes. Amen.

From Wm. Liepman, Mayview, Mo.

BRO. BURR:—We all like the paper very much, especially in its present form. I feel in hopes that the time is not far distant when we can do much for our paper. I would be glad to know that every family had it to read, there is so much good doctrine and many lessons of instruction, together with the letters from the dear ones scattered abroad in the land. How I love to read them; I love the truth presented; I love the cause of the Master; I love his people; I love to do his will—it is the law of my life; and I love the appearing of Jesus. May the Lord bless you in the good work. Your brother in tribulation, and patient waiting for Christ.

From Henry Carey, Long Point, Ark.

BRO. BURR:—In the spring I wrote a few lines about this beautiful country of Arkansas. And it is, indeed, a beautiful country, but not healthy. Several brethren have written to me, asking questions about the country, etc. As I do not want them to blame me for anything I have written, I now ask you say through the A. C. TIMES, that it is unhealthy where I am settled, although I did not know it when I wrote before. Also say to the brethren, that if they have homes, and health, and raiment, to be contented until Jesus shall come to give them a home in a better country than any we can find here.

From W. L. Arnot, Salem, Mo.

BRO. BURR:—I am preaching in this destitute region all I can, no one of our faith but myself to tell the good news. I have much opposition from all the other denominations. But thanks to him who is all and in all, much of the intelligence of this country is in our favor; and the prospects are, that much good will yet be done. Would be pleased to have some good, working brother come this way. Yours, in the hope of the gospel.

Selected.

The Coming of the Lord.

The various similitudes and allusions by which Jesus illustrates the completion of this dispensation and his own return from heaven, are in perfect accordance with all we have read thus far. He predicts no days of peace until he shall have first subdued his foes. He warns and cautions, and encourages his little flock, by the promise of a kingdom, to sell and give alms, and to stand steadfastly awaiting his return. He will have them content with nothing else. They must pray God's "will be done in earth as it it done in heaven," and pray till the prayer be answered. They must watch. He is coming as comes the master from a long journey, and we must be ready to open to him. He is coming as comes the thief in the night. He will come as the lord returns from the wedding feast, and however unseasonable the hour, we must stand with our loins girt about, and our lights burning, to receive him. He will come when the evil servant riots in security. He will come as the bridegroom cometh. He will come on the world as the deluge came in the days of Noah, and arrest with judgment the careless iniquity of a sinful generation. He will come as the lightning flash that gleams in the darkened sky. He will come as fire came down upon the cities of the plain in the midst of their unsuspecting slumbers, and destroyed them all. And when he shall return, invested with dominion and majesty, while he gives honors to his followers, he shall say, "But these, mine enemies, which would not that I should reign over them, bring hither and slay them before me." Then the strife closes at the end, closes as it ever has closed, in judgements that overthrow and exterminate the foes of God, and which thus pave the path for mercies upon his people.

The writings and teachings of the apostles clearly indicate that the instructions of Christ regarding this subject had not been misapprehended by them. In their eyes creation was groaning beneath the bondage of corruption, from which it could only find deliverance when the sons of God were manifested and received the adoption, to wit, the redemption of the body. Paul brings to our view the time when Christ, who how hath all power both in heaven and in earth given into his hands, shall, after having accomplished the gathering of his chosen ones, deliver up the kingdom to God, even the Father, that he may reign till he hath put all things under his feet. So when all things are subdued unto Christ by the Father's might, and even death, the last enemy, is destroyed, then Christ himself, receiving everlasting dominion and glory, shall be subject to him that did put all things under him, that God may be all and in all. The same power that shall overcome mortality, and transform man from his abased condition into the likeness of the Redeemer's glory, shall also enable him "to subdue all things unto himself.

To the Thessalonian church Paul writes of the persecutions which they endured, and directs their hopes to a rest which they shall receive "when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and admired in all them that believe, in that day." Again, he foretold the coming of a lawless and ungodly one, whose course of blasphemy, deception, and usurpation would only be arrested by the power of Christ, who would consume him with the spirit of his mouth, and destroy him with the brightness of his coming. Paul's description of the last days compares closely with modern times, when men depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron. In another epistle the apostle predicts these evil times in words like these: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parent, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

The apostle James also depicts the same scenes.

He pours his denunciations upon the rich and proud, the oppressors of the poor and the down-trodden; and while he threatens the one with terrible vengeance, he bids the other be patient in all their tribulations. Thus he writes: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

And Peter says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." And in view of such a sudden and terrible catastrophe, how appropriate the exhortation, "Seeing then that all these things shall be dissolved, what manner of persons ought we to be, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Then, too, how bright the sunny landscape that smiles in holy radiance beyond the scenes of doom! Then skepticism will be overthrown, infidelity refuted, and every foe destroyed. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" and "seeing we look for such things, let us be diligent, that we may be found of him in peace."

The testimony also of John, coming to us as a special "revelation of Jesus Christ," which he received while an exile upon the isle of Patmos represent the world as at war with God. Its governments are beastly, blasphemous, and blood-thirsty. The people of God are in affliction, and the martyred host cries out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The warfare goes on. Judgments are poured upon the nations, but without effect. They will not repent. Trumpet after trumpet sounds in their ears the terrible warning of approaching woes. Storm after storm of indignation comes down, but it works in them no permanent reformation. All this continues till, in the midst of it, the great day of divine wrath comes, and among the proud and mighty arises the question, "Who shall be able to stand?" The great city is divided, the cities of the nations fall, Babylon drinks the cup of wrath, the islands flee, the mountains are removed, and the terror of God's judgments fall fearfully upon the earth. And when the struggle is over, the strife past, the judgment inflicted, and the controversy closed, the shout of triumphant exultation breaks forth in the highest heavens. Then the elders and the glorious cherubim lift up their voice and worship God, crying, "Amen, hallelujah! Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Thus the leader of heaven's high devotions calls forth a universal shout of joy, and all his servants answer to the call. When the harlot falls, the true bride rises; when foes wail, then the saints of God rejoice; and when God closes the reign of sin on earth, then all heaven awakes in rapturous melody, and the redeemed break forth in triumphant song, exclaiming, "Hallelujah! for the Lord God Omnipotent reigneth." Death, the last foe, is destroyed, and the warring world is at peace with God. The first heaven and the first earth, the scenes of all strife, have passed away, being transformed by the dissolving fires, and there springs to view a new heaven and a new earth. The ancient oath of God is now performed. From the jasper walls of the celestial city flows forth in perpetual tide the glory of God to fill and irradiate the world. No night hangs its pall of gloom above the gorgeous scene. The city and all its adornments shine perpetually in everlasting day, and a rejoicing and peaceful multitude fill up its beautiful glades, and make the air resound with shouts and praises.—*Selected.*

Christian Life.

Second Advent Hymn.

How happy are the little flock,
Who safe beneath their guardian rock,
In all commotions rest:
When war's and tumult's waves run high,
Unmoved above the storm they lie,
They lodge in Jesus' breast.

Such happiness, O Lord, have we,
By mercy gathered unto thee,
Before the floods descend:
And while the bursting cloud comes down,
We mark the vengeful day begun
And calmly wait the end.

The plague, and dearth, and din of war,
Our Savior's swift approach declare,
And bid our hearts arise:
Earth's basis shook, confirms our hope,
Its cities' fall but lifts us up
To meet thee in the skies.

Thy tokens we with joy confess:
The war proclaims the Prince of peace,
The earthquake speaks thy power;
The famine all thy fulness brings,
The plague presents thy healing wings,
And nature's final hour.

Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near:
His chariot will not long delay,
We hear the rumbling wheels and pray,
Triumphant Lord, appear!

Appear with clouds on Zion's hill,
The word and mystery to fulfill,
Thy confessors to approve,
Thy members on thy throne to place,
And stamp thy name on every face,
In glorious heavenly love!

—*Charles Wesley.*

"Come As You Are."

Early one morning a fire broke out in one of the houses in a narrow street in London. The alarm was given by a policeman on duty, and speedily the engines were heard rattling along to the scene of action; but ere they could get to work, the flames began to issue forth, and rise high into the air. Presently a young man was seen to appear at one of the upper windows of the house in his night-clothes. The fire-escape which had also arrrived, was placed against the house, when a fireman ascended the ladder, and called the young man to make all haste, and escape for his life. But to his surprise, the young man refused to come away just then, saying he wished to dress first. The fireman repeated his warning with increasing earnestness, "Come as you are! come as you are!" but to no purpose, for he still said he would come when he got dressed.

When one below in the street heard this, he broke open the front door, and tried ascend by the stairs; but the wind admitted by the open door soon fanned the flames into redoubled fury, and compelled the man to retreat. The youth within had gone to his bedroom to dress, and the fireman was unable to enter through the window in consequence of the heat and smoke. Meanwhile the flames rose higher and higher, when suddenly the stairs gave way, and the roof fell in with a terrrible crash, burying the unfortunate young man beneath the ruins, and rendering escape no longer possible. A day or two after, when search had been made for his body, it was found amid the wreck and rubbish, all charred and blackened, and otherwise terribly disfigured.

A sad and awful death surely! and rendered all the sadder when we reflect that but for his own infatuated refusal to avail himself immediately of the means of rescue which had been placed within his reach, the young man might have escaped, if with nought else, at least with his life.

Reader, may not this suggest, and even picture forth to you, the still greater infatuation of those who, from youth to manhood, and from manhood to old age, and on to death itself, refuse to "flee from the wrath to come?" And if so, beware lest such be your practice until the door of mercy be closed. Many loud warnings may have been unheeded by you in the past, because the "convenient season" to which you have been looking forward has not yet come. Remember, "the time is short;" and you know not what a day may bring forth. Then escape for your life; look not behind you; and Almighty Savior stands ready to receive you, and his word is, COME AS YOU ARE!—*Selected.*

Faith.

Truly, faith in God's word is a wonderful and a mighty principle; it is the most acceptable service the heart of man can render. Faith is that principle which lays hold upon God, through his word; it is the work of God in the soul; it is omnipotent power, because it lays hold upon the omnipotency of God himself; it overcomes the world; faith honors God and therefore God honors faith. And here we are taught something more, viz., that it is the first visible evidence of our relationship to God; "they have kept thy word." We cannot look into the Book of Life and see whether our names are amongst those of whom the Lord says, "thine they were, and thou gavest them me;" but we can look into the word of God, and if we can honestly say we have received that word, we do rest our souls upon the promises contained in that word, and upon him whose word it is, then we have the first and all-sufficient evidence of our relationship to God.—*M. Raingford.*

Worldliness.

The Christian is assailed by no temptation so subtle, more constant, or harder to resist, than the temptation to worldliness. He is in the world, and has to attend to worldly business, and constantly breathes a worldly atmosphere, and is, therefore, subject to the strongest inducements to lower his life and conduct to the standard prevailing about him. It is the influence of the multitude, the example of the wealthy, and many in high position, that he has to withstand. How few there are who resist these influences! It has come to be a proverb that Christians cannot be distinguished from worldlings. The greatest curse and danger to the Christian church to-day is its worldliness. Worldly maxims, and customs, and habits prevail, to an alarming extent, in Christian households, in ecclesiastical affairs, and even in the worship of the sanctuary.

It requires more than the ordinary moral stamina and religious integrity not to yield to the tide of worldliness that threatens to engulf the church, and extinguish all vital godliness among the people. Only the strongest resolution, fortified by the grace of God, can enable us to resist the contagious example of wicked men in high places, and stand firmly in the truth and unsullied purity of a genuine Christian character. How

much we need, in these latter days, the spirit of such strong, heroic souls as Daniel, and the three Hebrew children, who could resist all the seductions of the Babylonish court, and maintain their fidelity to God in spite of the den of lions, and the fiery furnace! The history of the church is filled with examples of heroic fidelity to duty against the voice of the world, and in face of the greatest perils. "Nothing on earth surpasses the moral grandeur of those scenes in which one man alone, for the sake of truth, stands opposed to many." Such was Stephen, before the Jewish Sanhedrim, and Luther, at the Diet of Worms. Such were thousands of martyrs, who have died, rather than conform to the world.—*Golden Censer.*

Cheerful Christians.

Christians should be cheerful. The gospel is glad tidings. "Behold I bring you glad tidings of great joy," was the angelic announcement. Christ came to fill the earth with joy. He did not create sin, and woe, and death. His mission was and is to remove them. He takes away misery by removing its cause—sin. Then he fills the heart of every believer with a positive peace, which is ever increasing. Yet there are mopish and sad people among the professed disciples of Christ—the destroyer of sin and its consequent misery. Why is it? The early disciples were not so. In every state they were content. They took the spoiling of their goods, and even risked their lives joyfully. In everything they gave thanks. Have Christians now less cause for joy? None whatever. And yet there are many who habitually wear long, demure faces, and are continually groaning and sighing as if pressed with great sorrow. They are apparently less happy in the service of him whose yoke is easy to bear, than when in bondage to sin. And yet Christianity has not changed. Its grounds of joy are the same as ever. The Lord Jesus is the same perfect Savior. The promises remain, and have lost nothing of preciousness. Grace is as always. And the same sure, sweet hope, is for every true believer. If Christians are unhappy it is because they misapprehend the genius of the gospel, or are inconsistent in their lives.

Unhappy Christians misrepresent religion They give the world the impression that religion interferes with present happiness. Thus men are confirmed in unbelief, and their conversion delayed or hindered altogether. The world is in pursuit of happiness; and Christians owe it to the world, to show that true happiness is found in Christ's service. Be happy Christians. The Psalmist prayed, "Restore unto me the joy of thy salvation." "Then," he said, "will I teach transgressors thy ways, and sinners shall be converted unto thee." It is as though he had said, Unless I have the *joy* of salvation, sinners will be repelled instead of won. Do not be satisfied with out Christian *joy*. "Great peace have they which love thy law." "Happy is that people whose God is the Lord." "Rejoice in the Lord always; and again I say, Rejoice."—*Religious Intelligencer.*

About Self-Pleasing.

"May I not do what I will with my own," is a sentiment so common, in the church as well as outside it, that it almost startles us to find the example of Christ forcibly brought before us against self-pleasing. But the spirit of true Christianity is entirely against the natural habit of putting self and self's interests always first. It is natural to do so, because nature has fallen, and needs to be wholly renewed. But it is gracious to think of others' interests, and if we follow the example of Christ we shall ever do so; the pleasure or profit of self, however apparently desirable, will never be suffered to cross the interests of others. This will involve a large amount of self-denial, but self-denial is self-victory. It will cause us sometimes to abandon what is perfectly harmless for others' sakes, but by so doing we may save a weaker brother. This will not be considered a hardship if God has fully saved us from sin. It is the presence of sin in our hearts that makes it so difficult to follow Christ's example, who "pleased not himself."—*Golden Censer.*

Young Folks.

A Child's Hymn.

O how sweet to know that Jesus
Such a faithful Shepherd is—
He can tell if one sheep wanders—
Counts the lambkins too, as his!

From the flock that seeks his guidance,
Never turns he one away;
Folds them by the quiet waters,
Watches them by night and day.

Even I, so small and helpless,
I can come and claim his care;
He will hear my cry and lead me
To those pastures green and fair.

If on earth we love and serve him
Till our little lives are o'er,
Then in glory his lambs will nestle
Close beside him evermore!

—*Selected.*

The First Fruit.

A little girl was once made the owner of the grapes upon a large vine in her father's yard. Very anxious was she that they should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he pulled some beautiful ones for her to eat.

"Yes, but they are the *first ripe fruit*."

"Well, what of that?"

"Dear father told me that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give the first of my grapes to God, too."

"Ah, but," said her brother, "how can you give grapes to God? And even if you were able to do such a thing, he would not care for them."

"Oh, I have found out the way," she said; "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.' And I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them."

And away ran this little girl, with a large basket of the "first fruit" of the vine, and other good things, all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," said she to Mrs. Martin.

"Dearest child, may God bless you a thousandfold for your loving gift. Here, Mary, see what a basket of good things has been brought you."

The sick one was almost overcome with emotion, as she clasped the hand of her young benefactress, and expressed her thanks—*Sel.*

Boys Wanted.

Men are wanted—so they are; but boys are wanted—honest, manly, noble boys. Such boys will make the desired men. Some have declared, and truly, that these boys should possess ten points, which are thus given:

1. Honest. 2. Intelligent. 3. Active. 4. Industrious. 5. Obedient. 6. Steady. 7. Obliging. 8. Polite. 9. Neat. 10. Truthful.

One thousand first-rate places are open for one thousand boys who come up to the standard. Each boy can suit his taste as to the kind of business he would prefer. The places are ready in every kind of occupation. Many of them are already filled by boys who lack some most important points, but they will soon be vacant. Some situations will soon be vacant, because the boys will be poisoned by reading bad books, such as they would not dare show their fathers, and would be ashamed to have their mothers see. The impure thoughts suggested by these books will lead to vicious acts, the boys will be ruined, and their places must be filled.

Who will be ready for one of these vacancies? Distinguished lawyers, useful ministers, skillful physicians, successful merchants, must all soon leave their places for somebody else to fill. One by one they are removed by death. Mind your ten points, boys. They will prepare you to step into vacancies in the front rank. Every man who is worthy to employ a boy is looking for you if you have the points. Do not fear that you will be overlooked. A young person having these qualities will shine as plainly as a star at night.

Enemies of the Rattlesnake.

The deadliest foe of the rattler is the common black snake. He is a public benefactor, and ought to be protected by the State Legislature, even if he does pick up a chicken or two occasionally. He grows very long, and unlike his northern compeer, never assails a human being. The rattler fears and shuns him; and well he may, for the black snake is as agile and quick as the mainspring of a watch, and as full of fight as a bulldog. Meeting his antagonist, he attacks without delay. After coiling and sounding the alarm, the rattler keenly watches his assailant. At the first the black snake slowly glides around his spiral enemy, as though studying its weak points. He frequently hisses, and increases his speed with each cycle, ever keeping an eye on the latter. The latter twists its head with every revolution of its assailant. Swifter sweeps the black snake around the circle. At the full bent of his speed the rattler grows dizzy. In a twinkling it is caught by the throat, and the coils of the two snakes are intermingled. The contest is decided by main strength. As they writhe in the grass the superior prowess of the black snake is manifest. The rattler is slowly strangled. Sometimes its body is swallowed, but this does not always follow. The coach-whip, a long, clean-cut snake, frequently assists the black snake, and instances are given in which a dozen coachwhips and black snakes joined forces and killed a small regiment of rattlers.

Ancient Coins.

An extraordinary discovery of ancient coins has just been made on the Montrane estate, a few miles from Cupare Fife, in Scotland, the property of Mr. Allan Gilmore. In draining a portion of the lane the laborers struck on what appeared to be a boulder, but subsequently was discovered to be a pot. A stone was firmly wedged into its mouth, and on being removed, it was found that the vessel was filled with coins, the total number of pieces being 9,000. Most of them have the appearance of a well-worn sixpence, a few are of the size of a florin, though not quite so thick, and a small number are about the size of a shilling. They are all silver, and, so far as has been ascertained, of the 12th, 13th and 14th centuries. It is supposed they were used in the reigns of Robert II, Robert III, and David II, and have lain in the earth more than three hundred years.

Shepherd's Dogs.

The following is from a Scotchman, by way of illustrating the kindly consideration evinced by the Scottish peasantry toward the domestic animals, especially the shepherds to their dogs, which consequently become their attached companions. A minister calling to visit one of his flock found before the fireplace three dogs appa-

rently asleep. At the sound of a whistle two rose up and walked out; the third remained still.

"It is odd," said the minister, "that this dog does not get up like the others."

"It's no astonishin' ava," said the shepherd; "for it's no his turn; he was o t i' the morning."

A gentleman staying in the family of a sheep-farmer remarked that daily as the family sat at dinner a shepherd's dog came in, received its daily portion, and soon after disappeared.

"I never see that dog except at dinner," said the visitor.

"The reason is," said the farmer, "we've lent him to our neighbor, Jamie Nicol, an' we tell him to come hame ilka day to his dinner. When he gets his dinner, puir beast, he gaes awa back till his wark."—*Selected.*

Farm and Home.

The Responsibility of Mothers.

How few mothers truly appreciate the responsibility of their position! To them a soul is given to train for heaven. The ground uncultivated, but soon little sins, like seeds, are sown in the heart. Will you let foul weeds choke out the sweet blossoms of truth and innocence? This is the question which every parent—every mother particularly—should ask herself, for sooner or later she must answer it. Characters traced on water are quickly obliterated; those imprinted on clay sink into the yielding surface, yet require the touch of the graver's tools to deepen the lines, else, they too, may be effaced. The young child's mind is like soft clay; the characters engraved upon it must be daily retraced, until the clay becomes hardened, so that they can never be blotted out.

Daily we recognize in our children our own faults. We see our own obstinacy, our own pride and selfishness, cropping out in the little ones for whose welfare we would give our lives. Alas! we did not strangle these hydra-headed serpents before we became mothers, but nourished a fell brood in our hearts, not seeing their hideousness till they stung us wofully through our children. Well it is if we turn to our God and Savior in this our hour of bitter need for help, for now we have a double or triple brood to battle with, and if God's grace be not vouchsafed, our prospects for the future are most miserable.

Mothers, who groan over your daily tasks, whose nights are sleepless, and whose nerves are taxed to the utmost, think on these things! "As ye sow, so shall ye reap." If irritable words, sour looks and passionate rebuffs, are the crops now planted, be sure that the harvest will be of the same nature. But if self is put far out of sight; if the aching nerves are soothed by thoughts of the "One mighty to save, all powerful to succor," who bore his cross meekly; if the child is led by gentle words and loving caresses—freely given—then the harvest will bring us full ripened sheaves.

But if the father and mother do not see eye to eye, in the management of the souls given to their keeping, then God pity them both! If the father would lead them to the Good Shepherd, but the mother beckons them to the "by and forbidden paths" of worldly pleasures and fashionable life; or, if the mother earnestly endeavors to lead her babes to him who "took little children in his arms and blessed them," while the father's example and influence counteracts her efforts—then here, more than anywhere else, is our Father the only hope! But when neither parent has this fear of God before their eyes, then we cannot wonder at the wickedness and undisciplined state of many of the children of the present day! The father and mother never were taught—never exercised self-denial or self-control; never manifested the grace of a Christian spirit. Can they expect their children will be wiser than they? The parents "have eaten sour grapes and the children's teeth are set on edge." Many a mother deplores the neglect of discipline in her own childhood, yet has not the force of character to enable her to govern her little ones, and groans and sighs over their misdeeds, exclaiming, "What shall I do? Were there ever such children as mine?" instead of taking courage to administer needful discipline, until the little rebel is taught obedience.

The burden of government rests, and should rest, more on the mother than on the father, while children are young, and she must see that obedience is enforced in the tender years, when character is so easily moulded, if she would save her darlings. The bells toll in some large towns for a "lost child!" The knell strikes terror into every heart! But, alas! if they tolled for all the children lost through the culpable neglect of their parents they would never be silenced, but toll on for ages. Many a young man of the present day is lost to his parents far more than if he had strayed away in infancy from his mother's side. Lost—in the saloons of our cities, in the dram shop of town and village, in the prisons of each State! How many daughters are lost in the giddy round of fashion and folly, in idleness and selfishness, forgetting the obligations they owe to those who have watched and toiled for them from their earliest years! If, happily, they sink no farther; if, under all the enervating dissipations in which they indulge, and the insiduous temptations which surround them, they escape the "lower depth," from which women may never return; if preserved from this fearful degredation and destruction, there may be hope still for undisciplined and selfish daughters. Should they become honored wives, and learn by experience—best earthly teacher—all that their mothers have endured for them, then they may fully realize their obligations; and often an unfeeling, ungrateful daughter is made, by the sufferings of maternity, unselfish, considerate, and loving.

O, mothers, pray much! Forget not your responsible duties, but guard, with holiest care, your little ones!—*Mother at Home.*

Management of Sandy Soil.

Sand is easily worked, and farmers accustomed to ploughing and cultivating it are not easily persuaded to take and work heavier lands. The chief difficulty with sand is that of getting grass, and especially clover, to succeed well on it. While rich enough there is no trouble, but sand needs frequent manuring, and a yearly addition of vegetable matter from some source. Plowing under a growth of clover every third year will keep the soil up, and a "black sand" with plenty of vegetable matter is one of the most productive of all soils. But if several hoed crops have been taken in succession the vegetable matter is speedily exhausted. The fields become incapable of holding grass roots, and frequently in winter large hollows in drifting sand are dug by the wind and blown away. What to do with these light sands is a difficult question. It is practically impossible to manure them all, and without manure much of the most valuable part of the soil will be blown away, so that there will be nothing for clover to take root on the following spring. We will mention a method practiced by some farmers who have some of this difficult soil to manage. They sow buckwheat early in July, which is ploughed under in August or first of September, and rye and timothy seed immediately sown. The decaying buckwheat keeps the soil moist, and both grain and grass get a good growth before winter. The roots hold the soil and the top of the plant keeps the wind from reaching it. In March or April following clover is sown, which gets a better start than as though the field had been left naked.—*Rural New Yorker*

A Wife's Power.

The power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom, courage, and strength; a bad one is confusion, weakness, and despair. No condition is hopeless to a man where the wife possesses firmness, decision, economy. There is no outward prosperity, which can counteract indolence, extravagance, and folly, at home. No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind; and especially if he is an intellectual man, with a whole heart, he needs his moral forces in the conflict of life.

To recover his composure, home must be a place of peace, of cheerfulness, and of comfort. There his soul renews its strength and goes forth with fresh vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, sullenness, jealousy, or gloom, or is assailed by complaints and censure, hope vanishes and he sinks into despair. Such is the case with many who, it might seem, have no conflicts or trials of life; for such is the wife's power.—*Sel.*

Health.

New Remedy for Burns and Scalds.

Dr. G. F. Waters, of Boston, recently tested before the meeting of the Massachusetts Dental Society a new remedy for burns and scalds, consisting of the application of bicarbonate of soda, the simple cooking soda used in all families. The Doctor dipped a sponge into boiling hot water, and squeezed it over his right wrist, the water flowing almost completely around the arm, and nearly encircling it with a severe scald two inches in width. Not content with this, he dipped the sponge a second time, and pressed it closely on the under side of his wrist for thirty seconds. He then applied bicarbonate of soda to the scalded surface, and laid over it a wet cloth, and the intense pain was banished as if by magic. On the next day after this severe test, the scald, with the exception of the part purposely made most severe, was practically healed, only a slight discoloration of the skin showing where the scalding water had flowed—this, too, without a second application of the soda. The flesh on the under side of the wrist had been cooked down to the sweat-glands, and the scald was one which ordinarily would have caused an open and painful wound of long duration. The only treatment of this, however, after the first application of the soda, was to keep the part moist with a wet cloth; and no pain was experienced, and it was but a few days before this severe wound was seen to be rapidly healing.

Lemons for Consumption.

A correspondent of an English medical journal furnishes the following recipe as a new cure for consumption: Put a dozen whole lemons in cold water and boil until soft (not too soft); roll and squeeze until the juice is all extracted; sweeten the juice enough to be palatable, then drink. Use as many as a dozen a day. Should they cause pain or looseness of the bowels, lessen the quantity, and use five or six a day until better, then begin and use a dozen again. By the time you have used five or six dozen you will begin to gain strength and have an appetite. Of course, as you grow better you need not use so many. Follow these directions and we know that you never will regret it if there is any help for you. Only keep it up faithfully. We know of two cases where both the patients were given up by the physicians, and were in the last stages of consumption, yet both were cured by using lemons according to the directions we have stated. One lady in particular was bedridden and very low; had tried everything that money could procure, but all in vain; when, to please a friend, she was finally pursuaded to use the lemons. She began to use them in February, and in April she weighed 140 pounds. She is a well woman to-day, and likely to live as long as any of us.—*Nashua Telegraph.*

Effect of Diet on the Liver.

Almost every other man we meet is complaining about his liver. One has a "torpid" liver; another has "congestion" of the liver: another has a pain in his side, while he is confident it is due to disturbance of his liver. Complaints are loud and general against the liver, but no one thinks of entering a complaint against the diet, which is the real source of difficulty. Careful investigation and examination of the liver, after death, have proven the deleterious effect which certain articles of food have upon the liver.

The drunkard's liver becomes hardened by the alcohol which he imbibes. The liquid poison has the same damaging effect upon his brain.

The livers of people who use a great deal of fat—fat meat, butter, lard, rich cakes, pies, etc., —become infiltrated with fat; they undergo a process called fatty degeneration, in which there is an actual change of the tissue to fat. This change is favored by sedentary habits. The liver of the domestic cat is almost always fatty.

The natives of the East Indies, as well as of Central and Southern Africa, together with Mexico and other warm climates, make great use of pepper, mustard, turmerie, and other irritating spices. The result of this practice is not only derangement of the stomach, but the production of induration of the liver, a disease which was formerly attributed to the climate of those regions, on account of its prevalence, but is now well known to be the result of the use of the deleterious articles named. Lovers of pepper and mustard should look out for their livers.

It has been observed that cattle that have been overfed, or fed on warm slops, have badly diseased livers. The organ is found enlarged, in some cases very greatly, and its surface is covered with red spots, and ragged, ulcerated patches, indicating the presence of disease of so extensive a character as to render the organ almost wholly useless.

The same causes which produce these grave effects in savage and semi-civilized human beings, and in lower animals, will produce the same results in civilized beings. Pepper and mustard are no better for a New York City gourmand than for a Hottentot or a Mexican Indian. Slop-food—highly seasoned soups, gravies and "rich" sauces—will work for human livers the same mischievous results that follow its use by lower animals.—*Health Reformer.*

Sugar of Milk for Diarrhea.

Dr. Talmy prescribes for the diarrhea of hot countries, from 20 to 300 grammes of sugar of milk daily. He administers it in the simplest way; the sugar, dissolved in a little water or as a draught in the course of the day. An excellent mode of administration consists in putting the dose of sugar of milk to be taken, into a half a liter or two liters of milk, according to the habits and the digestive capacities of the patient. The treatment is spread over several months, diminishing the dose as nutrition becomes more considerable and easier. According to M. Talmy's little work (published by Coccoz, Paris), the endemic diarrhea of hot climates is the result of a functional lesion of the liver, which results in the diminution and even the suppression of the glycogenic function of the liver. The sugar of milk may thus replace the glucose which is wanting in the blood.

Headaches.

The cause of headache has latterly received much investigation. Dr. George T. Stevens, of Albany, has been at pains to demonstrate the relation between disordered eyesight and many nervous diseases, including headache. By means of diagrams in the New York *Medical Journal* he shows how difficulties in the ordinary use of the eyes, arising from far-sightedness, short-sightedness, and other defects of the kind, must cause continual irritation to the nerves. Especially is this the case with far-sightedness, and numerous instances are cited where patients suffering frequently and severely from headaches have been entirely cured by wearing spectacles suited to their eyes. Other affections of the eyes result similarly, but the instances met with in practice are fewer.

General News.

Capt. Eads proposes to build a bridge over the Bosporus for twenty-five million dollars

A big telescope is being made at Cambridge for Yale College. It will cost $50,000, $6,000 having already been paid for the flint of which to make the object glass.

A petition one mile long, containing sixty thousand signatures, has gone up to Parliament from Ireland, asking that liquor saloons be closed on the Sabbath.

After the battle of Plevna, the body of a famous Circassian chieftian, Prince Rubaninski, was found on the field, with a sabre of solid gold—hilt and blade.

An establishment in Burlington, N. J., cans five hundred and sixty bushels of peas daily. It is estimated that one hundred thousand cans of peas and one hundred thousand cans of tomatoes will be put up before the summer is over.

The Rev. Newman Hall's church, London, has a membership of two thousand, maintains thirteen Sunday-schools, seventeen lodging-houses, a society for Christian instruction, and forty weekly extra services for the poor.

Count Moltke has recently expressed the opinion that Russia will be the conqueror in the war with Turkey, and that the contest will not be a prolonged one. He said, "The Russians will be victorious, only their leader must not lack the four G's which every general requires, viz., "*Geld, Geduld, Genie,* and *Gluck*"—money, patience, genius, and luck.

In the Red River Valley one man owns a farm which is a sight well worth seeing. He has four thousand acres of wheat in one body, which good judges predict will yield thirty bushels per acre. It would seem to require some labor to prepare 120,000 bushels of wheat for the market.

Within fifty years the number of varieties of tomatoes has increased from three to one hundred.

It is now known that D. D. Spencer, the defaulting President of the State Savings Bank of Chicago, and who took away nearly $1,000,000 of its funds, has gone to Europe.

Lame Deer has limped into Camp Sheridan with his band of Indians, completing the surrender of all the hostile Sioux, and freeing the Big Horn and Black Hills country. It is to be hoped that Sitting Bull will soon effect a junction with them.

A terrible eruption of the volcano of Cotopaxi, South America, occurred June 26th. It is estimated that the loss of life will exceed 1,000, and property worth many millions of dollars has been destroyed. A correspondent of the *Nation* reports that the volcano poured forth a stream of water "ten times the bulk of Niagara," which submerged the country, converting the plain of Callo into an immense lake. Quito was spared, but the surroundings of the city suffered heavily, and the city of Latacunga only escaped total wreck through its fortunate position, three river beds intervening between it and the volcano.

The chief event of the Eastern war has been the siege of Plevna. The fighting has been terribly severe. At latest accounts the Russians had captured Grivica, the key to the Turkish possession at Plevna.....The *Political Correspondent* to-day announces that the united Russian and Roumanian armies have carried by assault the heights of Grivica, Osman Pasha's strongest position.... A Belgrade dispatch dated Thursday, says: Information has been received from Turn-Severin that the Prefects have been ordered to have everything in readiness for 50,000 Russians who will march through Turn Severin on their way to cross the Danube, and enter Servian territory. On the Servian bank everything is prepared for the crossing of the Russians. The Servian brigade of Belgrade will leave to-morrow for the frontier.....A Vienna correspondent says it is announced from Galatz that from Aug. 24 to Sept. 7, 40,000 men and 6,000 horses to reinforce the Russian armies passed the Barboschi bridge. Of the fifteen batteries included in the above reinforcements, half are already at Plevna.....A correspondent with the army of the Czarowitch at Banitzka, a few miles east of Biela, under date of Friday evening, describes the Turkish occupation of Ablava on Wednesday,—the gallant attack of the Russians under Gen. Timotojeff, the retreat of the Turks across the Lom, and the re occupation of Ablava by Russians, with a loss of 1,000 men to the latter. There was an armistice on Thursday for the burial of the dead. Russian and Turk fraternized heartily whenever they met during the armistice. They shook hands, exchanged bread, bartered trinkets for tobacco, and for the first time in the war came together like civilized people..... It has been ascertained that simultaneously with the Kavarna massacre the Circassians committed atrocities in eleven villages of Eastern Bulgaria. In the village of Suijuk, inhabited by Greeks, 150 houses were burned, and 300 inhabitants massacred. One hundred corpses of women have been discovered at Samuela. A letter says these facts are verified by the Consuls.....The new bridge over the Danube at Nikopolis was completed on Monday..... The Turks who were driven from Lofischa are said to be cut off from Osman Pasha's camp by Russian cavalry. A Russian detachment is marching in great haste toward Sofia, which is wholly unprotected. The movement will stop Turkish reinforcements, while Roumanians block the road to Widdin.....A correspondent telegraphing from Poredin gives the names of the various corps and brigades comprising the army before Plevna, showing that there are 80,000 infantry, including 28,000 Roumanians. The cavalry number 10,000, including 4,000 Roumanians. With the addition of the other arms of the service, there is a compact, well-equipped army of about 100,000 men, with 250 guns, including siege artillery.....A Cattaro special reports that Nicsics with nineteen guns surrendered unconditionally, but the garrison and inhabitants were allowed to withdraw to Gatsch. Further particulars shows that the surrender of Nicsics was necessitated by the Montenegrins having stormed positions commanding the citadel. The garrison, which was originally 400 strong, lost 200 during the siege in killed and prisoners.....Various accounts of fighting around Plevna concur in showing that the Turks, up to 8 o'clock in the evening, repulsed continued assaults along the whole line. The Emperor had left the field when an aide-de-camp brought the news that twelve fresh Russian battalions had carried the central salient redoubt, and another redoubt, and thus retrieved the day. The capture of the redoubt changes the whole affair, and converts a bloody repulse into final, and perhaps permanent success. In any case, subsequent attacks must be by sap and trench, for the last reserves were engaged on the Russian side.

Items.

The best portrait of happiness is a laughing child.

A thousand evils do afflict that man who hath to himself an idle and unprofitable carcass.

A great many have tried to be great men and failed, but nobody ever tried to be a good man and failed.

The most difficult thing is to know one's self; the most easy, to give counsels to another; and the most delightful, to obtain the completion of our desires.

It is said that "the daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die."

Men's lives should be like the day, more beautiful in the evening, or like the summer, aglow with promise, or like the autumn, rich with the golden sheaves, when the good works and deeds have died on the field.

We may talk, says Nettleton, of the best means of doing good, but after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ.

Deaths.

BURRILL.—In Rutland, LaSalle Co., Illinois, Sept. 17th, 1877, Sr. Susan A. Burrill, wife of Bro. Samuel Burrill.

A "Mother in Israel has fallen." Her loss will be keenly felt at her home, at church, at Sabbath-school and prayer-meeting; in all of which she was a faithful worker. The Christian house, being the largest in the place, was kindly offered for the occasion, and the other churches showed their sympathy by suspending services, and in uniting with us in paying the last tokens of respect to one, who by her consistent life had won the esteem of those among whom she had so long resided. Services conducted by the writer, assisted by Bro. Crumbaker, pastor of the M. E. church. C. W. SMITH.

Crisis please copy.

CLOUGH.—In Kennebunkport, Maine, July 25, 1877, George A., son of George P. and Annie M. Clough, aged 6 years and 4 months.

This is the second time death has entered our home and taken away our loved ones. Little Georgie was a great sufferer for three years, but bore it all with great patience. He was an interesting and beautiful boy, winning the affection of all who knew him. We thank God for that blessed hope of seeing our darling son and daughter in the morn of the resurrection, in a circle never to be broken. May God comfort and sustain us in our deep afflictions and bring us all at last to enjoy the earth restored "when Jesus comes." Funeral services by Wm H. Mitchel, assisted by B. S. Emery. GEO. B. CLOUGH.

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TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list. AGENT.

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Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges. If ordered by mail we will send them for 75 cts. per hundred. Send for some to distribute in new fields.

We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since he change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do. AGENT.

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THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Notices.

Annual Conference.—The Advent Christian Conference of Ohio, will hold its next annual session with the church in Sparta, Morrow Co., commencing on Thursday evening, October 18 1877, and hold over the following Sunday. Further particulars hereafter. FRANK BURR, Pres.

Quarterly Meeting.—Our next quarterly meeting will commence on Saturday, Oct. 13, 2 p. m., at Edinboro, Pa., and be continued over Sunday, and evening services be maintained thence on, indefinitely, as the Lord may bless and prosper our labor of love. Let every soul gird on the whole armor and come to work for Jesus, get their spiritual strength renewed, and do good. G. W. STETSON, Pastor.

Notice.—The Southwestern Missouri A. C. Conference will hold their annual meeting at Montevallo, Vernon Co., Missouri, commencing on Friday evening, Oct. 14th, 1877. All are invited especially those that preach the Word.

J. M. SKYBOLD, Sec.

Annual Meeting.—The annual meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Bethlehem church, at Bethlehem, Wayne Co., Iowa, Thursday evening, October 18, 1877. Now brethren, we hope to see a general rally. Let every church be represented by delegates who will work shoulder to shoulder for the advancement of the cause of the Coming One. Come, praying that great work may be accomplished for the salvation of the perishing. JOHN NEWLIN, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the Northern District of the A. C. Conference of Michigan will be held with the church in Millbrook, to commence on Friday evening, Sept. 21, and hold over Sunday. We hope to see a general gathering of brethren and sisters at this meeting. All are invited to come. Meeting will be held at the Decker Schoolhouse. JOHN BOWER.

Kansas Conference.—There will be special meeting of the Advent Christia Conference of Kansas in connection with a general Campmeeting held at Arvonia, Osage county, commencing Friday, Sept. 14, 1877, and continuing over two Sundays. We expect a general attendance from all parts of State and southwest Missouri. Important business will come before the meeting. All are invited to attend. Come with small tents and covered wagons, and every equipage for camping out. Come full of the Spirit of God, praying that a great work may be done for the salvation of the perishing. M. MCGUIRE, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening October 19th, and continuing over the following Sunday. A special invitation is extended to Brn. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Annual Conference.—The next annual session of the Advent Christian Conference of Northern Pennsylvania and Southern New York, will be held in the Advent chapel at Fremont, Steuben Co., N. Y., commencing Thursday evening, September 20th, 1877, and continue over Sunday. Let every church be sure to send delegates. A cordial invitation is extended to all. Let this session be the largest we have ever had. The annual address will be delivered Friday, at two o'clock p. m. We trust it will be of interest to all to hear it. The churches are requested to remember the Conference fund.

A. H. BRIGGS, Pres.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOLER.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Home District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse. P. Vos.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 3th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.

GEO. M. TURNER.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2.30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

B. N. MEIGS.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2.30 p. m.

Pine River, May 13, 1877, and once in four weeks. L. H. COOK.

IOWA.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Manchester, March 13, 1877, at 11 a. m., and once in four weeks.

At Raymond, Blackhawk county, May 27, 1877, at 11 o'clock a. m. and 7.30 p. m., and once in four weeks. P. W. HOUGH.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.

C. W. PITSON.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

JOHN SCARCE.

MINNESOTA.

Elliotts, Fillmore county, Minn., Grange Hall, Feb. 4, 1877, at 2.30 p. m., and once in two weeks. PETER MITSON.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45 p. m. 246 Bridge street.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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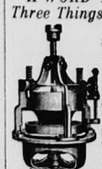

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WHAT IS CONSCIENCE?

It is a commonly accepted idea that whatever a person's conscience tells him is right, he may safely rely upon as being right, at least to him. A person's conscience is considered to be the criterion of all justice and rectitude in relation to his actions. So that to follow the dictates of conscience is to follow a perfect guide, and to submit to a righteous dictation. Herein is a great mistake.

A person's conscience may be so imbued with incorrect instruction as to become perverted from its native purity, and be greatly corrupted. The conscience of man is not a divine monitor, or even a fixed conception of right and wrong. It is simply *inner knowledge*, and its decisions are very often founded upon the teachings of laws, principles, and customs, that are far from being divine. In fact, conscience is but the condition of precepts written upon the inner mind, and those precepts may come from a righteous or an unrighteous source.

It is undoubtedly true that the Spirit of God takes occasion to write upon the inner tablets of the mind its precepts and instructions, be those instruction either the recorded ones of Holy Writ, or be they the intuitive principles of righteousness common to all men, as mentioned in Rom. 2: 14, 15, where it is written, "For when the Gentiles which have not the (written) law, do by nature the things contained in the law, these, having not the law are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."

But while it is time that the Holy Spirit seeks to impress the truth upon the inner tablet of men's minds, commonly called the heart, it is also true that the conscience of man may become the place of record concerning evil purposes and projects, and thus become a very unsound monitor, and an unsafe guide. Paul speaks of some whose "mind and conscience is defiled" (Titus 1: 15); of others "having their conscience seared with a hot iron" (1 Tim. 4: 2); and of others who had their "hearts sprinkled from an evil conscience" (Heb. 10: 22); thus showing that a defiled, or a seared, or an evil conscience, were all possible conditions of the person in this life.

With these facts before us, it would certainly be an unsafe position to assume that the conscience of man is an infallible guide in the ways of rectitude. In fact, the consciences of most men need purging and cleansing from evil purposes. The conscience may contain that which is good and that which is evil; in such a case it needs purifying from the evil and also to be entirely permeated by that which is good. This can only be accomplished by the blood of Jesus Christ. Thus we read, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9: 14), and other passages of a similar character. How the blood of Christ can purge the conscience, we leave for consideration at another time. But that the conscience of man, and of nearly, if not quite, every man, needs or has needed such purging, no one can deny.

Then it is evident that conscience is not a perfect guide. It is but the tender and impressive inner tablet of the mind, and it is susceptible of either good or bad impressions. And it is also a fact that this tablet may become so seared or hardened by iniquity as to be no longer impressible by the Spirit of God, and thus the person becomes "past feeling" (Eph. 4: 19).

The Almighty, through Jesus Christ, is the Christian's guide, and conscience is the tablet where the precepts of Jesus the Master is written by means of the Holy Spirit, and those precepts are in perfect harmony and accord with the New Testament, which are of the same divine origin, and are perfect in wisdom and righteousness.

BLOOD-LIFE.

The common mortal life of mankind is declared and known to be in the blood. Hence, we read, "The life of all flesh is in the blood" (Lev. 17: 11). This sentiment is repeated several times in the same chapter, and also in many other places in the Bible. In searching, therefore, for the hidden secret of man's life, we need not search in the bones, nor in the muscle, nor in the brains, but in the blood which courses through his veins.

But we read that man has a spirit, and that it is the presence of the spirit that prolongs life to man, and the absence of the spirit that causes death to man. When the Creator made man we do not read that he infused blood into his veins to cause him to live, but that he "breathed into his nostrils the breath of life," and this caused him to live. We also know that a person may die, and yet retain all the blood in his own body, and that such a death is caused, not by the loss of blood, but of spirit. But, as when the spirit departs from the man, the blood stops coursing through the veins, and as the absence of the blood from the body is the absence of the spirit also, and as the life of the flesh is declared to be in the blood, and thus becomes a blood-life, may we not safely and properly infer that the human spirit is an acting element of the blood? Is it not in the blood that the living principle of man dwells?

The blood is declared to be the life; therefore God gave it as a type of the atonement in Jesus Christ. All the life of mankind is in the blood. That blood is corruptible because of sin. The spirit of evil has impregnated the spirit of man because of his yielding to the tempter, and man's life and nature are corrupt. Sin reaches men through the blood, because there is the presence of his spirit. It is the spirit of man that first partakes of the nature of sin, and then it is diffused through the blood, and through the flesh, and thus man's propensities become the "lusts of the flesh," and sinful. If, then, man is to be in any way delivered from the power of sin, he must be reached through the spirit and the blood. Here is the fountain of sin in man's nature, the source of transgression and disobedience. This source was once pure; the spirit and the blood were untainted by sin, but the spirit of man was weak like that of all earthly beings, and the blood was very susceptible of evil. Hence, when, through the lack of resistance on man's part, the tempter was per-

mitted to plant in man's nature the seeds of disobedience, he first caused man's spirit to be a fountain of evil, and a source of rebellion against God. The waters of sin and death then began to flow out of man's heart. The contrast of this is mentioned by the Lord, who said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit which they that believe on him should receive" (John 7: 38, 39).

Thus, through faith in Christ, a different spirit is infused into the person's heart, and where is its location but in the blood? Thus the life is changed, because another spirit is found within the man; not an evil spirit to sin, nor a human spirit of weakness; but the Spirit of God, of purity, and of power.

When the Lord Jesus died on Calvary, it was the shedding of his blood, as of a weak element, and as given over to the power of sin. The Lord's spirit was not a sinful spirit in itself, for he was the Son of God and of woman, yet his nature partook of the weaknesses and infirmities of the flesh, and hence was imperfect. It would be thus imperfect as long as the blood was the element where the spirit abode. That element was so very susceptible of sin, that it needed more than a human spirit to preserve it sinless. Hence, Jesus was begotten of God as his Father, and every one who comes to God through Jesus must be begotten again of the same power, namely, of the Holy Spirit.

Jesus, then, possessed blood-life, and although it was sinless in him, yet he gave it over *to* sin that he might pay the price of our redemption *from* sin. He gave up his blood, the element that sin demanded in man, and that element never returned to him again. "Flesh and blood cannot inherit the kingdom of God," but flesh and spirit can.

Blood life, then, is weak because of its nature, and corrupt because of sin, providing the Spirit of God does not dwell within. There is nothing that is in the least immortal about the natural man. He is wholly mortal and susceptible of death. The object of the atonement in Christ Jesus is to remove the power of sin from man in the present life, and enable him to resist all temptations, and in the world to come to give him immortality through the eternal Spirit of God.

A WEEK AT PORT SANILAC.

Our meetings at Port Sanilac, Michigan, closed on the Sabbath of September 16. They were well attended through the week, and were blessed seasons of worship to the people of God. One was baptized by Bro. Wright during the meeting, and the Spirit of the Lord was at work upon many hearts, to bring them to Jesus. We hope to hear of more conversions among those who attended those meetings.

We enjoyed the healthful climate of Port Sanilac, as well as the meetings, while there. It is evident to us that if time lasts, the town, now containing but a few hundred people will quickly increase to a town numbering its thousands. The people are full of enterprise, the country is new around it, and the soil is well adapted to small grain, and grass and fruit. If the people were as earnest in seeking the kingdom of God as they are in worldly enterprises, there would be no lack of Christianity among them. The inhabitants are orderly and moral in their behavior generally. We heard no profanity and saw no drunkenness while there.

We left Port Sanilac for Lexington, Michigan, eleven miles south, on the lake shore, after our morning service of September 16, and preached to a well-filled house in the evening. More of our Lexington visit hereafter.

BRIGHAM'S DEATH.

Will Mormonism die with Brigham Young? Some think so; but this is a great mistake. It may be the death blow to Salt Lake polygamy, but not to Mormonism. The young prophet Joseph will reap a rich harvest, even though some other man than he will be Brigham's successor. The following note which we clip from the Chicago *Tribune* on Brigham's death is suggestive:

"His death will doubtless be the signal for a revolt among the Josephites, who have most of the respectability, [comparative], nearly all the brains, and, according to tradition, the right of the succession to Brigham's boots. It is likely that a descendant of Joseph Smith will make a struggle for the throne, and with a not improbable chance of gaining it. Neither Brigham Jr., nor John W. Young is calculated to be a leader among men."

This litigation, according to Mormon rules, cannot be finally settled for seven months, or until their annual conference, which convenes on the 6th of April next; but at their semi-annual conference in October, they can appoint a president *pro tem*, and even before that, the officials, or a quorum of twelve apostles may place some man in this position, subject to removal, but can do *nothing permanently*. The annual conference only has this power. We have no faith in the idea that Joseph will be appointed to fill Brigham's place, but the strong party that wish him to do so, will turn over to Joseph, and the Salt Lake branch who still cling to polygamy will decline under some sickly leader, while the Joseph party will become the main church, and proceed to build up the New Jerusalem in Jackson Co., Mo. If it should turn out that they elect Joseph, which we doubt, Joseph would sooner commence his city and temple.

The thought of returning to Jackson County fills every Mormon heart, for they are compelled to believe this, or else renounce the first Joseph as a prophet. Even Brigham believed it; for the *Tribune* in relating his written directions about his funeral and burial, if he died in Salt Lake, adds:

"He desires no one to cry or exhibit signs of grief. If he lived until the Saints went to Jackson County, Missouri, he wished to go with them and be buried there,—otherwise, as above. These instructions were signed and ordered to be read at the funeral."

With this thought of a return to Jackson County, filling every Mormon heart, and with Joseph the Second, engaged in rebuilding the temple there, as he is now making preparation to do, the Salt Lake Mormons, if left under a feeble leader to fill Brigham's place, will rapidly join the new prophet Joseph, and soon leave the Salt Lake wing a mere relic of its former greatness. But the conjecture that Mormonism will die with this change consequent on Brigham's death, is too silly for any man to entertain who is posted in Mormon literature. Never were the prospects of Joseph brighter.

This *ism* is yet to deceive its multitudes, even in our country. People are strongly braced against it but generally in a *blind* manner. They are not extensively prepared to *meet it on its merits*, and *prove* it a delusion, as we have done in "*Mormonism Examined.*" The Mormon mania will evidently soon be fanned to a blaze, in its modified form, minus of polygamy, making it more palatable to American people. It is an ingenious counterfeit. W. S.

LIGHT AND ACTIVITY.

As a people we are favored with light, but in order to make that effective, we need activity. One active man of small mental calibre will accomplish more than ten inactive men of gigantic minds fully illuminated. Light is a good thing, but it does but little good when concealed. Intellect also is valuable, but accomplishes nothing when not at work. Having already received so much gospel light, which should be carried into the regions of darkness on every side, what we now stand in need of is a fuller baptism of missionary zeal and divine love, as a propelling power. Who will seek it? Another indispensable pre-requisite to greater efficiency in our work, is internal harmony.

We must work in unison, and not pull in opposite directions; and if this fraternal spirit is fully exhibited among the clergy, it will not long be lacking on the part of the general brotherhood. When every man can boast of being on his own hook, with his hand against every man, and every man's hand against him, the warfare is often more effective inside, against ourselves, than outside, against our enemies. We have seen the working of this principle long enough to know that it is potent for weakening our power for good. In a word, we want active men who will work together, and not great men only, but men to reach all classes—some fishermen, and some Pauls—men of light and activity. "Work while the day lasts." W. S.

ALBANY (WIS.) CAMPMEETING.

The brevity of our notice prevented timely preparations for a large gathering of tenters, but notwithstanding this, the meeting was productive of good in a variety of ways. Some were converted, some were baptized, and many were brought under the sound of unpopular truth for the first time. Brn. Howard, Slocum, Barber, Cook, Dyson, and Whiting were with us a part of the time; also Sr. Scoville. Bro. Hillard, who made a noble sacrifice to get the meeting there, is feeling repaid. His example is worthy of imitation, and will result in opening a new field. Seed has been sown that must spring up, even more extensively than is yet apparent. W. S.

REVELATION AGAINST TOBACCO.

We are not inclined to advocate the use of tobacco, but some have doubted the genuineness of Ellen's rule in prohibiting its use, and have been loth to believe that God ever instructed her concerning the use of tobacco, tea, or coffee. It may be new to some that Ellen is not the first one who has received information from heaven on these topics, and that too, in harmony with her instructions; and if others have been instructed on these matters before Ellen was, why may not she have been likewise the medium of information? Over ten years before Ellen became a prophetess, the prophet Joseph received the following revelation:

"Tobacco is not good for the body, neither for the belly, and is *not good for man*, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, *hot drinks* are not for the body or belly" (Book of Covenants, p. 245).

Thus it is manifest that Ellen has the prophet

Joseph for a backer, or rather, Ellen is Joseph's backer, for Joseph received his instruction first. Here is double authority for all who recognize it as genuine. Again: "Wheat for man and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks." Probably for beer, as "hot drinks" are ruled out. Yet the prophet Brigham, Joseph's successor, chews tobacco in spite of Joseph's revelation. W. S.

KEEP THEM COVERED.

"Blessed are they whose iniquities are forgiven and whose sins are covered." Thus quotes Paul, Rom. 4: 7, from David, Ps. 32: 1. If our past sins are once covered, is there no danger that they may again be uncovered?

Did not a certain servant, largely indebted to his king beyond his ability to pay, beg, saying, "Lord, have patience with me, and I will pay thee all?" That king, moved with compassion, granted the suppliant more than he asked, "loosed him and forgave him all that debt." Thus set free that servant represents a pardoned sinner with his sins covered. Not long after this, how long we are not told, we find every dollar of that forgiven debt exacted, and that servant delivered to the tormentors till he should pay all that was due. This represents the once forgiven sinner with his sins all uncovered again.

Why this reverse of mercy? What had this servant done? He had approached his fellow-servant who owed him a trifling sum, a few dollars, and in a most insulting manner demanded his due, and deaf to all entreaty, harshly "cast him into prison." This represents the soul upon whom God has had mercy, but who refuses to forgive some little trivial offence from a fellow-servant, and carries the sullen grudge year after year, improving every opportunity to inflict some injury.

Will God surely uncover such an one's sins as the Lord of that wicked servant did? Christ's word for it he will. "So *likewise* shall my heavenly Father do also unto you, if ye, *from your hearts* forgive not *every one* his brother their trespasses" (Matt. 18: 35). Do you ask if you must forgive them before they *ask* it? You must keep your *heart* full of forgiveness *before* they ask, it or else *when* they ask, you will have none on hand to give. Mark how it reads: "If ye *from your hearts* forgive not every one," etc.

A merciful heart is the only heart whose sins can be kept covered. "Blessed are the merciful for they shall obtain mercy." Keep them covered! Keep them covered. H. F. C.

Church News.

BRO. R. W. WILSON, of California, called at our office on his way to the East. We were absent at the time, and so did not have the pleasure of seeing him, but hope we shall before he returns to California.

BRO. P. W. HOUGH, of Oelwein, Iowa, writes us that the Manchester Campmeeting was a good one. He also proposes to hold a series of meetings at Coffin's Grove, Delaware County, Iowa, beginning October 4th, 1877.

ELD. WM. Sheldon has gone to Meadville, Mo., to hold a series of meetings. He proposes to remain there until October 1st, and after that, to be determined by the interest manifested. We pray for good results to attend his labors.

THE dedication of a new chapel at Mineral, Bureau Co., Illinois, will occur on Sabbath, October 7th, 1877. Elder H. G. McCulloch will conduct the services at the dedication, and will also continue meetings a few evenings. Let the brethren in the vicinity come out to assist him, and work for the Master, and the salvation of the perishing.

Plain Words on a Practical Subject.

H. POLLARD.

The importance of giving to the cause of Christ liberally and systematically, and thus honoring God with our substance as well as with our lips, cannot be overestimated.

Nothing is more readily apparent than that even the gracious and Godlike plan of salvation revealed in the Scriptures, must prove abortive and vain, and the glorious gospel of the Son of God be utterly powerless to reach mankind unless there can be found those willing to give time and personal effort, or the equivalent means necessary to carry or send it to their perishing fellow-mortals.

It is thus that God has conferred upon a portion of the human race the inestimable privilege of being co-workers with himself. The gospel of reconciliation has been committed wholly to the professed people of God on earth, and though doubtless the most exalted intelligence of the heavenly host would, with solemn joy and exultant eagerness, accept the commission of proclaiming the wonderful grace of God to dying men, yet that privilege is not permitted them. The angelic messenger sent from the heavenly courts to instruct the praying centurion at Cesarea might not so much as breathe to him the name of Jesus. He could only say to that anxious, burdened heart, "Send men to Joppa and call for Simon whose surname is Peter;—*He shall tell thee what thou oughtest to do.*"

It would seem, that, among a people professing to believe in the speedy return of the now absent Master of the household, "to reckon with his servants," there would be no remissness in this exalted privilege, bought by their Savior's blood, and conferred as a parting legacy upon his loved and trusted servants. Surely such, a people must hold this world with a loose grasp, and as they see the day of glad redemption, to them, but of God's awful wrath to the unsaved and unconcerned, swiftly approaching, they will eagerly devote both time and treasure, with a lavish, unsparing hand, to warn their fellow-men of the terrible doom impending over a guilty world.

Certainly, among a people believing that a few more years at most, will end human probation, seal the unalterable destiny of every member of Adam's race, and forever cut short the inestimable privilege of co-working with Christ and laying up treasure for eternity, in heaven, we might reasonably expect to see a disregard for temporal comforts, a zeal for the cause of Christ, and a spirit of self-sacrifice in giving means to publish the gospel, unequaled since the days of the apostles.

This is a pleasing picture and would that it were a true one; but alas, the reality is sadly different from what we might expect. There is a people known in the world by the expressive title, Second Adventists, but strange and inconsistent as it may appear, this people, holding truths of superlative importance to mankind, are actually making less effort, proportional to their numbers, to promulgate the truths they hold, than is almost any of the evangelical denominations, so called, of the day. Do you call this an exaggerated statement? Let us compare ourselves with others and see.

There are hundreds and thousands of religious societies, not Adventists, scattered over our land, that, with not to exceed one hundred members, and often much less, are yet able to provide neat and commodious houses of worship, to sustain regular preaching services from twice per month, to every Lord's day, to maintain weekly Sunday-schools and prayer-meetings, and besides all this, to contribute something every year for missionary work at home or abroad. But how few societies of our own people can be found, who in similar circumstances, are not pleading poverty, or numerical weaknesses as an excuse for having no house of worship, or at best, one heavily encumbered with debt, no weekly religious service, no settled pastor, and no yearly contributions for missionary work. Other denominations have widely circulated, well sustained periodicals to uphold and defend their interests before the world at large, and well established publishing houses devoted to the dissemination of denominational truths; but the Second Adventists of the Western States, although probably numbering twenty thousand, can barely sustain a weekly paper of their own, though conducted with the strictest economy, and cannot be prevailed upon by the most stirring appeals to lift a beggarly debt of less than two thousand dollars owed by their Publishing Association, while the printing of books and tracts has well nigh ceased for want of funds. Are these the fruits of genuine faith? Not so; these are the fruits of back-slidden hearts and lukewarm piety.

This is not only a gross fault among us as a people, but viewed from the standpoint of our professed faith it is a most astounding and alarming state of affairs. Our condition indicates an apathy and an indifference to the cause of our divine Master, that, unless soon remedied, must certainly and shortly result in our rejection as the standard bearers of dispensational truth, and in the removal of our candlestick as a people of God.

Fellow-believers in God's last message to a skeptical and scoffing world, of what are we thinking? Are we blind that we do not see we are perishing as a people, because of our covetousness, accursed of God? It is because we have committed the sin of Achan and coveted the gold and goodly garments of earth, houses, lands, and merchandise, that God no longer fights for us as of old and our own ranks are thinning before the assaults of our great adversary. Can we not see that we are forfeiting our birthright privilege of proclaiming the "Gospel of the Kingdom," and already has God raised up men outside of us who are doing our work and taking from us our crown? There are among us men whom God has called to preach his truth, and to whom he has given a competence of this world's goods to enable them to go untrammeled; yet, even then they are not satisfied, but stand grasping for more, although upon the eve of the judgment day. There are scores and hundreds among us who, if they cannot preach the word themselves, can give large sums yearly to spread the truth, and so preach by proxy. And there are many who would be glad to labor in word and doctrine all their time, but are obliged to give a large portion of their time to some employment which shall procure bread for themselves and those dependent on them.

Do you think, O Christian brother, that you are faithful in your stewardship for the Master, when with broad acres by the hundred, or with thousands invested in business, you are doleing out for his cause a pitiful fifty dollars or less per year? perhaps not even one per cent per annum on what he has placed in your hands to use for him. Do you not see that investing capital and income year after year in earthly property is but digging and hiding your Lord's money where it can yield him no increase? How will you be able to say on that day of reckoning, "Lord, thy two pounds *hath gained other two pounds*" un-

less you have laid up *half* of all he has given you as treasure in heaven? Ah! think with what bitter mortification you may be obliged to point to consuming property, wrapped in the flames of an eternal judgment, and confess, I was afraid, I hid thy talent in the earth. So there thou hast thine own.

But not only those who have wealth and property are at fault. We are all greatly to blame in this matter of not giving as we should unto the Lord's cause. God has conferred upon every one without a single exception the principle and the power of giving *something*, and the gift is precious in his sight, not in proportion to its pecuniary value, but as it necessitates self-sacrifice on the part of the giver. Thus in the Savior's day, one poor woman obtained for less than one-half a cent, the high commendation of giving more than all the rich dames who had preceded her, for she gave all she had.

Said the Master himself: "If any man will come after me, let him deny himself and take up his cross and follow me." Can that be called self-denial which abstemiously withholds the giving hand until the necessities of food, raiment, etc., nay, many of the luxuries as well as comforts of life are secure to us for some time to come, and then if any thing is left, give a modicum to God?

Not so did the blessed Savior deal with us. Though he was rich beyond all human conception, yet he gave it all and for our sakes became poor as the poorest of earth's children. Nor is this all. For even then, when he had nought else to give, he gave his life for us. O what an example of self-denial.

This is not the day for soft words and glittering generalities. "Judgment must begin at the house of God" and the time has come for plain personal dealing with each other and with God. My brother Adventist, I mean you. Did you ever give to the Lord, to the point of actual self-denial? But it matters not what you have done, *Are you doing it now?*

Maryville, Mo.

Labor.

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can find them at your door.

If you cannot rouse the wicked,
With the Judgment's dread alarms:
You can lead the little children,
To the Savior's waiting arms.

—*Selected.*

The Omnipresence of God.

C. P. DOW.

I notice that "the Rev. Williamson Shoulbred, a Scotch missionary in Rajpootana, in some "Flying Notes of a Tour in Marwar," describes a passage-at-arms he had with a Brahmin. "You admit," the Brahmin said, "that God is everywhere present?" "Certainly," said I. "Then," said he, "he is in this stone pillar (pointing to one of the stone pillars supporting the roof) just as much as in anything else; and I may worship him in a stone with all propriety?" A sardonic grin lighted up his heavy countenance as he gave utterance to what he evidently considered a masterpiece of logic, and a gratified murmur of applause rose from the audience. "Very true," rejoined I, "God is everywhere present, and (raising my foot, and tapping my boot with my stick), he is equally in this boot of mine; so, by your own reasoning, my boot is equally worthy of worship as your stone idol—therefore, pray worship it!" The look of discomfiture and disgust with which he regarded my boots was a spectacle, and the spectators could not restrain their laughter at the way in which the cunning one had been caught in his own trap. Now I cannot see why the Brahmin's position was not tenable; in a manner, correct; although it did require him to worship the missionaries' boots, and even more repulsive forms of matter, if God is to be worshiped where he exists, and the mutually-admitted premise is sound, that he personally exists everywhere, and in everything, equally. This evangelical (?) Pantheism is now quite a popular sentiment in heathendom and christendom—God, a widely diffused Spirit, "without body or parts," the great soul of the universe, yea, the all-pervading Spirit, having no tangible form, not material, no particular or special creation, etc., etc.

Query—Where does the immaterial soul have to go to be with God? Not far certainly. So heaven is not far off, and hell or sheol is quite convenient. Now most reverently we would admit that we cannot find out God to perfection. We believe he exists, and has the attributes commonly given to him. "He is the high and lofty One that inhabiteth eternity," the "first and the last," "who only hath [inherent underived] immortality, dwelling in the light," whose powerful presence, by the agencies of his power is present everywhere—in heaven above, and sheol, or the unseen state or condition beneath, east, west, north, and south, to the uttermost parts of the earth, the depths of the seas, God is there by his ministers and agencies. Seeing all, with David we may well inquire, "Whither shall I go from thy Spirit? or whither shall I fly from thy presence?" (Ps. 139: 7-12). We could find no covert, no place of retreat from the presence and reach of God, not in the immensity of the universe. But God reveals himself as making heaven his throne, and our earth his footstool. Christ, when he ascended, went to his right hand to be seated on his throne to intercede for us, as our daysman, our advocate. The distinct personality of God the Father, and the distinct personality of Christ, the Son of God, are Bible doctrines, clearly and abundantly taught "in the Scriptures of truth."

Rev. H. W. Beecher held in 1859 that the Scripture teaching on this point is simply this:—"That man was made in the image of God that he might understand him." "Assuming this to be so," he says truthfully, "I proceed to remark that no man *can form* any conception of God except as a *person*, such *as a man is* in some respects. We cannot know him in such a sense as that he shall manifest himself to us and abide with us, except as a *living person*." He speaks of the terms "*impersonal God*," as "*trashy nonsense*." Again he says, "The best I can do is to give God the form of the glorified Jesus Christ." Paul reveals that Christ was "the brightness of his glory and the *express image of* his person" (Heb. 1: 3). Again Beecher says—"I do not believe any man who thinks of God as an abstract form, having no resemblance to what we are, ever has a God whom he foudly loves." Again, "I will defy any man to have a distinct conception of a moral, spiritual being, without form and without matter." And further, he says—"I will say frankly, I can form no definite idea whatsoever of any being which has not a personality. I can form no definite conception of a being with a personality that is purely spiritual." Thus spake a man who knows the force and wealth of language and can use it properly. Let us sedately reflect, whether it be possible to think of three persons in the Godhead without thinking of three beings—three Gods! Now, Can a personal being be present everywhere at the same time? is a grave question. By his all pervading Spirit he can. "The Spirit of God moved upon the face of the waters" (Gen. 1: 2) to produce the wonders of creation. Revelation came by the Spirit. The antediluvian world was warned by it. Christ was begotten by it. His resurrection was by it. His saints will be born from the dead by it. "Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption." The Spirit therefore represents God, and in this sense is God. Christ in his dual nature represents God, therefore is, in this sense, God (John 16: 27, 32; 7: 28, 29; 10: 30. "To us there is but *one* God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things" (1 Cor. 8: 6). The Spirit "proceedeth from the Father and the Son." "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2: 10). "Whither shall I go from thy Spirit;" indeed how, and where, escape from the presence and scrutiny of God's Spirit?

But God Almighty is in heaven, the great central world, or throne of the universe. Dick's conjecture about heaven being the glorious centre of all the systems of worlds in the immense and unbounded universe is a worthy conception; very reasonable. Our regenerated world will take its place in the great harmony, and Christ will occupy David's restored throne, and represent God to us eternally. O, the beatific vision! O, the sublime, the unreached grandeur of God's being and government, of his laws, and the unfathomed sweep of his intelligence and omnipresence! "He that made the ear, shall not he hear? He that made the eye shall he not see?" If animal magnetism is a well established fact, if Psychology and clairvoyance are sciences, if all substances are rendered transparent, and the solid globe is not opaque to the clairvoyant, or by whatsoever means they may see and describe; cannot our God see from his throne of power the inmost recesses of our hearts, read our thoughts with greater ease than are read the printed pages, so that all in his universe "is naked and open to the eyes of him with whom we have to do?" Indeed, there is not "any creature that is not manifest in his sight" (Heb. 4: 13). Humility and reverence becomes us; let us therefore "have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12: 28, 29). The primal idea in a true religion is found in the existence and character of God. Without a God there can be no such a thing as religion. False religions have false gods, and the inherent character of any religion can be determined by the avowed character of its god; and no system of religion can be better than its deity, but must partake his character. Bloody Mary's reason for torturing as much, and as long as he could, those she deemed heretics, and enemies of her church and her cruel God, was, because he would torture them endlessly, as she believed. She but followed to her uttermost, a high and worthy example. Let us then "search the Scriptures" concerning God, "that we may know him" aright and "be like him," and we shall doubtless find that "God-likeness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Magog, P. Q.

The Eternal Inheritance.

J. RIDLEY.

Those who belong to the new covenant, which was sealed by the blood of Jesus, have the "promise of an eternal inheritance" (Heb. 9: 15); and that inheritance, according to the word of the Lord, is to be the earth, and not some "realm beyond the stars," or, some abiding place "beyond the bounds of time and space." "Behold," says the wise man, "the righteous shall be recompensed in the earth (Prov. 11: 31). And again, "The righteous shall never be removed; but the wicked shall not inhabit the earth" (Prov. 10: 30). The Psalmist said, "The Lord knoweth the days of the upright; and their inheritance shall be forever" (Ps 37: 18), and six times in the same

Psalm he tells where their inheritance shall be, saying, "Such as be blessed of him shall inherit the earth" (ver. 22), and, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (ver. 11). And Jesus, when giving his sermon on the mount, repeats the words of the Psalmist, saying, "Blessed are the meek for they shall inherit the earth." From Genesis to Revelation this truth is made prominent. The redeemed are represented as singing a new song and saying, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ....and we shall reign on the earth" (Rev. 5: 9, 10).

Under the old covenant God made certain promises unto the children of Israel through Moses concerning a temporal dwelling place in the land of Canaan; but Christ is the "mediator of a better covenant which was established upon better promises" (Heb. 8: 6); even of "an eternal inheritance" in the earth, when it shall be freed from the curse, and filled with the glory of God. God made known unto Abraham these two covenants and told him that he should share in the blessings of the second; but the first was for his children. When Abraham had left his father's house and had come into the land of Canaan, the Lord appeared unto him and made a promise concerning the literal descendants of Abraham and their temporal possession (or the first covenant), saying, "unto thy seed will I give this land" (Gen. 12: 7). Abraham is not included in this promise, it is "unto thy seed." And farther on we find the promise made again and the land bounded, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15: 18), and then he mentioned the ten tribes that then possessed it; and in the same chapter, but in connection with another promise, he tells who he means by "thy seed," and when they should possess the land promised. And he said unto Abram, "Know of a surety that thy seed shall be strangers in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they shall serve will I judge: and afterward shall they come out with great substance," and, "in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." This promise was fulfilled when Joshua led the children of Israel across Jordan and into the land of Canaan. Moses was not permitted to enter the land, but the Lord showed him the land from the top of Pisgah, and said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, *I will give it unto thy seed*" (Deut. 34: 4). And the people in the time of Nehemiah bear their testimony to the faithfulness of the Lord in fulfilling his promise, saying, "Thou art the Lord the God, who didst choose Abram, and brought him forth out of Ur of the Chaldees....and made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous" (Neh. 9: 7, 8).

But have the children of Israel got the land now? No, for he did not promise it to them "forever." It was only as a temporary possession; and before he brought them into it, he told them that they might have it as long as they would obey his voice and do what he had commanded them. But if they would not "observe to do all the words of this law that are written in this book," then, said Moses, "It shall come to pass that as the Lord rejciced over you to do you good, and to multiply you: so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou shalt go to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. 28: 63, 64). God not only fulfilled his promises but he executed his threatening and the Jews to-day are scattered "among all people;" and wherever we find a Jew, we find a living witness to the inspiration of the Bible, and that the Lord therein means what he says.

Having thus briefly examined the first covenant and promise made known to Abram we will now examine the second, and we will find that it far surpasses the first, as Christ the mediator of the second surpassed Moses the mediator of the first. After that Lot was separated from Abram the Lord said unto him, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward, and westward: for all the land which thou seest *to thee* will I give it, and to thy seed, *forever*....Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13: 14-17). This "seed" is not the many, but Paul tells us that the seed spoken of in connection with Abram, and united to Abram by the conjunction "and" ("and to thy seed") is Christ (Gal. 3: 16). After a few years the Lord spake to Abram again concerning the matter and said unto him, "I am the Lord that brought thee forth out of Ur of the Chaldees, to give thee this land to inherit it." And Abram said, "Lord God, whereby shall I know that I shall inherit it" (Gen. 15:7, 8). The Lord in answer proceeds to make a covenant, and bind himself under a solemn obligation to perform what he had promised. Now the ancient mode of making a covenant was to kill an animal and divide it into two parts and put one half in one place, and the other half in another place a short distance from it; then after repeating the conditions of the covenant, the one making it, passed between the parts of the divided animal, then saying, let me perish as this animal has perished if I fail to perform what I have promised. The Lord refers to this ancient custom when he says that the children of Israel made a covenant before him "when they cut the calf in twain and passed between the parts thereof" (Jer. 34: 18, 19). So the Lord tells Abram to take the different animals offered in sacrifice; and he took them and "divided them in the midst, and laid each piece one against another." Then the Lord proceeds to tell what must transpire before Abram will inherit the land; among which, is, that Abram shall go to his fathers in peace, and be "buried in a good old age," after which he, by "a smoking furnace and a lamp of fire, passed between those pieces."

Will God break his covenant and not give Abram the land promised? Nay, verily. But he did not give it to him during his natural lifetime for he was a pilgrim and stranger, and "sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;" and when his wife Sarah died, he did not own enough land for a burial place and bought the field containing the cave of Machpelah, and there he buried Sarah, and there he also was buried; and this also was the resting-place of Isaac and Jacob. To this agree the words of the apostle, "These all died in faith not having received the promises (Heb. 11: 13) and, again, These all having obtained a good report through faith received not the promise" (ver. 39). Stephen, also, says, that God called Abraham out from his kindred and brought him into the land of Canaan, "and he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7: 5). Then as he has not given it to him, and as Abram is dead, in order for God to do as he says and not break his covenant, Abraham must live again, and be made immortal, and possess the land forever. What God has promised he is able also to perform.

Christ the promised "seed" did not have the earth for a possession while here, for he said to one man, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head;" and when at last he needed a burying place he was not as well off as Abraham, for he had not bought any, but Joseph of Arimathea took "his body and laid it in his tomb." But, thank God, it did not hold him long. He rose a triumphant conqueror over death, and ascended into heaven, where he waits as our High Priest until at last he shall come forth and raise the dead, and destroy the devil and all his works, and lift the curse from the promised possession, and gather all of Abraham's seed ("and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29.) to share the glory of the eternal inheritance which shall be "under the whole heavens;" for while the promise primarily embraced the land of Canaan, yet the dominion was to extend over the earth; for Paul said, the promise to Abraham was, "That he should be the heir of the world" (Rom. 4: 13). And when that is accomplished, "Then," as the father of Methodism said, "the whole earth will be a more beautiful Paradise than Adam ever saw."

Cherokee, Iowa.

Patience.

S. M. JUDSON.

Perhaps none need the above qualification more than those who attempt to correct the abuses of society. Every Reformer knows that the greatest opposers to the truth are not unfrequently found in the church. Many men will not admit the truth when it conflicts with their preconcieved opinions.

The old adage is ever true,

"Convince a man against his will,
He's of the same opinion still."

Men and ministers will hide behind refuges of lies. When truth is set before them, when worsted in argument, they resort to subterfuge, and are angry when Scripture is read or quoted against their belief. As conviction precedes conversion, such classes of hearers must obey the truth before it can make them free indeed.

John Summerfield, on being asked where he was born, replied that he had been born twice —naturally in England and spiritually in Ireland. How necessary! For he who is born but once dies twice, while he who is born twice dies but once. On him the second death hath no power. So I may say of myself, that I was born in the State of New York and, I trust, born again in the same State; but born the third time to the whole truth of Bible doctrine in Ohio. I can testify that I have been born of the Spirit when I am old. I am never too old to learn, and to live up to my conviction of truth. Having never related my experience thus publicly, permit me, however, to say that early in life I made the Bible my study, and by profession adopted its precepts. At an early day, from the Bible, denounced that system which sold men into involuntary slavery, and also the voluntary servitude of intemperance. Have attempted also to preach the gospel of our Lord as a Savior, who by his sacrificial death made atonement for sin, for all who believe to the saving of the soul; who also, having finished his work, passed away from earth to his and our Father, and ever liveth to intercede for us.

But, with others, I held vague notions of our Savior's return to earth personally. Of course I had often read our Savior's promise to his disciples, "If I go and prepare a place for you, I will come again and receive you unto myself,

that where I am there ye may be also" (John 14:3). I had read many passages of like import, but had never thought of their fulfillment. Though the apostles and primitive Christians looked for the speedy return of our Lord, yet, as time elapsed, distance lent enchantment, and with the exception of what are termed Second Adventists (who are rapidly increasing, both in Europe and in America), the great majority of people live as though they never anticipated the promise, "Unto them who look for him shall he appear the second time without a sin offering unto salvation."

We honor our Lord's first appearing by dating our bills of sale and all business transactions from the year of his birth, thereby showing our belief in Christ, and confirming the Scriptural account of his first coming. Even the unbelieving Jews confirm to establish time. We have to exercise faith in Christ, as recorded in sacred and civil history of his birth, death, and ascension. Shall we not give equal credit to the promises and prophecies of revelation which refer to his return to earth? Shall we who know that our Savior's predictions of the overthrow of the Temple and several ancient cities, have less faith in Christ than those who lived under the Jewish dispensation? For Abraham "saw his day and was glad." Did Micah designate the city of Christ's birth—Bethlehem Ephrata? (Mic. 5:2.) Does not Luke also declare that "the Lord God shall give unto him the throne of his father David....and of his kingdom there shall be no end?" (Luke 1:32:33.)

With honorable exceptions, the sermons, speeches, and papers of our day do not take the prophecies relating to the return of our Lord, into account. To illustrate such unbelief which is quoted universally, allow me to quote the last sentence of Dr. Cuyler in his letter to the *Independent* of the 2d inst., dated Saratoga Spring, July 17, referring to the medicinal properties of several springs: "The virtue never goes out of them....Our children's children will drink health and strength from them when our footsteps have vanished from beneath Saratoga's rustling pines." How strange thus to limit future time! "Boast not thyself of to-morrow" (Prov. 7:1). Wherein is the difference in being unwise—to set or defer the time of Christ's second coming? Because William Miller and a few others has specified the time for the advent of Christ, what opposition has arisen! But either supposition will not change the result. Do you ask, "Where is the promise of his coming?" The promises are throughout the New Testament—as the prophecies were throughout the Old Testament of his first coming. Do you not hear the sound of his chariot wheels in the heavens? He is to return amid scenes of strife and war. When Dom Pedro announced his intention to visit the Centennial, did not the press herald the news? He came and returned. Shall we believe fallible man and not believe the infallible Head of the church? With man, how many contingencies may arise; but who shall interrupt the return of him who shall come in like manner as he ascended to heaven? And now George Muller signifies his intention to visit the United States? Do any doubt his coming? When will we believe Jesus Christ and wait for his appearing?

I have alluded to my conversion to the whole Bible. Now people say, "Why, you did not [illegible] once. Have you changed your views?" [illegible] more in accordance to the word of God. I am [illegible]ching the Scriptures to see whether these things are so. I am remembering Robinson's injunction to the Pilgrims on leaving Holland: "Remember that God has more light to come from his word than you have yet reached." The Holy Spirit can open that sealed Book. He is the best commentator. So let the friends of that light and liberty wherewith Christ makes his people free, circulate religious truth.

I have spoken of my conversion. I must sincerely attribu[illegible] the A. C. TIMES. I had taken the *J*[illegible]*nt* for twenty-five years, the *Advance* fro[illegible] beginning, and several other papers; but a friend of the A. C. TIMES wished me to sign for it. I said that I had papers enough; but on her continuing to ask for subscribers, I told her to send it to me for three months. The first copy opened my eyes; the scales fell off. Of course I continue the paper, and see by the card that it is paid to Aug. 1, '78. It is the first paper I take up on Sunday morning. The various articles of contributors reveal new truths to me. In the words of John Powell: "I prize the A. C. TIMES next to the Bible." Here I wish to thank not only the contributors, but William Sheldon, Frank Burr, Wellcome, Whitmore, and others for books; also Miles Grant for his tracts. Brethren, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8).

Sylvania, O.

Growth in Giving.

Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan?
Lavish on their wounds thy balsams,
And thy balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving, love will grow.

—*Selected.*

Signs and Portents.

CHAS. E. WHITE.

It is an old and general belief that the last act in the drama of this world (age) winds up with a universal war, in which "every man's hand will be against his brother;" and, like the ending of the Jewish dispensation (the type of the Christian dispensation), the destruction of Jerusalem, which was virtually the destruction of the Jewish nation and age, was effected by war, by regularly organized armies, and also by internal and intestine war among themselves (the Jews), in which their own laws and government were disregarded and trampled under foot by the seditious. To fill the type, in a similar manner, this age or dispensation is to close with a war of organized nations and their armies; and seditions, revolutions, rapine, pillage, and murder, universally prevail, in which all law and order will be disregarded.

Do we not see the agencies already inaugurated?

First agency: The great Eastern war now raging so fiercely, and threatening to involve all other nations, as many of the most competent minds in Europe and America believe. A late writer says: "The successes of the Turks has inspired them with such hope and pride of strength as to not only refuse all further offer of mediation, but even decline any offered assistance, the Porte having recently informed England that they would be able to defend Gallipolis themselves. ("Pride goeth before destruction.") And such are the changes and continued and increasing complications, that it is difficult to predict the termination of this war either as to time or nature." ("Men's hearts failing them for fear.")

Second agency: The antitype of the seditions among the Jews themselves, is the world-wide disaffection of the laboring classes, and the revolutionary spirit displayed, encouraged, and fostered by the Commune, Internationals, Trades Unions, and other God-dishonoring societies, which is the grand moving power of the revolutionary spirit and movements of the age, in the social, industrial, and political circle or world. The extent of influence they are secretly wielding is unbelieved and underestimated.

The conditions of the times favor the cherished and Satanic principles of these Communistic societies. For instance, the change of relationship between employer and employed, the great depression of trade, commerce, and manufactures, causing multitudes to be bereft of employment, and necessitating economy and reduction of wages; and "Idleness, the devil's workship," is proverbially true now. And then in addition to the general influence of the Commune, the intelligent working-man knows full well the main cause of the depressed times. He holds the rich, the capitalist, and the politician to be responsible for the hard times, by which he is oppressed. He sees the amount of mis-legislation favoring the rich and the capitalist, to the detriment to the poor and the laboring man; the unequal taxation; the numberless millions the government has been robbed of by cunning, shrewd swindlers, both in public and commercial circles, forgeries, defalcators, and defrauders in all departments. Losses to the government has to be repaired by the taxpayer. Other losses occasion the depression of trade by the loss of confidence. In short, the vast amount of roguery and swindling in almost innumerable ways, and the extravagant and luxurious living, equalling the times in every respect of the Roman empire just previous to its fall, is the cause of the hard times.

Hence, from the world's standpoint, rendering evil for evil, the working-man, even in his riotous acts, is excusable. But as in such cases the innocent suffers equally with the guilty, and as there are numbers of rich and capitalists that are not only innocent, but a boon to the poor and laboring man, all riotous acts must be deprecated, and crushed, or the foundations of society falls; and that is just what the Commune aims at, and they are succeeding, although stealthily at present. It is but a smothering volcano.

All the forces pro and con are organizing. The public sentiment against a standing army in this country is on the change, from necessity. The civil and municipal forces are being increased. St. Louis has just increased her force by one hundred men. The working men are re-organizing. "Organize!" "Organize!" is the word among them all over the country. The St. Louis *Globe-Democrat* of Aug. 20 says, in its headlines: "The workingman's party to the front again!" "They start one paper and are coming out with another!" "Meeting at Turner's Hall!" "Election of Officers!" "Organization to be the order of the day!" Then follow some extracts from the new paper started: "The strike keeps striking; like Banquo's ghost, it will not down." "Gentlemen, these rumblings which you call vulgar nonsense, will one day be followed by an earthquake." "Our aim is to unite the working-

men all over the country." "There will be another strike before long." The article in the *Globe-Democrat* contains one and one-half columns. I have quoted but little, sufficient however in connection with what is going on, otherwise to shew the incipiency of the great agencies, which will produce "that time of trouble such as never was since there was a nation" (Dan. 12: 1).

Dr. Sonnencein, a learned Jewish rabbi, of St. Louis, says he believes this Eastern war to be the war predicted by Joel, after which the earth will enjoy profound and perpetual peace. "Lift up your heads and rejoice, for your redemption draweth nigh." Among the different circles of society, the Commune is permeating an influence more or less in the domestic, which is pernicious in its tendency. Among the Communistic principles are: The abolisment of the marriage tie, creating an increased application for divorce; women's rights; disobedience of children toward their parents.

Louisiana, Mo.

"Reproach hath Broken My Heart." (Ps. 69:20.)

J. P. MARQUAND.

To a careful reader of the Scriptures, it will be noticed that David, the Psalmist of Israel, was a prophet, and spoke of the future, as in the case of the text. David did not die of a broken heart; he died of old age. Then to whom did he allude. Why of Jesus, who literally died of a ruptured or broken heart, as was proved when the soldier pierced his side, there came out water and blood from his heart. And so with all the prophecies relating to Christ; they were fulfilled literally. A few texts will be given:

"They gave me gall for my meat; and in my thirst they gave me vinegar to drink."

"They parted my garments among them, and cast lots upon my vesture."

"He keepeth all his bones: not one of them is broken."

"He bore our griefs, and carried our sorrows."

"He is brought as a lamb to the slaughter."

"He made his grave with the wicked and with the rich in his death."

"He was numbered with the transgressors."

"His soul was not left in the grave, nor his body saw corruption."

"He did no violence, neither was there any deceit in his mouth."

It is our opinion that when Jesus died, his lungs were perfectly sound, but that his heart broke under the heavy load of the sins of the world, and the reproach he suffered. Was there ever a more noble and magnanimous character ever trod this earth? Was there ever one so pure and disinterested? Was there ever one so loving, so true, so kind, so like God? Well might the angels desire to look into this plan of redemption by which God could "be just and the justifier of those who believe in Jesus" (Rom. 3: 26); "For by the deeds of the law there shall no flesh be justified." No man can ever attain unto the kingdom of God by any legal righteousness; he must come by another road: by grace, and grace alone (Eph. 2: 8; Rom. 3:24). Every soul that is adopted into God's family will have to come through a divine process, through a washing of regeneration and the renewing of the Holy Ghost (Tit. 3: 5); or as it is recorded in 2 Thess. 2:13, "God hath chosen us to salvation, through sanctification of the Spirit and belief of the truth." We must be born again of the incorruptible word which liveth and abideth forever (1 Pet. 1:23), and then be baptized with the Spirit of God, which will lead us into all truth, convince of sin, of righteousness, and of judgment, and show us things to come; and what sort of persons will we be when thus baptized? Shall we not have our conversation seasoned with salt, and our minds in a heavenly state, "looking for and hasting unto the day of God," when Jesus shall come attended by his angels to seek his bride? and when our faith shall be swallowed up in sight, and our tongues filled with praise, "then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 1343).

Let it be understood, dear Christian friend, that we are not always to be suffering victims, nor have our heads bowed down as a bulrush; but we are to be stamped with the King's signet (even the Holy Ghost), and have a gold chain about our necks (truth and virtue), and clothed with beautiful garments (love, fidelity, and vestal purity), and we shall see the King in his beauty, and be changed from glory to glory; we shall be triumphant conquerors through him that hath loved and washed us in his own bood. Oh, yes then let us lift up our heads and not be discouraged; but press on with a cheerful heart, singing as we go, making melody in our hearts unto the Lord. We all have our work to do, and the Master will teach, guide, and so instruct that we shall be happy in knowing that we have not only his approbation but that of our own consciences. "Be faithful, and thou shalt receive a crown of life."

New York City.

Feelings—Will.

G. E. MERRILL.

Christian people often judge of the reality of their religion by the state of their feeling. "We must not judge of the reality or the degree of our religion by the feeling we have." So says Madame Guion, and I believe it. Why? Because our feelings are ever changing, like the sky above us, sometimes clear, sometimes cloudy. We cannot make or control our feelings; some days we feel well, some days we feel ill. It is therefore no test that we are for God, because of our good feeling: neither is it a sign that God has abandoned and left us because of our ill feeling.

The question with us should not be, What is the state of our feelings? but, What is the condition of our will? O to have a will in perfect harmony with the will of God. "Let us will to have whatever we have, and not to have whatever we have not. We would not even be delivered from our sufferings, for it is God's place to apportion to us our crosses and our joys. In the midst of affliction we rejoice as did the apostle; but it is not the joy of feeling, but of the will. O glorious place! a grand and heavenly state! We will whatever 'our Father which art in heaven' wills. His will is our will. The faithful soul has a will perfectly free. It accepts without question whatever bitter blessing God develops—wills them. It loves them and embraces them, and it would not be freed from them, even if it could be accomplished by a simple wish; for such a wish would be an act originating in self, and contrary to abandonment to Providence; and it is desirous that this abandonment should be absolutely perfect."

Beloved, the true source of peace then is in the surrender of the will. "The fervor of devotion does not depend upon yourself; all that lies in your power is in the direction of the will. Give that up to God without reservation. Will whatever God wills. Live in God; live a life of faith." "The life we live here in the flesh, we live by the faith of the Son of God." "Humbly confess your faults, be detached from the world, and abandoned to God; love him more than yourself, and his glory more than your life. The least you can do is to desire and ask for such a love. God will then love you, and put his peace into your hearts." "My peace I give unto you."

O bless and praise his holy name for "the peace of God which passeth understanding." Surrender! surrender! Give up thy will to God "Seek peace and pursue it."

Worcester, Mass.

The Law.

GEO. M. BUTTON.

The law was given by Moses, and is often called his law. It was made for the evil and not for the good. It strikes only at low and sensuous things. In adultery, Thou shalt not commit the overt act. But Christ's law roots out the very desire from the soul, and the man stands forth with purity stamped on every feature, and holiness in all its members. The law was always condemnatory—giving the knowledge, desire, and punishment for sin. Repentance was bid; there was no mercy. The Sabbath was made for man's comfort and rest, long anterior to the law. It was incorporated into the law as a reminder and a sign.

The law entered (incidentally), not as an essential feature of the divine plan. It was to deeply blacken sin, that grace might overflow. It was added (for a specified time) until the Seed should come. It expired by limitation, after also being fulfilled, the same as the prophets. It was fulfilled by love. Love to God and man being the principles of the entire law. Is not the law binding now? He blotted out the handwriting of ordinances that was against us, and abolished the law of commandments, taking them out of the way by nailing them to his cross, and thus redeemed us from the law, and its curse (death). But why were we redeemed from the law? It could not give life. Why? Because of its meagre righteousness. Neither could it give the inheritance, for that was by promise, and not through the law. It being a burden too great to bear, God has substituted faith. It being dead, we are free from it: that we might be wedded to Jesus Christ the great antitype of Moses and the law. Now it is not adultery, but insulting abomination, to still carry the fallen corpse.

Finally, we know that the priesthood has been changed. Why? To give us true justification, and to perfect us before God, which change carries with it a change also of the law, because it is inseparably bound up with the priesthood. Both stand and fall together. Let us heed the warning exhortations of the Jews, who were once under the law. Don't be foolish! Don't be bewitched! Don't tempt God!

Rochelle, Ill.

The Works of the Flesh.

L. C. KERR.

Very vividly is the workings of the flesh and Spirit portrayed in the New Testament Scriptures, and the manifestations of each presented in such light and clearness as to characterize the virtue or vice respectively of persons in general. An unmistakable evidence of the presence or absence of the grace of God in the heart. So opposite and conflicting are the Spirit and flesh in their nature that they cannot dwell together; no more than can fire and water both exist in the same vessel. The fire must dry up the water entirely or the water will quench the fire. Neither can rest quietly and undiminished until the other is expelled. So with flesh and Spirit which may alternately possess the human heart. By nature the heart is corrupt and prone to evil, and cannot bear good fruits until grace has penetrated it and subdued the wild nature and cultivated it for bearing the right seed.

While in its wild state these are the fruits it produces: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, here

sies, envyings, murders, drunkenness, revellings, and such like." These are the productions of an unregenerate heart, whose soil has never been penetrated by the ploughshear of God's grace. It is manifestly the condition of a heart that has never been subdued and properly cultivated, or it is that of a heart that after cultivation has been allowed to grow to wild herbage again. As a field when once ploughed and harrowed, if left so without any further labor, or a repetition of the same, will return to grass and weeds, so the heart that has once received the work of God's grace, and has been allowed to return to its former state again, it will yield this kind of production.

Let no one be deceived in this matter. None of the vices described in this catalogue are of the Spirit; they are all carnal and fleshly. And the individual who has any one of them, if it be the least, has that much of the old, wild Adamic nature about him yet that has not been put into subjection to the will of the Spirit. Let the individual ask himself, if there is envy at the prosperity of some person or other; or any hatred toward some one that he thinks has not done altogether right. Or if there is any disposition to slander or back-bite his neighbors, or some others whom he thinks are not just what they ought to be, or break forth in a fit of rage and anger and storm because this or that thing did not work to suit; or some did not obey and go according to order, bearing in mind that these which you would suppose to be of little or no consequence are on the decalogue of vice, and are only the sure and unmistakable indications of what is seated in the heart. Christ cannot dwell where these are, for they are the anti (or opposite) of "the peaceable fruits of righteousness." These are the fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another" (Gal. 5: 22-26).

Highland Creek, Ont.

"Will"-Making.

O. D. GIBSON.

I saw a suggestion in our paper a short time since that some of the brethren as I understood it, had thoughts of making their wills, for the disposal of their effects at, or after their death, and that they forget not the Master's needy cause, the tract fund, etc. That, no doubt, is a good suggestion. But I will suggest one, I think, is worth two of it. Let those (and there are many) who have more of this world's goods that the Lord has only made them stewards over, than they can use for *present needs*, or that of their family; I say, let such make their wills immediately, and become their own executors, or administrators, and have the pleasure of seeing the good it will accomplish while they are yet alive, for otherwise it may accomplish nothing good at all, but be a means of squabbles and lawsuits. For how often are wills in which there are "charity clauses" contested in law courts until not one-half or perhaps one-sixteenth part ever reaches its destination.

What you have is God's, and you are his steward. Will you bury your Lord's money in the earth, until he comes, and think to satisfy him saying, Here is thine own? I have kept it safe, buried in land, and stock, and bank? Many charity beggars would have got it all away; but I have kept it safe. Will this satisfy the Lord? Will he not rather reply, "You could not use it; why did you not deal it out to some of your fellow-servants who could. Thus might I have had usury."

Think of this, you who have farms and other property, as it were doing no good, for you have more than enough beside. Think of the numerous places where God's servants might go and sound the alarm, and where tracts and our papers might be sent, and what an amount of good might be done, where now all is darkness and superstition. Then think, "I am God's steward, and this is God's work. Shall I withhold the Lord's money in his time of need?" Brethren, make your *wills*, and *execute them yourselves*, and feel the rich flow of God's approbation in the present, and when he comes hear him say, "Thou hast been faithful over a few things, be thou ruler over many." "Time is short." "What thou doest do quickly."

Palmer, Ill.

Reports.

Camp-meeting Notes.

J. E. PRESTON.

BRO. BURR:—I have just returned from our Michigan Camp-meeting at Charlotte, and wish to say that it was good to be there. The Spirit of the Good Shepherd made us feel that we were one in Christ, and gave us a blessed victory. Our tents bore some battle-marks when we came away, but we were not sad, for we remembered that when Jesus went away he carried scars from the cross to the presence of his Father.

A good number of preaching brethren were there, and spoke for Jesus. Buchanan, Reading, Cambria, Jonesville, Mosherville, Rives, Jackson, Victor, Vermontville, Nashville, Assyria, Galesburg, Coldwater and Gilead, were represented among the inhabitants of the camp. The Eaton County Agricultural Association favored us with their pleasant grounds, and the people of Charlotte gave us a very kind reception, and patronage.

At the request of Bro. John Bower, that part of Michigan lying north and west of, and embracing the counties of Ottawa, Kent, Montcalm, Isabella, and Midland, was set off from the Michigan Conference, to be the territory of a new Annual Conference in the interest of our northern brethren. This we think a good move. Bro. Bower and his helpers will make a good team in their new Conference, while the old territory is large enough to divide again.

Among our helpers at campmeeting was Bro. J. P. Bristol and family, from Galesburg, who are well prepared to sing for Jesus. Bro. O. R. L. Crozier gave evidence of the genuineness of his *union* spirit by being present and speaking a clear Christian dialect. Bro. Mead, of Buchanan, and others joined in the good work of providing the means to purchase an artificial eye for Bro. C. D. Berry, that he might be freed from the embarrassing gaze of strangers. Bro. Berry is one of our young ministers; God bless him.

Our meeting being held so near seeding time, many were unable to attend who would like to have been there. We feel much encouraged to labor on in the cause of the Master. I heard the TIMES very kindly spoken of, and believe that its circulation in Michigan will increase greatly. All, as far as I have learned, are much pleased both with the form and contents of the paper.

Our new interests in Branch county are prospering, and we have good reports from Algansee. Bro. Seymour has been preaching for the Gilead brethren once in four weeks. When times are hard, and the world does not satisfy, men may be more easily induced to seek the Lord. Now is a good time to work for Jesus. This old earth-wreck must soon sink. May the Lord hasten his coming, and we prepare for it. Amen.

East Gilead, Mich.

Conference Report.

The Quarterly Conference held at Wellington, Summer county, Kansas, commencing Friday evening, Aug. 17th, and holding over Sunday, Sept. 2, was good. The attendance was moderately large. Some of the brethren and sisters came as far as 75 miles to hear the blessed truth we preach and love so dearly.

Preaching brethren present were Elders J. C. Smith, V. F. Hunt, G. G. Godfrey, H. M. William, French, and Roise.

A church of 23 members was formed the 26th of August, and the day following, Bro. Smith buried five more in the liquid grave and were united with us. The Lord's supper was celebrated the evening of the 26th.

At 3:30 P. M., Aug. 26, a business session was held for the purpose of organizing a Quarterly Conference known as the Wellington and Southwestern Quarterly Conference, embracing the counties of Summer, Cowley, Butler, and Sedgwick, which was duly organized.

The following officers were elected: President, Elder V. F. Hunt, of Wellington; Vice President, Adam Sipe, of Winfield; Secretary, H. M. Williams, of Kitley; Treasurer, N. M. Bacon, of Douglas; Board of Directors, A. Sipe, J. W. Rankins, T. F. Rich, J. Nichols and Elder French. A Conference being organized, a motion was made and carried that the Secretary should send a copy of the constitution and bylaws of the Conference to the clerk of each church in the Conference.

The Conference then ajourned till November, at which time it will be held at Bethel Schoolhouse, four miles north of Winfield, Cowley county, Kansas. H. M. WILLIAMS, Secretary.

Conference Report.

The first Quarterly Conference of the Advent Christian Church for St. Paul District for the year 1877-8 was held with the church in Minneapolis, commencing Friday evening, Aug. 24. Preaching by the President, Elder M. Wellcome. Saturday 10:30 o'clock, preaching by Bro. Charles Fellows, of Castle Rock. At half-past two was covenant meeting. It was full of interest and showed a love for the cause and a fixed purpose to continue to the end.

At the business meeting, the minutes of last Conference was read and approved. Ministering Brethren present: Elders M. Wellcome, L. F. Cole, O. R. Fassett, F. A. Baker, and Bro. Chas Fellows.

Elder O. R. Fassett reports: My appointments remain the same as at the last Quarterly Conference.

Elder L. F. Cole reports: Have been at Prescott, then to Camp-meeting, from there to Alma City, then to a discussion with an infidel at Utica. Then went to Wisconsin and held tent-meeting for three weeks at my own expense, and came home heart-sick.

Elder F. A. Baker reports: I have been trying to preach, and have not lost my interest in the cause or in the meetings on account of labor in building a house. Have been up with Bro. Fassett one Sabbath. I expect by the grace of God as long as I have life and health to preach the truth.

Sister Fassett was unable to attend on account of an accident. Was laboring in the field as usual.

Elder M. Welcome reports: Am still laboring with the church at Monticello and Otsego. Preach at Monticello every Sabbath morning, and at Otsego in the afternoon. Have been at the Camp-meeting, and at my old place, and preached there.

Bro. Smith reports the Minneapolis church as follows: Elder F. A. Baker, pastor; number of members, 47. Half of these we seldom see, or

they have moved away. We have a Sabbath School with 30 scholars. The pastor is laboring for the welfare of the church, and for the cause. We have some discouragements, but our aim is to live on.

Bro. Styner reports church at Independence, as given by the clerk of church, in good condition, under the faithful labors of Bro. and Sister Fassett. Preaching nearly every Sunday. Have weekly prayer-meeting and Sabbath School. Some have been baptized and united with the church the past season. Others are waiting the next opportunity. Number of members, 45. Bro. Styner reports Elder Fassett as doing a good work as preacher and as physician. Most of the conversions are genuine.

Sister Heath reports the Monticello church as follows: Number of members, 59; added to church since last report, 19; officers and teachers in Sabbath school, 11; scholars, 40; Bible classes, 2. Have preaching every Sabbath by Bro. Wellcome. The interest seems to be increasing. Prayer-meeting once a week. The sisters also sustain a weekly prayer-meeting. Have a very interesting Sabbath school, superintended by Bro. S. Wilder.

Bro. Parker reports the church at Otsego as well united. Bro. Wellcome, pastor. We intend to keep him with us. The interest has been on the increase. Number of members, 43; died, 2; added to church, 2. Sabbath school interesting.

Sabbath morning we held a love feast. It was truly a feast of good things, a mingling of holy spiritual desires and love for the cause. Preaching by L. F. Cole. Text, 'Remember my bonds." The sermon was earnest, practical and good. Collection, $9.72. In the afternoon, sermon on the parables by Elder O. R. Fassett, and in the evening sermon by Elder M. Wellcome.

As a whole, the meeting was full of interest and an earnest desire manifested to see the cause prosper and for good to be done.

SAMUEL WILDER, Clerk.

Correspondence.

From M. Beck, West Lebanon, Ohio.

BRO. BUER:—The last issue of the TIMES came to hand, and I was glad to see a notice of a meeting of the A. C. Conference of this state, to be held at Sparta, Morrow county, Ohio.

Since we were expelled from the eldership of the Church of God, we have sustained independent congregations; but, inasmuch as we are with you in doctrine and sympathy, we may as well be with you in denominational fellowship and co-operation. "In union there is strength," and "United we stand—divided we fall." I hope, pray, and trust we shall have a good and profitable meeting at Sparta.

I am much pleased with the A. C. TIMES. In external appearance it is equal to the best of religious periodicals; in contents and editorial management it is *the* best. I do not say this to flatter. I know whereof I assert. I have showed it to my congregations, and recommended it both in public and private, and you may expect new subscribers before long.

I am glad to see the harmony and zeal that appears to characterize you Adventists, though about all I know about you, is what I get in your religious periodicals and books. But few, or none, of your preachers have ever been through this section of country. I had a long and interesting conversation with Bro. and Sister Cornell, now of Canton, Ohio, formerly of New London, Ohio. They appear to thoroughly understand the doctrine and sympathy of Adventism. It does me so much good to meet with those of "like precious faith," who can intelligently converse on matters of truth.

I am this day 44 years of age, and 27 years of it I have spent in the service of my master, Christ; not out of motives of fear of hell, or filthy lucre, but love for God, my Father, and Jesus Christ, my Lord, the Holy Spirit, my Comforter, and God's people as my companions in tribulation, bound for the same common inheritance—the kingdom; and I understand God's people to be those who *obey the gospel* of Christ.

From J. R. Preston, East Gilead, Mich.

BRO. BUER:—The brethren in Branch county were recently favored with a visit from Bro. and Sr. Mansfield, who did much good by encouraging and feeding the flock. I did not have the pleasure of seeing them as I hoped to do, being pressed with work and cares at the time of their meeting at Algansee. Our churches are still holding on, and God will bring them out into a large place.

"His purposes will ripen fast."

To all the beloved and scattered ones who wait for Jesus' coming, I wish hereby to say that my heart is not in the least alienated from you, and with you, I expect to watch and wait till Jesus comes. I am so glad that I can say that there does not live on God's great footstool one soul that tries to follow Jesus, to whom my heart does not go out with my extended hand, in fraternal greeting. To my long-loved brethren in Branch county let me say: We may reach the heights of glory together yet.

I learn that some were tempted because I was not at Bro. Mansfield's meeting. Let me assure you that there was no ill feeling or lack of interest that kept one away. I love you all as well as I ever did, and know no hindrance to our perfect fellowship. The healing grace of God sweetens to-day, all the avenues of my life, and I rejoice that "he owns me for his child."

Let all the brethren in the old Michigan Conference be encouraged. The Lord is healing and blessing us. Let us all look to him, and lose sight of all our trouble, to behold his grace in his promises, and his glory at his coming. Still yours in the blessed hope.

From P. S. Buck, Ozark, Iowa.

DEAR BRETHREN OF IOWA:—I have just returned from our Annual meeting at Manchester, where my heart was much blessed in the worship of God with the dear saints. But we do lack power with God and man, in bringing sinners to Christ. Do we not contend too much about words to no profit? Is it beneficial for us to contend with such zeal, whether conversion is a birth, or only a begotten state, and no more? Well, dear brethren, the terms used don't matter so much. But let us cling to sound words. If any man be in Christ, he *is* a new creature. Lord, purge our hearts from all sin.

"If we, then, being evil, know how to give good gifts unto our children, how much more shall our heavenly Father give the holy Spirit to them that ask him." Dear brethren, we need the holy Spirit in our hearts. Let us ask for it—pray for it—live for it; for without it we can do nothing. "It is the Spirit that profiteth....the words that I speak unto you, they are spirit, and they are life," are the words of the Master. Remember that the letter kills. I pray the Lord to help us in these last hours of time, to cease striving about words to no profit. But close to his bleeding side, we may have power with God and man.

Brethren, there are two extremes. The medium way is the safest ground. But don't be afraid of imploring God for his holy Spirit. Let us all be united in our importuning for this heavenly blessing—the Comforter—the unction—the oil in our vessels, that our lamps go not out. "If any man have not the Spirit of Christ, he is none of his." It kills fleshly lusts that war against the soul. Advent brethren, don't write too many strictures of how we receive it, or when we receive it; whether by combination of effort in the great congregation, or alone where no eye sees us but our Maker. It matters not how, or when, or where, we got it. The great concern of my heart is, Have we got it? If so, the fruit will be love, joy, peace, goodness, etc.

I love the spirit manifested by our Editor; charity for all that love God with a pure heart. The paper is much better now than it was 12 years ago; and then it was a blessing to my poor soul. The editor at that time, I hope to meet in glory. He helped me out of the mire of ultra Age-to-Come views.

And now, "Let us lay aside every weight, and the sin that doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." This is the desire of your humble servant, waiting for redemption.

From P. S. W. Deyo, St. Charles, Iowa.

BRO. BUER:—I arrived at this place before the Sabbath School Assembly. So on Lord's day (Aug. 19), I spoke to the few who got the word and were present. I was much disappointed in the number, but to learn the facts, there had been no preaching here since in the spring, and as it is always the case, hard to get word out, and a congregation, and particularly so here. Was glad to find some still holding on amid trials and difficulties. There is enough of it to make one sick all over.

I remained through the Assembly, having charge of a boarding and lodging tent. Got for for lodging $108 to pay on mortgage on tent. This debt is still getting smaller, and hope, as Iowa has had the best crops it ever had, that something may be done for the cause this coming year. I am bound that next year the tent shall go out free.

I talk of going up northwest of St. Paul, on the Northern Pacific Railroad, to take up a homestead. Can any brethren write me any information about it, and the country, etc. I am quite sure my work is done here. I am seeking elsewhere for a home to work. Brethren write.

IOWA MISSION TENT.

Previously acknowledged	$ 9.75
For use of tent	10.00
Lovena Furniss	1.00
Bro. Gardner	1.00
	$21.75

From P. Mitson, Elliota, Minn.

BRO. BUER:—I can say with Bro. Preble, of Massachusetts, that I am pleased with the new arrangement of the A. C. TIMES. And I can say also, that all that I have seen that take it are pleased with it, and my prayer is that the God of heaven may help you and all the dear ones that are interested, to take a course that will be in perfect harmony with the mind of our blessed Lord. Love to you and all the meek ones that can say with Moses, "I choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt." With Moses this was a reality and he showed it by his works. With us it must be a reality, and then we shall show it by *our* works.

From A. Smith, Burr Oak, Iowa.

BRO. BUER:—I send to renew the paper. I like the paper so much that I cannot do without it. Bro. Ridley has been here holding meetings, and his labors are very much appreciated; and we hope he will feel inclined to come and settle among us. Our house is not finished yet, but we seated it and we had full houses. We shall have a nice little house when finished, 26x44. He preached on the coming kingdom, and our prayer is, "Thy kingdom come, thy will be done on earth, as it is in heaven.

From T. E. Cunningham, Concordia, Kan.

BRO. BURR:—I have just got home from a tour through the counties of Republic and Cloud, and thought it would be of some interest to the readers of the A. C. TIMES to hear how things are in this part of the country.

Wheat is the best it has ever been here since this country has been settled. It ranges from 20 to 30 bushels per acre, and I never saw better prospects for corn than there is here now. If nothing happens to the grain there will be enough to bread four such states as this.

In my travels through Republic county, I met with a few of our brethren that are waiting patiently for the coming of the Lord. What few believers there are in this place remain faithful—still getting more and more anxious for the return of their absent Master. I will have to return you my many thanks for the A. C. TIMES, which is a welcome visitor. I have showed it to several of our faith and they were well pleased with it in its present form, and they said they would send for it. I think I will be able to send you a few subscribers from this place. Yours in hope.

From Sr. M. A. Dutton, Center Point, Iowa.

BRO. BURR:—Once more I take my pen to let the brethren and sisters know how we are getting along. My companion is still helpless and suffers a great deal all the time. The physician thinks that he can be cured, but it will take some time yet.

I would like to speak of a visitor we had a few days ago. He drove into our yard and unhitched his team and fed it, when he came in and introduced himself as Bro. Ralph, living nine miles west of Cedar Rapids, and said that he had learned through the A. C. TIMES of Elder Dutton's long-continued sickness, and said he had some things in his wagon for us. And what do you think it was? It was bags and boxes and jars full of good things to eat; and we say in our prapers, Lord bless Bro. Ralph. He says that he is a poor man, but he is rich in faith.

Dear, brethren, pray for us and Bro. Ralph.

From M. Wellcome, Monticello, Minn.

BRO. BURR:—We are yet living and laboring in the good cause, looking for the Master, believing the time is near when we, if faithful, shall see the King in his beauty, and be like him. So we are striving to purify our souls by "obeying the truth through the Spirit unto unfeigned love of the brethren." And we do love one another, I believe, with pure love and fervently, praise the Lord. God is still with us and we are having excellent meetings. Our last Quarterly Meeting was a success. God bless all the dear ones scattered abroad, looking for the blessed hope. Your brother in hope of eternal life when Jesus comes.

From O. R. L. Crozier, Hudsonville, Mich.

BRO. BURR:—I have been twice to Ashland and once to Hesperia, north of Grand Rapids, and was at the Charlotte camp-meeting; and, at those and other places, labored with some twenty or more of our preaching brethren. They have spoken freely, and so have I, of the "great salvation." A spirit of harmony and of power has been in all our meetings, and some good has been done. The brethren generally "have a mind to work."

From C. M. DeWolf, Byron, Ill.

BRO. BURR:—We could not do without the A. C. TIMES. It came loaded with meat in due season last week, telling us about the Campmeeting. We could not go, because we could not get the money to go with. I felt so bad that I could not keep from weeping. We have no preaching here. We have prayer meetings every Sunday at our house; only a few come—about four besides our family. We are trusting in Jesus, for we know he doeth all things well. Pray for us that our faith fail not.

Christian Life.

Blind.

I do not try to see my way,
  Before, behind, or left, or right;
I cannot tell what dangers gray
  Do haunt my steps, nor at what height
Above the sea my path doth wind,—
    For I am blind.

If by my side a chasm yawns,
  Oft unawares I pass it by;
I feel no fear when crimson dawns
  With solemn portents, fill the sky;
Slow, step by step my way I find,
    Patient and blind.

I know not if my goal doth shine
  Faint and far off in distant blue,
Or if these weary feet of mine
  Its border-lands are passing through;
I wonder, yet no answer find,—
    For I am blind.

On smooth and sunny heights I laugh;
  In thorny thickets oft I weep;
From cool, sweet fountains, now I quaff,
  And now of bitter spring drink deep,—
Daring to turn from neither kind,
    Since I am blind.

Yet not without a Guide I wend
  My unseen way, by day, by night;
Close by my side there walks a Friend
  Strong, tender, true. I trust his sight;
He sees my way, before, behind,
    Though I am blind.

He leads me as he thinketh best,
  And all the checkered way he knows;
Knows where I need to stop and rest,
  And where to flee from lurking foes,
Which paths are safe, which un fermined
    To trip the blind.

Of all my backward route I know
  But little, save that thus far on
My Friend hath led me safe,—and so
  I trust when once the goal is won,
Good cause of thankfulness to find
    That I was blind.

For in that goal's diviner light,
  And from that Friend's revealed face,
My thirsty eyes will drink in sight;
  And I shall learn what tender grace
Led me through paths by dangers lined,
    Safely—and blind.

—*W. L. M. Jay.*

Separation Unto Christ.

The ground upon which this separation rests is stated in Heb. 13: 12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The word sanctify means "to separate, consecrate," and in the adjective form it means, "separate from common condition and use, dedicated." The blood of Jesus has already separated from their former condition, and the use to which their powers were devoted, all who trust in him for salvation; and hence the earnest and tender exhortation, "Let us go forth therefore unto him without the camp, bearing his reproach."

But mark the expression UNTO HIM, for anything short of going forth unto himself in loving fellowship is but separation from one kind of evil unto another sort. Separation for the sake of separation, separation unto separation, separation with the hope of winning a cheap martyrdom, separation unto what is arrogantly claimed as "the church," or "the assembly," or "the body" in distinction from any of the existing sects, systems, or denominations of Christendom, is no less deplorable than the blindest obedience to ecclesiastical authority, or the feeblest movement of half awakened souls in the darkness of legalism.

All such separation is a wretched counterfeit of true separation unto Christ alone, and is sure to beget a spirit of bigotry, and of censoriousness, and of fault-finding, and of pride, and of self-righteousness, and of sectarianism even while protesting vehemently against sectarianism, and of greater concern for the success of party than for the salvation of men, and of alienation from the children of God, whom we are bound to recognize, and with whom we are bound to have communion, although they may not see eye to eye with us in every particular. All such separation certainly and speedily dwarfs the soul into pitiful littleness and narrowness, and the young Christian who has received some measure of truth is never in greater danger, perhaps, than when he is tempted to occupy his thoughts about the church rather than Christ; about "the body" rather than "the Head."

But there is a real and heartfelt separation unto Jesus, even in the midst of abounding evils, which will increase more and more "till he come." It consists in keeping the eye singly and steadily fixed upon him, as all our salvation and all our desire; walking as he walked; feeling, thinking, speaking, acting, as he felt, and thought, and spoke, and acted when he was on the earth, and as we know from the word he would now do if he were here again. We must be separate from all that is against him, from all that seduces men to leave the simplicity of the gospel, and to substitute for his precious blood, and his finished work outward observances, or their own fancied attainments, as the foundation of their confidence.

As the sin-offering, God not only "made him to be sin for us" (2 Cor. 5: 21), "being made a curse for us" (Gal. 3: 13), but he was "despised and rejected of men" (Isa. 43: 3), and went forth without the gate, like one unfit to die in the sacred city. The religion of forms and of legalism disowned him then, and it disowns him now, so that the cross of Christ will always be without the camp, or the place of popular resort. But that blood introduces the believer at once and forever within the veil (Heb. 10: 19-22), setting us down in the very presence of the Father "clean every whit," accepted according to the value which is there placed upon the offering, having just the measure of his nearness to the throne and heart of God; and when this blessed truth is apprehended in the power of the Holy Ghost, separation unto Christ necessarily and sweetly follows.

Let the thoughts and affections be wholly and constantly occupied with him, and it will be no trial to us, like the cutting off of a right hand, or the plucking out of a right eye, that we can not have the amusements, the fashions, the follies, of the world and a worldly church. We would not have them, if we could; we have outgrown them as we have outgrown the baubles of a past childhood, and although earthly splendors may flash around us, like Paul when he beheld Jesus, we will say, "I could not see for the glory of that light" (Acts 22: 11). Separation *unto* Christ is the only way of separation *from* the world.—*The Truth.*

Called to be Saints.

In addressing the various churches, the apostles plainly state the objects of their corporate existence: they are "called to be saints"—holy ones; they are assumed to be "sanctified in Christ Jesus;" to be, in fact, what they are called to be, "saints." They are the faithful in Christ Jesus;" "The faithful brethren in Christ;" they are "elect, through the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ;" they are those "that have obtained like precious faith" with the apostles.

The direct object of their association is, that they may "have fellowship" with those whose "fellowship is truly with the Father, and with his Son, Jesus Christ." The church, then, is an association for moral, spiritual, and heavenly purposes; the aim of all its ministrations and arrangements is to "present every man perfect in Christ Jesus."

Its consummation will be reached when Christ shall present to himself the entire body of those who have kept, practically, in view the ends of the association, a "glorious church, not having spot, or wrinkle, or any such thing." The point aimed at, in and by the church, is, that it may be holy, and without blemish.

And this holiness clearly is not to be a merely constructive, inferential, hypothetical, make-believe holiness, as if by some legal fiction; a collective or corporate holiness attaching to a community, the majority of whose individual members are palpably unholy. To guard and nourish holy, heavenly dispositions is the immediate object of the society.

Its principal officers have an inevitable responsibility to God, with reference to the individual members placed immediately under their care. It is not enough that they supply them with a sufficiency of wholesome spiritual food, they must also "watch for their souls, as those that must give account."—*Benjamin Gregory.*

Variety in Experiences.

It is very important that young persons, and persons who are just entering upon a Christian life, should be taught not to try themselves by other people's evidences. It is supposed that if religion is of God, it will, of course, be just the same in all men. But, in fact, religion is the right using of the whole mind and life. Men are different one from another. They were meant to be. The strength of some lies in their feelings, of others in their intellect, of others in their stability and will. Some men are calm, others excitable. Some are imaginative, and others literal and practical. Some are nervous and quick, others phlegmatic and slow. Besides these constitutional differences, men have had widely different teaching and training, and all these circumstances conspire to make their religious developments personal and peculiar. God leads every soul according to what that soul is; and although love is the one central experience, in all, and is that grand and characteristic element which makes all men alike Christians, yet love develops itself in different men—in some gradually, in others suddenly; in some it is transfused with the imagination, in others it is a very plain and homely emotion. It rushes like a mountain torrent from some hearts; in others it is like a silver spring in a meadow—silent, gentle, and almost invisible. No man should try to produce in himself another man's experience unless he first become that other man.—*Golden Censer.*

Work, in Spirit Watching.

This is no time for idle melancholy; despondencies, that root themselves in the past; for profitless longings after that which is not. Gazing into heaven will not bring Christ back, nor any other departed. Earth has its calls to duty, and heaven will chide us if we do not heed them. Let us go, to watch and pray in the upper room—to receive power from on high—to be his witnesses in the earth, to work for him, die for him; and let this be the spur which quickens labor, and the hope which cheers exhaustion, that "this same Jesus, who is taken up from us into heaven, shall so come in like manner as they saw him go into heaven." Watch; for ye know not the hour. Work; for the day is far spent. Be diligent to be found of him in peace. For in the clouds he comes, with a shout and a multitude.—*Christian Weekly.*

A learned man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault."—Goldsmith says, "His confession shows more greatness than his victories."

Young Folks.

The Evening Story.

"Now we are not sleepy, mother,
See how wide awake we seem;
Tell us something sweet to think of,
Tell us something sweet to dream.

Tell the very sweetest story
That you ever heard or read,
And you'll see that we'll remember
Every single word you've said."

Then I told them of a midnight,
In the very long ago,
When the sky was full of angels,
And from every shining row—

In a voice of heavenly music,
Came a loving message, given
For the sake of one sweet baby,
That had come one night from heaven.

"Now please tell us just another,
Tell the saddest one you know,"—
And I told of one who suffered,
As he wandered to and fro:

Doing good to all around him,
Without sin, or fear, or pride;
Blessing those who most ill used him,
For whose sake at last he died.

"Now please, just one more, dear mother,
Tell us now the strangest one."
So I told them of a journey
On a mountain-top begun;

Through the azure in a body,
Just as here on earth he trod,
Up through the shining ranks of angels,
To the very throne of God.

Four blue eyes and two sweet voices
Waited till my tale was done,
Then they cried, "Why that was Jesus,
These three stories are but one!"

—*Selected.*

Our Dot.

Dot goes to Sunday-school and sits in the infant class, and the way she tells her lesson is sometimes very amusing. She came home from Sunday-school one day and told her mother the following strange story:

"There was a 'oman who didn't have anything to eat; and she wanted a noder 'oman to boil her little boy, and she'd come there blistin and help eat him up, and then she might come over to her house next day, and they'd eat her little boy for dinner. And then she wouldn't; and she went away and hid her boy where nobody couldn't find him at all; and I 'spect she got awful mad, and she went and told somebody—"

"The king," said mamma.

"Yes, I beve that was his name. Mr. King, and he got awful mad, too. I 'spect he was her uncle, or her father, or something, and he tore his clothes all off, and said he must kill somebody—"

"Elisha," suggested mamma again.

"Yes, Elisha; and he was so sorry and he didn't want to be killed, and he told 'em if they'd wait till to-morrow the Lord would give 'em everything they wanted, and so they let him live; and one man, he's awfully bad, and he didn't beve not a single word; and when the poor old sick man found that the naughty—what was they, mamma?"

"Syrians," answerd mamma.

"Yes, that's it; Terrians was all gone and runned away, out came all the folks, and didn't wait at all to have the gates opened, but just pushed open the gate and run'd over the man that was so naughty and he died, as the man said. And they runed on and they found the Terrians all gone."

"What for?" asked her mother.

"Oh, cos they heard a great noise and thought somebody was comin' after them pell mell. I 'spect it was awful; but I don't know, I wasn't there."

"But, my dear, does not the Bible say so?"

"Oh, yes; and my teacher says so, and she never tells wrong stories. But I'm tired now, and don't want to talk any more.—*Sel.*

What Shall We Teach Our Girls?

Teach them self-reliance.
Teach them to make bread.
Teach them to make shirts.
Teach them not to wear false hair.
Teach them not to paint and powder.
Teach them to wear thick, warm shoes.
Bring them up in the way they should go.
Teach them how to wash and iron clothes.
Teach them to do marketing for the family.
Teach them how to make their own dresses.
Teach them how to cook a good meal of victuals.
Teach them that a dollar is only a hundred cents.
Teach them to wear calico dresses—and do it like a queen.
Teach them to say no, and mean it; or yes, and stick to it.
Teach them how to darn stockings and sew on buttons.
Teach them to regard the morals, not the money, of beaux.
Give them a good, substantial common-school education.
Teach them, every day, dry, hard, practical common sense.
Teach them all the mysteries of the kitchen, the dining-room and parlor.
Teach them that a good round, rosy romp is worth fifty delicate consumptives.
Teach them to have nothing to do with intemperate and dissolute young men.
Teach that the more one lives within their income, the more they will save.
Teach them the further one lives beyond their income, the nearer they get to the poor-house.
Rely upon it that upon your teaching depends in a great measure the weal or woe of their after life.
Teach them accomplishments—music, painting, drawing—if you have time and money to do it with.
Teach them to cultivate a garden, and drive a road team or farm wagon.
Teach them that God made them in his own image, and that no amount of tight lacing will improve the model.
Teach them that a good, steady mechanic, without a cent, is worth a dozen oil-pated loafers in broadcloth.
Teach them the essentials of life—truth, honesty, sprightliness—and at a suitable time let them marry.—*People's Journal.*

Another Tobacco Case.

At our regular holiness meeting last evening, Dr. M——, a physician of excellent standing, who had been two or three times present with us before, arose and stated that on last Monday evening at the meeting he heard a brother bear witness to the power and willingness of Jesus to cleanse from the slavery of tobacco. He also heard of the duty of entire consecration of himself to God, and of the blessed experiences following.

He went home. There was an incident recalled in his practice: He had been called to visit a man, who had, in a difficulty with some rough characters, received a severe bruise over one of his temples. The wound was promptly dressed, but the patient dreaded a "black eye," likely to result from the gathering of the bruised blood below the wound.

The physician applied leeches. The first one

applied seemed to draw a few drops of blood, and fell off, dying, and was soon dead. Another was applied; it soon fell off and was dead. They should each have taken an ounce or so of blood.

The patient used tobacco, chewing and smoking it. The physician was forced to the conclusion that the poison of the tobacco so pervaded the blood as to kill the leeches.

So with his settled convictions of his duty to consecrate himself to God, came also to the doctor the sense of the unfitness of his offering, all poisoned with twenty-five years' use of tobacco. But God's grace was present to aid. He took the tobacco from his pocket, and asking God for strength, he resolved never again to use it. Then, with his dear wife by his side, he kneeled and offered himself in entire consecration to Jesus to be cleansed and kept clean.

He had now passed a week without tasting the poison. He had felt no depression of his nerves, nor any loss of physical or mental strength. He believed Jesus had kept him and could keep him. He was glad to bear this testimony for Jesus. *Banner of Holiness.*

Perplexities of the English Language.

A little girl was near the picture of a number of ships when she exclaimed, "See what a *flock* of ships!" We corrected her by saying that a flock of ships was called a *fleet*, and a fleet of sheep was called a *flock*. And here we may add, for the benefit of the foreigner who is mastering the intricacies of our language in respect to nouns of multitude, that a flock of wolves is called a *pack*, and a pack of thieves is called a *gang*, and a gang of angels is called a *host*, and a host of porpoises is called a *shoal*, and a shoal of buffaloes is called a *herd*, and a herd of patridges is called a *covey*, and a covey of beauties is called a *galaxy*, and a galaxy of ruffians is called a *horde*, and a horde of rubbish is called a *heap*, and a heap of oxen is called a *drove*, and a drove of blackguards is called a *mob*, and a mob of respectables is called a *congregation*, and a congregation of engineers is called a *corps*, and a corps of robbers is called a *band*, and a band of locusts is called a *swarm*, and a swarm of people is called a *crowd*, and a crowd of gentlefolk is called the *elite*, and a miscellaneous crowd of city folk is called the *community* or the *public*.

Faults.

Do not attempt to cover your faults, but try to get rid of them. Every person does wrong at times, and confession is no new thing in this world. One must own that all is not right, or become ridiculous as well as hypocritical. Other people will see, whether we try to blind them or not; and just for what we are worth will they value us. Let us all be honest, no matter what else we may be, and not pretend to be better than we are.

A Puzzle.

The letters of the following lines were written over the Ten Commandments in a Welsh church, and are said to have remained there a whole century before they were interpreted. By the addition of a single vowel they form a two-line verse:

PRSVRYPRFCTMN,
VRKPTHSPRCPTSTN

How many of our young readers can interpret them?

ENTHUSIASM.—One great want of the hour is enthusiasm in the ministry. It is all very well to have a fine engine ahead of the train, with polished brass and iron and splendid equipments. But when the engine begins to "puff," "puff," as if it were tired out, the train behind it will hardly push forward. He who stands in the pulpit will find the same thing true, the moment his own zeal begins to flag.—*Christian Intelligencer.*

Farm and Home.

Pompey's Cabin.

As much as forty years ago we saw a comic picture in a comic almanac, that has left its impression and been a lesson to us till this day. A master is looking inside a cabin where an old negro is under the tilted table to be protected from the rain that dashes through the roof. Master asked: "Pompey, why don't you fix your cabin?" Pompey answers: "Kase it rains." "Well, why don't you fix it when it does not rain?" "Kase it does not need fixing then." We have found that very thing the hardest to put in practice of any farm duty. There will be exposed hay, or holes in the hogs' nests, or leaks in the chicken-coops, or a dozen other things exposed. But the weather is dry and there is no need of repair; when lo, suddenly there comes a drenching shower! We look out of the window and see the rain working ruin, but can't do a thing to help matters "kase it rains." The pig-nest becomes a pond, the hay is wet, the chickens are drenched, and other things sadly damaged. We are trying to get in the way of preparing for rainy days. Or we may take another view of this matter, and find loose bolts neglected, or boards off the fence, or some plat that needs to be prepared for turnips or mangels before it rains, and neglect till we suffer loss.

Grape Vines.

Beginners make a great mistake in setting out old vines. We see offered in the city markets stems an inch or more in diameter without as much root as a good year-old vine should have. Young vines, one or two years old, with abundant fibrous roots are preferable to older ones. Cut back the stem to a foot, plant in good, not over-rich soil, spreading the roots well, and then cover the surface with litter. It is not practical to give directions for pruning fruiting vines, as all depends upon previous treatment and present condition. It must be borne in mind that the bearing shoots come from the buds now visible, and one must leave buds where shoots are wanted. Most varieties may be propagated from cuttings made from canes of last season's growth. Cut the canes removed in pruning into lengths of two or three buds, tie into bundles, label, and put away in earth in a cool cellar.—*American Agriculturist.*

To Obtain Good Drinking Water.

A serviceable filter may be readily made as follows: Take a common earthenware flower-pot about nine inches in diameter and ten inches in depth. The drainage hole is stopped loosely with a piece of clear sponge. A layer of about two inches of animal charcoal is first placed in the pot, then a layer of clean sand, upon which a layer of three inch of clean, coarse gravel is placed. The pot can be set over an earthen jar, into which an abundance of pure water will filter for all drinking purposes.

Recipe for Brown Bread.

Two cups flour, two cups corn-meal, one cup sweet milk, one cup sour milk, one cup molasses, one teaspoonful soda, one teaspoonful salt; steam two hours and a half.

Here is another recipe, given me by a Yankee, and said to be the real Boston brown bread recipe. Whether the Boston bakers would recognize it or not, I cannot say; but it is very good, and tastes very much like the bread that we used to carry home from the bake-shop for our Sunday morning's breakfast: Two cups Graham flour, nearly a quart of sour milk, two-thirds of a cup molasses, tablespoonful of salt, tablespoonful of soda; steam two hours; bake half an hour.

To Can Peaches.

If possible, procure the large, firm, white free-stone varieties, but we have put up even little seedlings that were delicious and kept for three years. Sugar over night, or for several hours at least prior to cooking, putting eight pounds of sugar to one bushel of fruit; put on and let the kettleful come gradually to a boil, removing all "scum;" have your glass jars on a stand or table, with wet towels placed beneath them, and with a jar-funnel and small dipper fill the cans with fruit and syrup; wipe the mouth and screw down the lids, or put on the cap and cement if used. Our peaches are beautifully white and sufficiently sweet to require no more sugar.

Lemon Cake.

1 pint of flour, 1 pint of sugar, 1 heaping tablespoonful of butter, 6 eggs beaten separately, small tablespoonful of baking powder. When the whole is well-mixed add, four tablespoonfuls of cold water. This makes five layers. Jelly to go between: 1 pound coffee sugar, 1-4 pound of butter, 5 eggs, 3 lemons grated and the juice; boil all together until thick, and spread between the layers. There will be enough of this jelly to make two cakes. Use what is needed for one and put the remainder in a jelly-glass, and cover as you would any jelly, and it will be ready for another cake when you choose to make it.

Asparagus Omelet.

Boil two pounds tender, fresh asparagus in a very little water, with a little salt, or steam the asparagus if you have the conveniences. Chop it fine, and mix with the yelks of five eggs and whites of three, and two spoonfuls cream. Fry as an ordinary omelet and serve hot. As a breakfast dish it will not be found objectionable.

Health.

The Perfect Human Body.

We have never seen the human body as the Creator designed and originally created it. Ignorance and culture both have made war upon it; the one has degraded and the other has emaciated it; and what these have left, sin has attacked, and between the three, joined as they have been in evil alliance in all the generations back of us, the body is broken down. The power and beauty of its original state are departed, and we see it no more in anything like its primal state, the last and noblest work of God. The vase is shattered; but we can see, even in the beauty of the fragments, what it must have been when it came fresh from the hands of the Maker. The bow is broken, and the shaft is no longer set to the tense and tuneful string; but in the toughness of the splinters and the elasticity of the parts we see how vast must have been its unweakened power. Even now how it serves us! How it toils for us! How the senses, even in their impaired condition, seek to and do minister unto our happiness! How sweet are the uses of the ear!—that organ which interprets a dumb vibration into a pleas-

ant sound. How constantly busy is the eye! amusing and delighting us with all manner of images brought from near and far. How the nose, through which the breath of life comes and goes, takes the crisp freshness of the air, and the fragrance of the fields, for our maintenance and delight! Look through the entire list of the animal kingdom, and see if you can find another body so sensitive, so manifold in its adaptation, so ample and alert in the play of its strength, so suggestive of dignity and intelligence as is yours. Well might the great poet call man the "paragon of animals." And even regarded in his physical structure alone, well might the inspired writer say that "man was created in the image and likeness of God."—*Sel.*

The Hygene of Watermelons.

Watermelons are a mild aperient, and if eaten regularly, say at least once a day during the melon season, they will serve to keep the bowels free and easy, and so long as the bowels are kept in that condition there is not much danger of disease. During July, August and September last I was located in one of the mining towns of California, and no melons were raised nearer than twenty miles. Notwithstanding the distance we had to haul them, I generally managed to keep a good supply on hand.

On one occasion, howèver, they gave out, and for several days I had none. I expressed myself to the effect that I was fearful I would have a chill. Sure enough in a few days I had one. I, however, soon received a supply of melons, and by indulging freely, with the aid of a proper diet (consisting largely of canned oysters and vinegar), I was soon allright without the aid of a particle of medicine. Previous to the time referred to I had never, during the melon season, for twenty years or more, been without a full supply, rarely passing a day without eating of them one or more times. During said time I never had a chill. Now it would seem if they would induce sickness, as fever and ague, as has been alleged, I would have had some experience in that line. If eaten irregularly they doubtless produce diseases of the kind mentioned; but if eaten regularly I do not believe that a better preventive of the above diseases can be found. I therefore advise you, especially those in fever and ague districts, to eat and spare not.—*Herald of Health.*

General News.

The U. P. bridge at Omaha, Neb., destroyed a short time since has been repaired and trains are now passing.

A single layman, in so poor a country as Ireland, has within a few days given $5,000,000 gold for the erection of a cathedral, and another has given $3,500,000 gold for purposes of cathedral restoration.

The temple of Ypsambul, in Nubia, is cut out of a solid rock, and is of vast dimensions. In it are four colossal figures, sixty-five feet high, twenty-five feet across the shoulders, with faces seven feet high, and ears a yard long.

A live dolphin has just been added to the New York Aquarium, over seven feet long and weighing 500 pounds, which creates considerable amusement as it pursues and captures the small fishes placed in the tank for it to feed upon.

A large steam pumping engine has been built for the Frankford Water-works, Philadelphia. It has a pumping capacity of 10,000,000 gallons per day. The pumps are 21 inches in diameter, and five feet stroke. It will be in operation Oct. 1.

MacMahon has issued a manifesto assuring the people of France that they have nothing to fear in the event of the indorsement of his policy at the forthcoming election, but hinting that grave consequences may ensue if a contrary expression of the popular voice should be the result. It has created great excitement.

Of Iowa's entire population over sixteen years old, only one in one hundred and sixty-eight cannot read. Reason: there are 9,225 public school houses, employing 6,280 male teachers and 10,713 female teachers. The number of scholars is 505,381.

In a little French town not long ago a swarm of bees selected the letter box as their settling place, and proceeded to occupy it. The carrier, on attempting to open the box, was severely stung, and not until the bees had been smoked out was it possible to remove the letters.

Over eleven million dollars in gold coin will be realized this season in Oregon from the surplus of wheat, wool, salmon, and hops. Besides the above principal staples, many millions will be taken into Oregon for the surplus of less important articles.

Whenever the great standard of the False Prophet, Mohammed, is unfurled, the faithful will, by Mohammedan canonical law, be exempt as individuals or a nation, from the payment of their debts for an indefinite period—a convenient custom that dates back to the tenth century.

Murphy claims that he has obtained 500,000 signatures to the pledge, only two per cent. of which have relapsed into intemperate habits and sixty per cent. have become professed Christians. He always says that his great hope for the redemption of a man from his cups is from a new life in Christ. No power but divine grace is sure to save.

California beats any part of this country for dry heat. In the month of June in San Francisco the thermometer for ten days ranged from 100 deg. to 112 deg. F. At San Jose it was hotter at 106 deg.; Sacramento, 110 deg.; Stockton, 106 deg.; Marysville, 112 deg. The rain fall for twelve months has been only a trifle over seven inches. No wonder they have but half a crop every few years.

The French are an economical people, and many another nation might learn some useful lessons from them. One of the small economies of Paris is the utilizing of the waste ends of asparagus. A very fine quality of paper may be made from asparagus ends, and there are manufactories for this special purpose. So the careful housekeeper saves all her asparagus ends, and sells them.

Much has recently been said about tampering with letters. To avoid this calamity a safety envelope has been invented. On the flap of the envelope the words "Attempt to open" are printed with a double set of chemicals, the first impression containing nut-galls and the second green vitriol. If the flap be steamed or moistened in any way the magic printing will appear, to betray the attempt to open.

One of the most popular eating-houses in Japan is owned by a woman, and has accommodations for two thousand customers at once. The "bill of fare" includes about twenty different dishes. No meat is served, but fowls are cooked in various ways. The restaurant looks most attractive at night, when the rows of lanterns under the eaves, and the illuminations of the whole building showing through panes of colored glass, present a very gay appearance.

We referred some time ago, says *Harper's Weekly*, to a discovery in Egypt of a new variety of cotton, which grows to a considerably greater height than the ordinary kind, and furnishes a much larger yield—almost fourfold. Since then further details have been published in regard to this plant, from which we learn that it still has the favorable opinion of experts, and that it promises to be an important feature in the cotton industry. The quality is said to be very superior.

Mehemet Ali, the new commander-in-chief of the Turkish army, though a Mussulman, is a Prussian by birth, and his name is Detroy. His personal appearance is quite prepossessing. He is about fifty years of age, wears a stubby, reddish gray beard and mustache, has a pleasant smile, though his face indicates hard mental work. He went to Turkey at the age of fifteen, and was taken under the patronage of Ali Pasha, the famous Grand Vizier, who saw to his education and promotion in the army. He distinguished himself in the campaigns of Crimea and Montenegro. His recent promotion took him completely by surprise.

The breeding and training of the carrier pigeon has received a new impetus in Germany since the close of the late war. Pigeon-houses have been established in most of the larger garrison towns, and great attention is paid to the subject. The result has been the observation of many peculiarities in these birds. Carrier-pigeons of good breed, although they may be started in company and bound for the same place, fly quite independently of one another. Each one selects its own course, some taking a higher, others a lower flight, and speeds on its way without taking any heed of its neighbors. The birds seem to know that they are racing, and each one exerts itself to the utmost to arrive first at the goal.

An interesting and striking lecture experiment in physics consists in holding water held in place by a muslin net. This is accomplished by closing the mouth of a bell jar with coarse muslin, and then depressing it into a vessel of water, and drawing the water up into the jar by aspiration through a tube in the upper part. The bell-jar, on being raised out of the water, will retain its contents without leaking. A Bunsen flame may then be placed under the suspended water, and its temperature raised even to boiling without any of it escaping through the meshes.

On Sept. 18th, a daring train robbery was perpetrated at Big Springs, 361 miles west of Omaha. The band of robbers consisted of thirteen men, who entered the station and ordered the telegraph instruments to be torn up, and when the train arrived compelled the station agent to knock on the door of the express car for the messenger to open. When this was done, the robbers entered the car and secured $60,000 in gold coin, and then went through the passenger cars, and robbed the passengers of several thousands more. The robbers have not been caught.

A scientific expedition round the world is to start on 1st of October next, from New York, in the steamship Ontario. About four hundred students with a faculty of experienced scientific teachers, will be accommodated with state-rooms, and there are saloons for study, lectures and work. This fine steamer will be commanded by Commander W. Philip, of the U. S. Navy, who will have under him a full corps of experienced officers and picked seamen. The object of the voyage—which will last two years—will be to visit points of interest all round the globe, and to afford opportunities of studying the geology, geography, *fauna flora*, and to make collections in various department of science. A systematic course of instruction will be carried on throughout the voyage. The expense to each student will be $2,500.

During the twelve days' operations in the Schipka Pass, the Turks made 101 distinct aggressive movements. From this some idea may be formed of the enormous losses which they must have suffered....On Friday evening the Turks assaulted Grivitza, but, with the assistance of the Russian and Roumanian reserves, were repulsed. To-day we continue shelling the enemy's fortifications, and the town is burning.....The Turkish loss on Monday last in the baffled attempt to capture Fort St. Nicholas amounted to 3,000 men. This is the highest and most important place in Schipka Pass, the key to the whole position.....The Russians are making ready to go into winter quarters. Supplies of warm clothing are being rapidly forwarded from St. Petersburg. To guard the passages across the Danube, strong bridge-heads are being constructed at Matchin, Nikopolis, Hirsova, and Sistova.....The 30,000 men who have been sent to the assistance of Osman have arrived at Orchanic. Chevket Pasha, commanding the relieving force has communicated with Osman Pasha. The revictualing of Plevna is therefore expected very shortly.....The seige of Plevna still continues by sap and trench. The Turks must soon be shut in entirely. The spirit of all ranks of the Russian army is admirable. Supplies are plentiful, and the weather is splendid. At Gravitza the Roumanians have advanced by sap to within 250 yards of the second redoubt, which will probably fall in a few days. The Russians have upwards of 320 guns, and are constantly firing on the Turkish works, which scarcely ever reply. The Turks are from 60,000 to 80,000 strong, with about 140 guns, none of which are apparently heavy.....A telegram from Tiflis contradicts Mukhtar Pasha's report that Ardahan has been evacuated by the Russians, and states, on the contrary, that the garrison has been increased to twelve battalions of infantry and six squadrons of cavalry.....The Grand Vizier has informed Minister Layard that Osman Pasha defeated the Russians Saturday, killing and wounding 8,000, and capturing several guns. The fighting before Plevna is still going on.....Strong hopes of speedy victory in Schipka Pass are still entertained there. The Turks, by constant fire night and day, prevent the repairs of the Russian works. The Russians are withdrawing part of their forces.....The Montenegrins have captured the Zolasts and Nosdre forts, and are undisputed masters of Duga Pass. The bombardment of Gatchko is imminent, and a state of seige has been proclaimed in Trebinje.....Four large London firms have been invited to make tenders for the supply of iron huts to be erected near Bucharest for 100,000 Russian soldiers.....Fighting is reported to have begun between the forces of Mehemet Ali and the Czarowitch near Biela. The Turkish commander who has been advancing for several days past with extreme caution, came up with the Russian outposts Thursday, and some skirmishing took place, followed by a more serious conflict Friday, resulting in the loss to the Russians of 6,000 men and to the Turks of 6,000. Both sides claim the victory.

Marriages.

VANSICKLER—OATMAN.—At Galesburg, Mich., on the 9th of September, at the residence of the bride's parents, by Elder C. D. Berry, Mr. Samuel W. VanSickler of Charlestown, Mich., to Miss Helen C. Oatman, of Galesburg, Mich.

Deaths.

ROBERSON.—Fell asleep in Omaha, Neb., March 7th, 1877, Mrs. Louisa C., wife of S. A. Roberson, aged 18 years, 10 months, and 13 days.

The loss of this young wife and mother to her husband and motherless babe, and her family circle, is not easily estimated. She was born in Omaha, and a wide circle of friends mourn the sudden death of one who was possessed of more than common amiability and winning qualities. The sorrow is mitigated by the resignation and firm Christian hope which she expressed in days of health, as well as in view of death.

"I leave the world without a tear
Save for the friends I hold so dear,
To heal their sorrow Lord descend
And to the friendless prove a friend."

Her early education was in the Roman church, but the gospel of the kingdom of God gave her a better hope, and as there was none of like precious faith near, the services was attended by Rev. Dr. Stewart, of the Presbyterian church.

PETER S. W. DEYO.

KEACH.—At Hoosic, N. Y., Sept. 5th, 1877, Sister Hannah Keach, in the seventieth year of her age.

Sister Keach had been waiting many years for the coming of Jesus. She and her husband had walked together in peace for forty years. But she now sleeps in Jesus, waiting for the morning when the sleepers will be awakened to life eternal. Bro. Keach mourns, but not as those without hope. A daughter (the wife of the late Elder Harrison) feels deeply the loss of her mother, but she is comforted by the hope of a reunion with husband and mother in the new earth home. May the Spirit and grace of our Lord Jesus Christ comfort the hearts of all the mourning friends. Services by the writer.

D. MATHEWSON.

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John Scarce	L Redman
F Mc Williams	F O Randall
E McCulloch	W P Bean
J M Seybold	J Bamey
P W Hough	H F Carpenter
W Sheldon	M M'Omber
J W Bridge	H D Irwin
G A Streeter	D S Clark
M A Hall	P Mitson
J Palmer	J J Friend
P Holler	John Lyle
Mrs G Dean	S L Miles
H F De Wolf	H G McCulloch
E J G direy	James R Steele
M A Dutton	S Dolittle
Edgar Bennett	H Peppel
J C Waite	M B
Nellie Day	S Wilder
O R L Crozier	G R Knapp
J W Murray	W H Mann
S E Gordon	E P Waite
M B Lyon	N Field
P S Buck	C F Barlow
A Smith	Wm F Gardner
John Chrisman	T R Comstock
H R Kendall	A T Bowen
Mrs C E Blackman	M McGuire
O Goodrich 2	G H Thrasher
Cuas Goodrich 2	Sarah Gilman
G W Stetson	S Shriner
V F Hunt	

BOOKS AND TRACTS SENT.

L Redman	H Peppel
Miss N Day	G R Knapp
C B Sheldon	Mrs C E Blackman
O S Bryant	P Holler
J Chrisman	

ARTICLES RECEIVED.

G W Stetson 2	H F Carpenter
W Sheldon	M M'Omber
John Scarce	M B

BACK NUMBERS.

Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges. If ordered by mail we will send them for 75 cts. per hundred. Send for some to distribute in new fields.

We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since he change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.

AGENT.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

One copy "Smith's Bible Dictionary," ($5) for 5 new yearly subscribers.

One copy "Conybeare and Howson's Life and Epistles of St. Paul" ($4.50), for 4 new yearly subscribers.

If preferred we will give a cash premium of 25 per cent. (55 cents) of the regular subscription for every new yearly subscriber—2 six months or 4 three months, count the same as one yearly subscriber.

In sending in names of new subscribers, state at the time of sending if they are for Premiums; for we shall not keep record of such names unless such statement is made. By doing this you will oblige the

AGENT.

TO OUR SUBSCRIBERS.

In order to facilitate us in matters connected with keeping accounts on subscription, and attend to our books more readily, we have adopted the method of putting numbers instead of dates on the yellow slip opposite subscribers names. These figures or numbers correspond with the "Whole Number" of the paper as found at the right hand of the DATE of the paper on the first page. For $2.20 a credit is given for 52 numbers, or one year. For $1.10—26 numbers; and for 55 cents—13 numbers. When you send us money for the paper, please notice the number at the time you remit, and watch if credit is given you at the rate of 52 numbers for $2.20. If the number is not changed on the third paper you receive after remitting, or the number is not changed correctly, please notify this office AT ONCE, that it may be rectified immediately. By observing these rules a great help will be rendered us, and all cause of trouble removed. Also, all subscribers will be duly notified TWO WEEKS before their subscription expires, so as to give them an opportunity of PROMPT renewal, which we hope will be done. If, from any cause, you cannot remit immediately, but can soon, and wish your paper continued, please notify us AT ONCE, and we will oblige you. If we hear nothing from you, we shall take it for granted that you wish the paper discontinued, which we shall do at the expiration of the time paid for. Send money by Post Office Order, Draft, or Registered Letter at our risk, but not if otherwise. Make all Post Office Orders and Drafts payable to ADVENT CHRISTIAN TIMES or to BURTON W. HOLMES, and to no one else. Postage stamps received of any denomination, for fractional parts of a dollar. Please bear these rules in mind and OBSERVE them, and oblige

THE AGENT.

THOSE of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

Notices.

Union Conference.—By invitation of the church at Galesburg, Mich., a Union Conference is called to meet at that place, Thursday, 7 p. m. October 25, and continue over Sunday. Come, all who love the Lord and his appearing. Let us worship and work together in "the fellowship of the Spirit." The church at Galesburg will gladly entertain all who come. Let others be ready to pay the money expenses.

O. R. L. CROZIER,
Chairman of Committee.

Quarterly Conference.—The A. C. Quarterly Conference of the Winona District will be held at Viola, commencing October 19, 1877, at 7 o'clock p. m., and continuing over the Sabbath. While our hearts are glad because our heavenly Father hath blessed us with a bountiful harvest, let all of us show our thankfulness by coming up to the feast with our tithes and offerings, trusting the Lord to pour us out a blessing.

E. P. WAIT, Sec.

Quarterly Conference.—The annual session of the Northwestern Quarterly Conference of Kansas will be held with the Limestone Valley church in Jewell Co., Kansas, commencing on the 13th day of October, 1877. There will be a Camp meeting held in connection and hold over two Sundays. Come one, come all, and help in the vineyard.

J. R. COMSTOCK,
Secretary of Quarterly Conference.

Kansas Conference.—The 5th meeting of the Advent Christian Quarterly Conference of Lawrence and Leavenworth will be held with the church at Sarcoxieville, commencing on Friday evening, October 19th, 1877, and continue over Sunday. It is important that this meeting be well attended. Officers for the coming year are to be elected. Our brethren and friends from other districts are invited to meet with us, and labor for the advancement of Christianity and the salvation of the people.

M. MCGUIRE, Secretary.

Annual Conference.—The Advent Christian Conference of Ohio, will hold its next annual session with the church in Sparta, Morrow Co., commencing on Thursday evening, October 18 1877, and hold over the following Sunday. Bro. J. Blynn of Sparta, Ohio, writes: "Those wishing to be at the commencement had better come the day before, as we are a few miles from a railroad. We will meet with teams those that come on C., C., C. I. railroad at Cardington. Those that make Mansfield a point, will take the B. & O.; will meet them at Centerburg. Those intending to come will write to J. Blynn, Sparta, Ohio, a few days before the time, what day, and how many, so that we may make the necessary arrangements. Come, all that can; come praying that our meeting together may be profitable."

FRANK BURR, Pres.

Quarterly Meeting.—The Second Quarterly Conference of the Advent Christian church for St. Paul District, Minn., will be held with the church at Otsego, commencing Friday evening, October 19th, and holding over the Sabbath. Churches will please send delegates, or report by letter.

S. WILDER, Clerk.

Meeting.—A series of meetings will be held in the brick school house, Coffin's Grove, Delaware County, Iowa, commencing on Thursday evening, October 4, 1877.

P. W. HOUGH.

Quarterly Meeting.—Our next quarterly meeting will commence on Saturday, Oct. 13, 2 p. m., at Edinboro, Pa., and be continued over Sunday, and evening services be maintained thence on, indefinitely, as the Lord may bless and prosper our labor of love. Let every soul gird on the whole armor and come to work for Jesus, get their spiritual strength renewed, and do good.

G. W. STETSON, Pastor.

Notice.—The Southwestern Missouri A. C. Conference will hold their annual meeting at Montevallo, Vernon Co., Missouri, commencing on Friday evening, Oct. 19th, 1877. All are invited especially those that preach the Word.

J. M. SEYBOLD, Sec.

Annual Meeting.—The annual meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Bethlehem church, at Bethlehem, Wayne Co., Iowa, Thursday evening, October 18, 1877. Now brethren, we hope to see a general rally. Let every church be represented by delegates who will work shoulder to shoulder for the advancement of the cause of the Coming One. Come, praying that great work may be accomplished for the salvation of the perishing.

JOHN NEWLIN, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening, October 19th, and continuing over the following Sunday. A special invitation is extended to Bro. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Broadhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock and once in four weeks.
Riley S. H., in the evening.
GEO. M. BUTTON

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Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR.

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At Otsego, Minn., at 2:30 p. m. every Sabbath.
M. WELLCOME.

MISSOURI.

Preaching at Doylestou, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.
W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7.45. p. m. 246 Bridge street.

Second Advent Church, New York City, 158 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10:30 a.m. and 7:30 p.m. Prayer meeting Wednesday at 7:30 p. m.

Advertisements.

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A Cabinet Organ, but little used, and in good condition. It has 5 octaves, 2 sets of reeds, 8 stops, and 2 knee swells, and a sweet, powerful tone. A first class instrument in every respect. Manufacturers' price, $220. Will sell for $165. Address,
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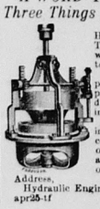
A WORD TO MILL MEN.
Three Things Worth Knowing.



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2d. That it is the most perfect wheel in all of its parts ever made—strong, durable, and proof against injury from driftwood.

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DYSPEPSIA,
CHILLS AND FEVERS.
LIVER COMPLAINT.

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From our aged parents of Fourscore to infants of a few days, for 33 years.

From Elder John Couch, Editor of "World's Crisis."

Boston, March 17, 1877.

Geo. Pierce and Co.:—Your "Indian Restorative Bitters" have been our most confidential remedy in all cases of sickness, and with all classes, from our aged parents of fourscore to infants of a few days, for thirty-three years. I consider it one of the most beneficial of medicines; one which can be used more safely without medical skill than any I ever knew; have more confidence in it for my own use than any medicine I know of in the world. It is especially good for all kinds of BILIOUS DISEASES, AS FEVERS, etc., has been thoroughly tested by thousands who are its friends and advertisers.
JOHN COUCH.

DISEASES OF THE STOMACH.
Scarcely has an equal.

From A. A. Phelps, Editor of the "Bible Banner."

Vineland, N. J., Feb. 24, 1877

Geo. Pierce & Co.:—A SCIENT EPURGATIVE and REGULATOR my wife thinks it scarcely has an equal, and does not want to be without it in treating the various ailments of children.
A. A. PHELPS.

Sick Headache—Sour Stomach.

From Eld. I. C. Wellcome, the well known writer.

Yarmouth, Me., Feb. 27, 1877.

Geo. Pierce & Co.:—I have used "Dr. Geo. Pierce's Indian Restorative Bitters" for myself and family, as a specific in BILIOUS DIFFICULTY, SOUR STOMACH (causing headache), DISTRESS FROM FOOD, SICKNESS AT THE STOMACH, and as a common cathartic and stomach cleanser for over thirty years. I think it the best, most easy, and reliable article I have ever seen for such cases.
I. C. WELLCOME.

Costiveness Cured.

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A Duty to the Community.

From the well-known Evangelist, Rev. Edwin Burnham.

Newburyport, Mass.

Geo. Pierce & Co.:—I regard it to be a duty I owe to you and the community, to write a few lines in favor of your invaluable medicine, called "DR. PIERCE'S INDIAN RESTORATIVE BITTERS." Without flattery, I remark, I think it to be the best medicine of the kind ever gotten up.
EDWIN BURNHAM.

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SOLE PROPRIETORS,
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BOSTON, MASS.

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Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

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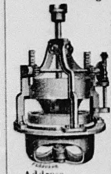

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OUR readers will always find the latest news on the eastern war, up to the time of going to press, in the column of General News. They can judge by what they read there, of the progress of the war. The Russians are evidently making no progress at present, and are reported as considering the propriety of falling back across the Danube for the winter. The fortunes of war are variable, but we think the time will come and that soon when the Turkish government will be driven from Europe.

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God and man were once at peace. Neither one made war against the other. But the tempter came, man sinned, and then there was separation, strife and war, between God and man. Who commenced the war, God or man? It was begun by man when he sinned. Who carries on the strife, and continues to make war against the other? It is man who makes war against God, and not God who makes war against man.

The Almighty has never sought to make war against man, but while man has warred against God with all the powers of his being, the Almighty has simply acted in self-defense, to preserve justice and equity from being entirely overthrown, and has exhorted man to lay down his weapons of warfare and be at peace in his heart towards God. It is not God who delights in punishing man, but man who delights in fighting against God. Man disobeys God's righteous commands, profanes God's name, and fights against his Maker and constant Benefactor.

Why does man do this? Because the spirit of evil has possession of his heart, and he is full of hatred to his Heavenly Father, and opposition to all divine righteousness. How can such a warfare be made to cease? God did not commence it, does not carry it on, and man will not stop it of his own free will. Can any one make peace? If peace is made it must be made in the heart of man. God is a "God of peace." Man is a man of war. Can there be a peacemaker? If so, his work must be to beget in man's heart the same that is in God's heart. There is no war in God's heart. He is peaceful and kind in his feelings towards man. If man could feel the same in his heart towards God, there would be peace. It is man that needs to be changed, not God. How can this change be brought about?

Behold the peacemaker comes! Who is he? The man, Christ Jesus. What does he propose to do? To make peace between man and God. How will he do it? How would *you* do it? Would you chastise rebellious man until his wicked heart was subdued? Would you strive to reason with him, and show him his wickedness? Would you shut him up, and feed him on bread and water, until his affliction made him penitent? Not so with this peacemaker. He steps in between God and man, not to take any blows that God is inflicting upon man, for "God is love" and fights no man; not to punish man, for there is no need of that until the judgment day; but he comes into the world between man and God, and takes the blows upon himself that are being struck by man against God. The wrath of man, the scoffing and hatred, the sum of all man's violence towards God falls upon the great Peacemaker, and then what? Then he pleads with man as with his fellow, and says: "What have I done that thou shouldst treat me thus?" "Why persecutest thou me?"

Thus the warfare of man against the Almighty is turned against the Son of God, the great Peacemaker, who was made flesh that he might suffer thus, even unto death. And when he had died thus, he was made to live again, and now he pleads, saying, "Be ye reconciled to God."

Peace then is made. "He is our peace." Man no longer wars against God. But many are still making war; against whom is it waged, if not against God? It is against his Son, who died for man's redemption. The peace of God is now joined to man in the person of God's Son, and "whosoever will" may have this peace in his own heart; not a peace produced by the chastisement of man, nor by argument with the carnal nature of man; but the peace of love, for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Peace is made; who will have it? Jesus is the great Peacemaker. The wrath of man against a loving God, was spent upon the Son of God and the Son of man, "the man, Christ Jesus." O, wondrous working, to thus make peace! Who can but weep at the thought of smiting the loving Saviour? Let the weapons of warfare be laid aside, and let us draw near and receive forgiveness from him whom we have smitten, for "by his stripes are we healed."

They that are in Christ are also peacemakers, like unto him. They make peace, even as he made peace. How? By suffering with him. By bearing his reproach. By receiving the scoffs and ridicule of men for Jesus' sake—yea, for sinners' sake also, that they may be saved. This is God's way of peacemaking. All who reject this sweet and divine peace will fight themselves to death, for they cannot kill Jesus again, and continued war will bring death to one of the parties. The sinner must either accept the peace already made, or die. "Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5: 9).

LEXINGTON AND RETURN.

In our last week's paper we gave a brief account of our work in Port Sanilac, and of our arrival in Lexington, Michigan. Our stay in the latter place was limited to one week, and during that time we preached each evening and three times the last Sunday, besides making many calls in company with Bro. Mendenhall; yet instead of being fatigued by the labor, we gained in strength and vigor all the time. We were assisted in the meetings by the pastors of the church, Elds. Wright and Mendenhall, and one evening Bro. Barnes, pastor of the M. E. Church, was with us and officiated in prayer.

We enjoyed the meetings, as also the acquaintance of the brethren, very much, and

found ears to hear and hearts to receive the truth, among the people. There was no special revival interest started, yet the believers were blessed and strengthened. Eld. Grant's labor in Lexington, less than two years since, produced much fruit, and the church was greatly strengthened by it. The congregation which attends the Advent Christian church is frequently sufficient to fill all the seats, and on the last evening of our meetings extra seats were improvised for the accommodation of those who came.

Bro. Wright's faithful labors in all this region for years past are now producing their result, in an increased interest in the truths of the Bible, and in the removal of prejudice; yet his labors do not cease, but rather seem to increase on his hands. Within the two weeks of our tarry at Port Sanilac and Lexington, he was three times called to attend funerals in the country places, and his travels to those services required him to ride over one hundred and fifty miles in his open buggy, and he was so exhausted with his arduous duties as to become sick and to need medicine and care to save him from typhoid fever; yet for all this work he only received a gift of eighty pounds of flour. People think a preacher must be ever ready for service, and so they should be; but how long, at the above rate, would there be any ministers left to work at all? We think if "Dan," Bro. Wright's faithful horse, could talk, he would tell stories of hardships he has endured with his master; how he has been exposed to storms and cold; how he has stood at pea-stacks, and chewed "hard tack" fodder, while his master has been preaching to those who were well able to feed both man and beast. Perhaps old "Dan" gave us some information, for we will say that Bro. Wright did not complain in the least. But being a preacher we knew just where to find the bottom facts, which we will not publish to the world but tell them to the Lord, and continue to pray as we have for these many years, —Dear Lord, stir up the brethren to a sense of their stewardship in support of the ministry. Bro. Wright has had the assistance of Bro. Mendenhall for the past year, but Bro. Mendenhall's strength is hardly equal to the rough experience of a pioneer, and hence he may not remain here much longer.

Closing our meetings on Sunday night, Sept. 23, we bade adieu to many new-found friends, and on Monday following took passage on the steamer for Port Huron. It was a beautiful day and a pleasant trip, and as we looked over the waters of Lake Huron with its green and purple shades alternating where the sunshine lighted up or the clouds darkened its pure surface, we thought of the Christian's life, that it was not the sunshine that purified the heart, nor could clouds corrupt; these are only the surface changes, but Christian purity is a quality of Christian character caused by the presence of the Holy Spirit. We stopped over night at the house of Sister Farr, in Port Huron, and the next day had a long and tedious ride through Michigan, which is emphatically a state of stumps, arriving home at midnight to find all well both at home and in the office.

Our visit to Michigan had lasted nearly three weeks. It was one of constant labor and service, yet we returned refreshed and invigorated, hence we will still regard it as our vacation for this season.

"GOSPEL OF THE KINGDOM."

Said Jesus: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come" (Matt. 24: 14). In reading these words, the question arises: What is meant by *this* gospel of the kingdom? The very gospel that Christ and his apostles were *then* preaching. "Jesus began to preach, and to say, Repent: for *the kingdom of heaven is at hand*". . . . "And Jesus went about all Galilee, teaching in their synagogues, and preaching the *gospel of the kingdom*" (Matt. 4: 17, 23). "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching *the gospel of the kingdom*" (Matt. 9: 35).

From these statements we learn that Christ preached, "The kingdom of heaven is at hand," in *some* sense—evidently in a *comparative* sense —and that this preaching was called "the gospel of the kingdom." Not only did Jesus himself proclaim, "The kingdom of heaven is at hand," or as Mark records it, "The kingdom of God is at hand," calling it "the gospel of the kingdom of God" (Mark 1: 14, 15), thus showing that "the kingdom of heaven," and "the kingdom of God" are synonymous—but he commissioned his twelve apostles, and then seventy others, to give the same proclamation; but prior to his resurrection they were placed under the following restrictions: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10: 5).

But in the very midst of these restrictions, Jesus told them that ultimately. "*this* gospel of the kingdom," though for the time being, kept back from the Gentiles and Samaritans, should be preached to "all nations," in "all the world," instead of being longer restricted to Israel, and their land; that is, the restrictions should be removed, and *this* message—not another—should be published without limitation or restrictions. While the Mosaic law was yet in force, this message could not be carried to the Gentiles; but when "the middle wall of partition" was "broken down," John could specify the sounding of the seventh trumpet as the time when the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever" (Rev. 11: 15), and in uttering this prophecy he could say, "The time is *at hand*" (Rev. 1: 3). Thus the same kingdom was preached after Christ's resurrection, and pronounced "*at hand*." So Paul in "preaching the kingdom of God," tells us that Christ "shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1), thus coupling the kingdom with Christ's appearing; and at the same time Paul could say, "Let your moderation be known to all men: the Lord is *at hand*" (Phil. 4: 5), which was tantamount to saying the *kingdom* was at hand, as he preached the kingdom due at Christ's appearing; so the apostles just as really preached the kingdom "*at hand*" after Christ's resurrection as before that event; just in the same sense Peter used the expression, in saying: "But the end of all things is *at hand*" (1 Peter 4: 7); that is, in a *comparative* sense. About forty or more centuries had then passed away; and the remaining time was brief in contrast with this, even though some eighteen centuries more have since passed away.

When Paul preached that the day of Christ was *not* at hand (2 Thess. 2: 2), instead of conflicting with himself in saying, "The Lord *is* at hand," he used a term indicating *impending*, a different term from that used in proclaiming the kingdom at hand. That Christ preached the kingdom at hand *simply in a comparative sense*, is further evident from the fact that Christ, in making this very proclamation, plainly stated a catalogue of events to precede the kingdom, and then said: "When ye see these things come to pass, know ye that the kingdom of God is *nigh* at hand" (Luke 21: 31). Though this kingdom was "at hand," when Christ was here, in *some* sense, it should not be "*nigh* at hand" till after certain events, spanning the most of the Christian era, should transpire.

After Christ rose from the dead, instead of giving his disciples a new gospel, he simply gave them a more *extensive commission*, no longer restricting them to the Jews: "Go ye into all the world, and preach the gospel to every creature." Not a new gospel, but "the gospel" —the *same* gospel once preached in a limited degree, with the additional fact of Christ's death and resurrection, which they did not at first understand, thus furnishing us with exemption from the penalty incurred by our sins, and also redemption from mortality. The apostles never ceased proclaiming that Jesus was the Christ; that is, *the anointed one*, or prospective King; and even after his ascension to heaven, they affirmed that he was "exalted to be a Prince" (Acts 5: 31), "expecting from henceforth till his foes be made his footstool;" meanwhile, he is our mediator.

When this gospel of the kingdom was first preached, and confined to the Jews, the disciples fancied that the kingdom was almost due, and some of Jesus' friends were ready "to take him by force to make him a King" (John 6. 15), and "they thought that the kingdom of God should immediately appear" (Luke 19: 11), but Jesus then uttered a parable to illustrate the fact that the Divine Nobleman, before commencing his reign, must go into the far country to "receive for himself the kingdom," and then "*return*" therefrom to issue this decree: "Those mine enemies that would not that I should reign over them, bring hither and slay them before me." This parable was intended to show the disciples that the kingdom which he was preaching about was not due at his first advent, but at his return from heaven, agreeing with what he elsewhere affirms: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 31, 34).

Here the geographical location of the promised kingdom is given, as well as its chronological location—"the kingdom prepared from the foundation of the world;" agreeing with the prayer; "Thy kingdom come; thy will be done on earth as it is in heaven." This certainly is not a kingdom for spectres, for it is not due till the resurrection, after which there will be no disembodied men in existence, even if there were any now, as spirit and body will then be together. Then comes the long foretold "restitution" that shall blot out death, dry up tears, and exterminate evil. The theory of a kingdom to emigrate to, is no part of "the gospel of the kingdom." For centuries past, the gospel has been much diluted; and it is our duty to return to the original message, leaving off the human

appendages, and instead of tolerating this unscriptural notion of a remote æreal kingdom for myths to emigrate to previous to the judgment, and in defiance thereto, we should loudly preach a kingdom to come, when "another King, one Jesus" shall reign on earth over literal men, subsequent to the great judgment day. Let us proclaim a genuine gospel, and repudiate spurious appendages. W. S.

KNOWING THE TIME.

The wide-spread impression that we are not to know approximately the time of our Lord's return, is giving way. *The Rainbow*, published in England [London] says: "We submit that the exact day and hour of our Lord's return cannot be made known; but that the time will come, and is even now at hand, when the church may be permitted to know something like the very year of his approach, we firmly believe."

The fact is becoming more and more apparent that our world's history has been mapped out, and that every section thus mapped off is in the past already. Prophetic measurements, too, in spite of past inaccurate computations, must soon run out. We are now living in an interesting cycle of time. Here the numerous chains of prophecy terminate. Now the minor jots and tittles of prophecy are fulfilling. The long-looked-for day can be but a step before us. If we close our eyes to the flood of light already shining, we shall act unwisely; and if we do not help illuminate others, we shall act a criminal part. The King is coming. Shout aloud the glad tidings, to cheer the saints, and to warn poor sinners. If we get reliable light [not speculation] disclosing even the year, we shall rejoice in it; but the light we already have should move both saint and sinner. W. S.

MORMON ITEMS.—NO. 2.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

EPHRAIM AND HIS BOOK.

To prop up the system of Mormonism, it is claimed that inasmuch as the patriarch Jacob predicted, concerning Ephraim, "His seed shall become a multitude of nations," which it is said could not be fulfilled in the small land of Palestine, Ephraim's posterity must have emigrated to America, "they having dwindled down to these wild, roving Indian tribes" [Brook's Introduction to Book of Mormon, p. 7]. Then it is claimed that inasmuch as God promised to write unto Ephraim the great things of his law, this record must be the Book of Mormon written in America.

But this claim falls under a stroke from the Book of Mormon, which affirms that Lehi, the father of Nephi and his brothers, "was a descendent of *Manasseh*, who was the son of Joseph, who was sold into Egypt by the hands of his brethren" [Alma 8: 1]; and surely if these Nephites and Lamanites, who sprang from Lehi, were descendents of *Manasseh*, they could not be the posterity of his brother *Ephraim*; so Ephraim's "multitude of nations" must be found elsewhere than among the Indians, or Lamanites, and the great things of God's law written to *Ephraim*, must be found elsewhere than among the records of the *Manasseh*ites. But, by the way, God never promised such a record, but simply said, about sixty years *before* Lehi claimed to come to America: "I *have* written to him the great things of my law" [Hosea 8: 12]. Not, I will do it, but I *have* done it. The great mistake of Joseph, was in not making Lehi an *Ephraimite*, instead of a *Manasseh*ite.

W. S.

AN APPEAL.

Sister F. M. Shimpar, of Vineland, N. Y., has a consumptive daughter, and is tending toward consumption herself. She wishes to come to California in October. I have offered her a home for herself and daughter. They have no means. I have known Sr. Shimpar for years as a most devoted, self-denying, earnest-working Christian. When in health, and in employ, her means have gone freely, and almost wholly, for the gospel. Many have been blessed through her zeal for God. If the friends of Jesus are moved to send her what God says send, she can come to this coast and prolong life. I have given liberally myself and so I urge others to do. Direct your donations at once to Mrs. F. M. Shimpar, Vineland, N. J., so that she can be ready to take advantage of an excursion train in October. I am just enclosing to her a money order. Who will send the next one?

H. F. C.

THE OLD AND THE NEW.

Because Webster defines covenant to mean *contract, agreement*, etc., many have hastily concluded that the old covenant was simply Israel's *agreement* to keep the decalogue. If this were so, then, in case of disobedience, God would have charged his people with violating *their* covenant. He never does this. You will look in vain for the first text of Scripture that ever charges upon Israel a violation of *their* covenant. "Ye have forsaken the covenant of the Lord" (Deut. 29: 25); "Which *my* covenant they brake" (Jer. 31: 32); "They have broken *my* covenant" [Ezek. 44: 7]. The old covenant is always called the Lord's, and never called Israel's covenant; hence it cannot mean *their agreement*.

Webster gives two definitions of covenant: the one, *agreement, contract;* the other, *decree law, pledge*. Between man and man, or between two equals, a covenant may mean a *mutual* agreement, but between a superior and an inferior, as between a king and his subject, it has the sense of decree, law, pledge. In every instance where God is connected with a covenant in Biblical history, it has this latter sense and never the sense of mutual agreement. The first instance of a divine covenant is given in Gen. 9: 10, 12—a covenant between God and every living thing. Did this covenant consist of the *agreement* of every living thing to do anything? It was simply God's decree concerning every living thing.

In Genesis, 17th chapter, we have God's covenant with Abraham. It was not Abraham's agreement with God, but God's decree and pledge. "Walk before me and be thou perfect and I will make the a father of many nations." It was God's covenant or pledge, whether Abraham obeyed or not. The enjoyment of the covenant depended upon faithfulness to the decree. If I bind myself to send the TIMES to every family in California who will send me their address, that is my covenant whether any secure the blessing pledged or not. Their *agreeing* to send their address is no part of my covenant.

In Genesis 17: 10, we have God's covenant of circumcision—not Abraham's agreement to be circumcised, but God's decree: "Every man child among you shall be circumcised." "*This* is my covenant" saith God. This command, this decree, is my covenant.

In Ps. 89 you have God's covenant with David. Was it David's agreement to do anything? It did not even depend upon David's character for its fulfillment. It was God's decree that David's throne should endure forever, "and my covenant will I not break," said God. In Jer. 33: 26, you have God's covenant with day and night. Was it the agreement of day and night to keep a decree? No; but God's decree *concerning* day and night.

The covenant of Sinai form no exception to this idea. That covenant consisted in God's law or decree, setting forth what they should do, and obedience was encouraged by certain promises of temporal good. Why were the tables called the "tables of the covenant?" Because the covenant was written on them. Was the agreement of Israel to keep the decalogue written on those tables? No. Yet the whole covenant was written there. If then the *whole covenant* was on those tables, and Israel's agreement was not on them, then Israel's agreement constituted no part of the covenant.

It being plainly declared in the New Testament that the old covenant has vanished away to give place to the new, it follows that, if what was written on the tables of stone constituted that covenant, as God says it does in Exodus 34: 28, and in Deut. 9: 17, then the Sinaitic code is no longer binding upon us, as a code. To avoid this conclusion, those who proclaim that code still binding, endeavor to change the covenant from being what God declares it to be in Exodus 34; 28, and to make it mean Israel's *agreement* to keep the ten commandments. If Israel's agreement constitutes the old covenant, then it is their agreement to keep the decalogue which is done away. As it was God himself who took away the old covenant, it follows that God released Israel from their agreement to keep the ten commandments; and if God ceased to ask Israel to agree to keep the decalogue, why should he ask us to keep what he released Israel from keeping. I do not see that anything is gained by trying to change God's Word.

Some one may ask, If the Sinaitic code is abolished, how is it that we are still under obligation to keep all save the fourth commandment, and not the fourth? I answer on this wise: If I, in teaching a class in school last year saw that ten rules were required for the wisest management of my class, and should make ten, the pupils of that class that year must keep ten. But if, on commencing a new year with a new class, under new circumstances, I see that I can better manage my class during the new year with but nine rules instead of ten, and hence omit one of my last year's rules, it is not difficult to see how the new class could keep *nine* and let the *one* alone. When the first term of school ended, all its rules ended with it. When the new term begun the rules made for that term alone were binding.

God taught the old school term, through Moses. The law was our school-master to bring us to Christ. Its term ended and its requirement ceased at Christ. God is teaching the new term through Christ. If we obey Christ, we are safe; for he is the "author of eternal salvation to all them that obey him." He has

brought forward, not the decalogue as a code, but nine of its moral precepts. He never has enjoined the fourth commandment.

We are sometimes told that the old covenant was the law written on stone, and that the new was the same law written in the heart. How does putting an old thing into a new place make a new thing of it? A sermon written twenty years ago on foolscap is an old sermon. Commit that sermon to memory and repeat it with *feeling* over and over—it is the same old sermon still. But the new covenant was not written in the heart till Christ came. The law was written in Gentile hearts before Christ came. See Rom. 2: 15.

Writing the old law in the heart does not therefore constitute the new covenant. God's requirements of the old covenant were written on *stone* and proclaimed *from* stone. God's requirements of the new covenant were written on *hearts*. Jesus brought them from heaven in *his heart*. The Holy Ghost wrote them in the hearts of the apostles at Pentecost, and they went forth and preached the requirements of God, or law of God, from their hearts. Not one of these apostles ever preached the keeping of the fourth commandment in any of their epistles. Yet they had the new covenant written in their hearts. It follows, therefore, that Saturday keeping is no part of the new covenant written in apostolic hearts. If it had been *in* there, it would have come *out*. It came not out because it was not *in*. Paul says the preaching of what was on stone is done away [2 Cor. 3: 11]. That preaching made Moses' face shine with glory; but the preaching of what is written in the hearts by the the Holy Ghost, outdazzles that glory. Why do men now preach a ministration which has ceased?

Paul says Ishmael represents the old covenant, while Hagar represents Mount Sinai from which it came. His counsel is, "Cast out the bondwoman and her *son*." Let Sinai and the covenant that came from it go. Preach the *new* covenant from above, written in apostolic hearts. If you obey, unless you get more written in *your* hearts than the apostles got in *theirs*, you will never preach Saturday keeping. You can no more make the new covenant simply the old law written in a new place, than you can make Isaac to be Ishmael reconstructed. Isaac was entirely another boy from Ishmael. Those two boys represents the two covenants, the old and the new. Therefore the *new* is as distinct from the old, as Isaac is distinct from Ishmael.

The *old* covenant was ratified with the blood of animals; the *new*, with the blood of Christ. The old had an earthly sanctuary, the new an heavenly. The old had a mortal priesthood compassed with infirmity, the new an immortal priesthood without infirmity. The old had promises of a temporal life, and of a temporal inheritance; the new has promises of an immortal life and of an incorruptible inheritance. The old did not make its promises certain, even to the righteous; for the wickedness of some, deprived even the good of its privileges; the new makes its promises sure to all "*the seed*," for the wickedness of many cannot make its promises of no effect.

Surely, Jesus is the "mediator of a better covenant established upon better promises." The old made nothing perfect. The new perfects all things. The *old* has vanished, the *new* abideth. H. F. C.

He cometh with power to judge the world.

ERRATA.

In W. F. Collier's article in a recent issue of this paper, entitled "A Few Questions," the date printed as A. D. 544 should have been A. D. 554 in every instance where it occurs.

Church News.

Any Advent Christian brother who is a shoemaker and a *good mechanic* at the trade, and wishes work, might do well to correspond with L. D. Carey, Cherokee, Iowa.

Eld. Wm. McCulloch writes wishing us to say that he intends spending the coming fall and winter in the state of New York. His address after October 6 will be Delta, Oneida Co., N. Y.

Eld. Moses Chandler, of Brooklyn, Iowa, who practices medicine for a support, says that he is ready to devote his whole time to the ministry if he can be supported. Any brethren or churches who wish ministerial help, will do well to correspond with him.

Bro. Kramer, of Delaware, sends us a private letter, from which we give an extract in our Correspondence Department. The sectarian churches in Wilmington are opposing Bro. Kramer, and seeking to destroy his influence, and many grievous things are said and done. Let all lovers of Jesus pray for him, that his courage fail not.

Tarry Not, Savior.

We're waiting the coming of Jesus our King:
(Hasten, O glorious day!)
He left us his word that he surely will come—
Tarry not, Savior, we pray!

We "love his appearing," for then shall we see
Our King in his beauty arrayed,
The wounds in his hands, and his feet, and his side,
For our deliverance made!

And "we shall be like him"—our souls shall be free
From sin and its ills in that day;
The knowledge and freedom we then shall attain,
Our words are too weak to convey!

He come—and lo! as the shadows of night
Remove at the dawn of the day,
Shall hatred and error, and sorrow and spite,
Flee far and forever away!

We're waiting thy coming, O Jesus, our King!
We long for that glorious day!
We trust in thy word that thou surely wilt come—
Tarry not, Savior, we pray!

—*Frank E. Hale, in Messiah's Herald.*

Saturday-Keeping Unscriptural.

T. M. PREBLE.

The teachings of Christ are not in harmony with the Saturday-Sabbath. Jesus said: "The great commandment" in the law is this, "Thou shalt love the Lord thy God with all thy heart; and the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 36-39).

Now, here are two commandments in the law, and all must admit that they belong to the "law of Christ." But they were never any part of the Decalogue; consequently, if "all the law and the prophets" hang on these two commandments, according to Christ's teaching, then it is demonstrated that the old law of the Decalogue, as given to Moses, is not now in force, as "the law of Christ," as seen above, rests on a foundation that is entirely outside of the Decalogue. Again, in further proof that the Decalogue, as given to Moses, is not now in force, is seen from the fact that the penalty of "death" by stoning, was abolished by Christ (John 8: 5, 11). If, therefore, the penalty is "done away," then the law also is done away which required the penalty. To advocate the Saturday-Sabbath according to "the letter" of the law, is to advocate "death;" for "the letter killeth." Christ is life, not death! "Able ministers of the New Testament," follow the "Spirit" not the letter (2 Cor. 3: 6-11). But there are troublesome teachers now, as in the days of the apostles. Paul, the great apostle to the Gentiles, was plain and faithful with such in his day; and should not we imitate his faithful example?

He said: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again; if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 7, 9). Why will men not take heed and follow the Spirit instead of the letter? Those who follow the letter will surely "be accursed," for the letter "killeth." And the apostle would denounce even "an angel from heaven" with a curse, if he should "preach" another gospel. From what source did the apostle Paul receive the gospel which he preached? Not from the "fourth commandment" surely; "but by the revelation of Jesus Christ" (Gal. 1: 12).

Again, the apostle said: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they are such as serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17, 18).

Did the apostle ever "preach" the "doctrine" of the Saturday-Sabbath? Never! Then those who do "preach," do so "contrary to the doctrine" which the apostle preached. Therefore, if a man, or an angel from heaven, "cause divisions" contrary to the apostle's doctrine, they are to "be accursed," according to the Scriptures. In the gospel dispensation, Christians are not required to go back to the old law of works, by which the Jews were governed; but they are to go forward; and thus, by reason of Christ, who is our "peace," Jews and Gentiles are to be "made both one." "The middle wall of partition" was not broken down that the Gentiles might go back where the Jews had been; but both were to go forward as the apostle said: "Wherefore remember, that ye being in time past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus, ye who were sometimes far off, are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 11-22).

This shows that "able ministers of the New Testament," should "remember" (ver. 11) something else besides "the fourth commandment."

Hyde Park, Mass.

What is justice? To give every man his own.

"But There is Forgiveness With Thee."

(Psalms 130: 4).

J. P. MARQUAND.

This sentiment is repeated in Ephesians 1: 7, and also in Colossians 1: 14, and it is the sweetest note in all the gospel economy. This marks the entrance of the Christian into the favor and friendship of God, and into a new atmosphere of light and love. Who can measure the height or fathom the depth of that forgiveness which God bestows on a poor sinner laden with guilt and sorrow, and weighed down with a sense of his utter unworthiness? Who can describe the feelings which actuate the newly pardoned soul? Well might the apostle Paul, under its influence, cry out, "Lord, what wilt thou have me do."

The Bible describes it as being made new creatures in Christ Jesus; as having risen to newness of life; being begotten unto a lively hope, and having the Spirit of adoption, etc. But no language can describe the rapture of forgiveness which comes from the throne of God. We often hear people say, I will forgive you but cannot forget the injury you have done me. But not so with God, who forgives and forgets all sin, and washes the soul clean. We all know how hard it is to forgive our enemies. We think it is justifiable to retaliate and pay back in the same coin; return blow for blow and injury for injury. But this is not the Christian's duty. We are to suffer and bear all things, and remember that in so doing, we are keeping the commandments of God, and are well pleasing in his sight. "Forgive us our trespasses, even as we forgive those who trespass against us."

It is said of a certain soldier in the United States army who was in the habit of drinking to excess, and after being punished many times, was again brought before the officers for punishment. The court decided to try a new method. They asked him if he was guilty, and ought he not be punished. He said he was guilty and deserved the penalty. The judge said to him, We will forgive you this time if you promise repentance. The man immediately burst into tears, was sorry for his fault, and ever afterwards was correct in his duty. This illustrates the power of forgiveness on the soul.

In the Psalms much is said on this subject. Take the 32d Psalm, and also Romans 4: 7, and 1 John 2: 12. They urge us to obedience to God and Christ because of his wonderful love and forbearance towards us, and of the necessity of forgiving our brethren who injure us, and thus we become peace-makers and are getting ready for the kingdom of God.

A certain lady of New England, in all her married life of twenty-five years, never disobeyed her husband but once, and then asked his forgiveness before the sun went down. This is a feeble illustration of honest and pure love, an attachment founded on Christian principles. So let us who are united to Christ, never disobey him; but if we should, let us ask forgiveness immediately, and obtain it. God is kind and tender. He waits to be gracious, forgiving iniquity, transgression and sin.

Let us not be satisfied with a superficial work, and have merely our feelings wrought upon; but a deep and an abiding sense of his presence and power. We need a deep work in the soul, which will make our hearts new and beautiful; have within us a living principle of God-righteousness and truth; we need the quickening power of the Holy Ghost in our hearts and running through our beings, that we may understand what is that good, and acceptable, and perfect will of God (Rom. 12: 2), and do it.

And lastly, let us not fail of that sweet forgiveness which Christ imparts to his friends. It is full of peace and joy, of love and truth. It is divine and comes from the throne of God. Under its influence, we can be calm and resolute, faithful and true, in all our duties and friendships, and be fitting our characters for the society of the blessed. If any have not tasted the love of God, be sorry for all your sins, and confess and forsake them, and then you will know what forgiveness means. It is the voice of God, saying to the creature:—"I will, be thou clean."

New York City.

Theory and Practice.

L. C. KERR.

"*Theory* and *practice*" should go together in religion as well as in scholastic science. It is considered that the *theory* of teaching and governing a school would be useless if never reduced to *practice*. Or in other words, take away the *art*, and the *science* is without practical utility. Theory may be termed *science* and practice *art*. Art is science applied; practice is theory applied, scientifically considered.

This should apply with equal precision to religion. The *theory* of the religion of Jesus Christ, when put into practice, will characterize the true condition of its advocates. But the theory without the practice is simply *precept* without *example*. This shows us that there is more in religion than *knowledge*. It fully implies a knowledge of the way of salvation, and a walking therein.

Some contend that religion consists mainly in *theory* and in the advancement in that theory. Knowledge they say is light, and light is life; hence if they have enough of the former, they have a sufficiency of the latter. But for the benfit of such we would introduce Paul's remarks upon this subject. In 1 Cor. 13: 2, he says: "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, (this is the *theory*) and have not charity (this is *practice*) *I am nothing*."

Charity in this chapter signifies *love*, and if we have that love abiding in us we are not simply *theoretical* but *practical* believers, the only *true believers* in Christ.

A person may possess a comparatively small portion of the theory, any farther than the moral part of it, and put it into practice, or live according thereto, and not rest under condemnation; while another may know and possess much of the theory, and not live so, and his knowledge and light prove his condemnation.

Some think that a man's religion should be all in his brain, without the heart sharing any of it. But I would not give a fig for such a religion. It is based entirely upon *intellect*. It is all head and can do nothing but *think*. It cannot *feel* anything. Hence it must be void of sympathy, emotion, affection and charity. We must combine our intellectual and moral faculties in order to be complete. It is not with the brain that men believe, but with the heart. Says Paul, "With the *heart* man believeth unto righteousness, and with the mouth confession is made" (Rom. 10: 10).

When a man's religion is entirely made up of thought, it, to a greater or less extent, will consist in controversy. This is a fact which cannot be denied. As it is without heart it is without charity, and must as a consequence condemn all who do not think in the same channel, supposing everything else aside from this to be decidedly wrong, and worthy of rebuke. While if the heart were in it there would be a disposition to forbear and tolerate, as far as is necessary, and thus the intellectual and moral faculties each perform their functions respectively, and the work be complete.

It wants both brain and heart to make a natural man, and it requires nothing less to make a spiritual. The brain is necessary to theory and the heart to practice, or carry into effect, or execution, the designs of such theory or knowledge.

But let the amount of theory be ever so small, if the practice is adequate thereto, it will pass, as no one is expected to perform more than he knows. Light and knowledge are essential only so far as they can be reduced to practice. If there is any surplus, or more than can be worked out, it will prove a detriment to its possessor. Let us take heed that we *practice* what we *know*, and we shall be justified in the sight of God. May the Lord help us so to do.

Highland Creek, Ont.

Approaching Thereto.

V. F. HUNT.

The earth is moving from sunrise to the going down of the sun. But this is not all. No indeed; there is something far greater than all this. Man's life is made up of days, weeks, months, and years. Some live many years, others, few days or months; but whether our days be many or few this does not alter the fact that we are approaching thereto. To what? may be the inquiry of the reader. Answer: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" (2 Pet. 3: 10). Yes, reader, we approach unto that time, and it will be a time of all times whether we be in or out of Christ. If in him, then of all the times in our lives the most precious, the most glorious, because of *life eternal* which shall be given to that portion of Adam's ruined family who have sought for it by patient continuance in well doing. If out of Jesus, then the most momentous of all other times for the following reasons. "The Son of man shall send forth his angels, and they shall gather out of his (Jesus) kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. 13: 40, 41).

Will there be a general assemblage of all out of Christ? (for I used to think when quite a small boy that I would manage to be missing). Yes, hear our Savior again: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall (*mark*) be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats (Matt. 25: 31, 32). Two classes will be there. A separation of the two will take place.

What next? "And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (verse 33rd). But to those on the left, "Go away into everlasting punishment" (verse 46). "The wages of sin is death" (Rom. 6: 22, 23; James 1: 14, 15; 5: 19, 20; Ezek. 18: 4). Again, Paul testified that God commandeth ALL MEN EVERYWHERE *to repent*, assuming as a reason that he hath appointed a time in the which he will JUDGE THE WORLD in righteousness.

It is called a day, the day, etc., hence we are approaching thereto. There can be no fixed day as time for an event without our approaching it as fast as the intervening days go by *one by one*. The days of intervention have almost run out and the great day of God Almighty is looming in view. And as it comes I am measuring the end of my pilgrimage. An end, of joy eternal, and retribution for sins unpardoned.

If the few words written under "Approaching Thereto," be of any force, may they serve as timely admonition and warning to all to be on the Lord's side.

Wellington, Kansas.

The Bridegroom Cometh.

"I will betr th thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies" (Hos. 2:19).

Why should I fear
If suddenly I hear
The cry, "The Bridegroom cometh?"
Hath he not said, "Thou'rt mine?"
Have I not vow'd, "All thine?"
Then what remaineth
But gladly to be watching every day
To hear him call, "Beloved, come away?"

Why should I fear
To be told he's near?
Hath he not me espoused?
Then what joy can compare
With that I am to share
When safely housed
Within the mansion he's prepared for me,
Where I'll with him abide through all eternity?

—*Fanny A. Dart, in Christian Union.*

Martha's Hope.

M. B.

Away back through the centuries there dwelt, in a town called Bethany, a small family, consisiting of two sisters and an only brother. No doubt this brother was very dear to those lonely women, for we infer, from the little that history has recorded, that they were orphans. But disease and death, the dire curse of humanity, entered the peaceful home and laid hands on the young man. Nature struggled, skilled physicians, perhaps, were summoned, but all was useless, and in spite of love, and tears, and anxious watching, the brother died. Very sorrowfully they robed him for his long rest, and laid him away, thinking to look no more on the dear face until that time when the graves shall cast out their dead. Four days passed, when it was whispered in the cheerless home that Jesus, who had loved him, was coming. Martha went out to meet him, and meeting him, said, "Lord, if thou hadst been here, my brother had not died." Well she knew that had he been there, one word from his divine lips would have made the sick one well; and to think that he was too late, too late.

What words of comfort did the Savior offer in this hour of bereavement? Had he been orthodox he would have said, "Martha, weep not, thy brother is not dead, but gone before; 'tis wrong to weep, for thy brother is not here; this is but the frail casket, the house of clay in which he lived; the soul, the better part, has gone to heaven, and is even now singing with the angels, never more to know care, or pain, or sorrow. Death is not an enemy, but a friend that comes to let the imprisoned soul go free, to soar away to paradise; thy loss is gain to him, and soon thou wilt follow him to those blessed regions." Think of Christ ever uttering such words as these; and yet this is the way that orthodoxy tries to comfort us, as all can testify who have lost friends by death. Thank God, Jesus himself wept, thus, by his own example sanctifying the grief which comes, more or less, to all of us.

But what did Jesus say to Martha? "Thy brother shall rise again." And her answer, "I know that he shall rise again in the resurrection at the last day," proves clearly, to my mind, that she had no hope this side of that great day. She spoke no word whatever about Lazarus being in heaven singing among the angels or wearing a starry crown. Not a word about meeting her brother again until the last great day, the day when the land and sea, and death and hell, shall deliver up the dead that are in them. Evidently, this is where Martha's hope lay. And Jesus took this opportunity to preach a little sermon on the resurrection: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Yet a man is now denominated fanatical who keeps this great event before the people; who centers his hope of life in Christ's coming and the resurrection.

There are others who have arranged the matter in a better way, so that the resurrection is of no importance whatever, for, notwithstanding the Scriptures declare of one old patriarch, that "David is not ascended into the heavens, but is both *dead* and *buried*," they are going to soar right off at death, thus turning a curse into a blessing. This looks a little like Yankee ingenuity. Martha did not live in this progressive age, and knew not of a heaven composed of air, and peopled with beings made of nothing.

O, when will men cease to pervert the pure word of God and twist it out of all proportion, beauty, and consistency; and when will people cease to run wild after the creeds, traditions, and doctrines of men, and search the Bible for themselves? The word answers, "The time will come when the people will not endure sound doctrine." Yea, verily.

Romeo, Mich.

"Bear Ye One Another's Burdens" (Gal. 6:2).

B. J. GOODWIN.

The burdens of life are not equally distributed, some having more and some less; but that there might be more equality the apostle advises the bearing of "one another's burdens." While the children of Israel were journeying to the land of promise, God gave them manna from heaven to eat, of which some gathered more and some less, but the more successful gatherers divided with those who were less successful; so none lacked for bread. And now, while the children of God are traveling through this wilderness of sin to that rest that remaineth to the people of God we have burdens to bear, some of which are grievous to be borne, and as they are not equally distributed let us follow the worthy example of the children of Israel, by bearing one another's burdens, "and so fulfill the law of Christ."

The burdens are of such a nature that each one may bear a part. Some ask only a visit or a line expressing Christian sympathy and brotherly love, while others may be in need of material aid.

Who would refuse or neglect to cheer the heart of Eld. R. B. Dutton, of Center Point, Iowa, and Sr. L. B. Weaver, of North Dana, Mass., when it can be done by letter only; but we should not forget that they have long been afflicted, and it is highly probable that a letter inclosing some of the "needful" would be very thankfully received. But those who write should remember to inclose a card, stamp, dime, or dollar, according to circumstances, if they expect a reply. Let us not be unmindful of the wants of the flock and with all our offerings let us offer prayer to our heavenly Father in their behalf. Let us speak and write often one to another and so much the more as we see the day approaching, the great and glorious day when all burdens shall be removed from off all shoulders, and all will become "in a moment, in the twinkling of an eye," youthful and sprightly as only those who will be made incorruptible can be. O how I with others, long for that day to dawn. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing," and all will join in one harmonious strain of praise to him who redeemed us from all the ills of mortality and has given us everlasting blessedness.

As they to whom most is forgiven love most, so I think those who have suffered most in this life will appreciate the last great change to immortality most in the world to come. "But to do good and communicate forget not; for with such sacrifices God is well pleased." "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

Nashua, Iowa

Prepare for What?

M. M'OMBER.

Is it at all important that men should prepare for death? In one sense we say, Yes; in another, No. If by preparation for death you mean the preparation for the issues thereof, then it is important that every man prepare to die. But if preparation for the simple event itself be understood, such a course would be the height of madness. Let us look at the case a moment. What is the office work of death to the person immediately concerned? Is it not to close up his account with time, and (pending the sleep of just a moment) to introduce him face to face with the stirring event of the resurrection, the personal presence of the Lord, and the ultimate issues of judgment and eternity? Certainly. Then is it not far wiser to prepare for the realities which we must face, than for the flitting shadow which we can never apprehend?

What is death? A sleep! Can you mark the time when you fall asleep when taking your natural rest? No; you know you have been asleep when you finally awake, and that is all you know about it. Think you you will any more readily apprehend the stealthy approach of this twin-sister—death, when it calmly and quietly steals over your senses and lulls you to repose? It is barely supposable, and hence the madness of those who, having the mind continually occupied with a vague, dreamy something, far-distant in coming time, fail to apprehend and realize the real scenes of the coming age, and so must of necessity, be greatly surprised, if not completely dumbfounded, by the revelation of the Son of man himself, with all the holy angels, descending amid the clouds of heaven.

Were you about taking a journey to meet a dearly loved friend, it would not require a lengthy argument to satisfy you that the preparation for the journey was one thing, and the preparation for meeting that friend another and a vastly different thing. So with the preparation for death, and the preparation for meeting the Lord. If we make it a point to prepare for the former, we shall find ourselves all through life chasing an *ignis fatuus*, which recedes as fast as we advance; which makes feints and false motions; which dances and dodges hither and thither; threatens in one moment, and disappears the next; and finally pounces upon us when we least expect him, and so makes us his victim at last.

If we are watching for the "return of the Master," we are secure. We are continually drawing mental pictures of the scenes attending his coming, and when those scenes suddenly burst upon us, they can cause no excitement, no alarm; we will only say, It is just what we have been looking for. "Lo, this is our God, we have waiting for him; we will be glad and rejoice in his salvation." "Be ye ready, for in an hour that ye think *not* the Son of man cometh."

Algonquin, Ill.

It Seems Queer.

J. W. SMITH.

We read in a worthy paper, "Let our correspondents write no more for mothers and little children." It seems queer. There are topics of less importance than that of mothers. Every biographical sketch we remember reading concerning good men, has given mothers the credit of their first good impressions, made when they were small.

For our mothers wearied bodies and minds we can sympathize, and of their responsibilities we can bear a more noble part, and thus encourage

and strengthen them to train up their little children in the way they should go, according to the Scriptures direct.

For the want of Christian culture how many mothers have failed to inculcate, or teach the first lessons of Christianity to their little children? The Lord's prayer, and the two first great commandments, should never be neglected by any means.

Oh, how many mothers and fathers too, feel sad to-day on account of neglecting the proper training of their children till it is too late. Sad thoughts indeed!

Just here we would suggest that a column, by the side of the Young Folk's column be provided and headed, Special to Mothers. It would increase the mother's interest in the paper, and all would be interested in mother's column.

Mothers are not aware of the extent of their influence. We want mothers to be encouraged, to manifest their strongest love for their little children, by teaching them the Scriptures.

Fifty-five years since, we learned our first Scripture lesson at our mother's knees from 2 Kings 2: 23, 24. To mothers and little children we look with deepest interest down to the last day of time.

Ooltewah, Tenn.

Slander.

E.

Slander is a *sin*, it is wicked, it is cruel, it is like poisoned arrows. Oh, how many hearts have been wounded, and made to bleed by the lying tongue of slander. The wise man says: "A good name is rather to be chosen than great riches." How *wicked* then to rob one of their *good* name, which they have honestly earned, by long years of faithfulness in the ways of righteousness and truth. How wicked to blacken and spot an unblemished character. A false witness that speaketh lies is one of the things which God hates, and the wise man says, "He that uttereth a slander is a fool."

How many of God's dear children, with faithful loving hearts, bowed down with grief, slandered and maligned, have been constrained to say with weeping Jeremiah, "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them, for every brother will utterly supplant, and every neighbor will walk with slanderers;" and with David, "Oh, that I had wings like a dove, for then would I fly away and be at rest; and then would I wander far off and remain in the wilderness." Yet the faithful child of God cannot escape these things; the servant is not greater than his Lord.

Slander is one of the things to be avoided, it has ever followed hard on the heels of every good and true man; it is one of the grand devices of Satan, to spoil and defeat the good work of the Lord. Slander is like the sting of scorpions. Slander wickedly deprives one of that which can never, in this world, fully be restored. Oh, how careful then we ought to be, and never for a moment lend our tongues to the devil to do his dirty and unholy work in slandering our neighbor or our brother.

Ashland, Mich.

Reports.

Bro. Deyo wishes us to correct his report published last week, by saying that he received only ten dollars to pay on his tent, instead of one hundred and eight dollars, as was reported.

Report of Conference.

The fifth annual session of the Iowa Union State Conference convened Aug. 29th, 1877, as per notice, the President, M. Chandler in the chair. Prayer by Bro. Hough. S. K. Gibson elected Secretary pro tem.

Ministers present:—Bro. Wm. Sheldon of Wiscon, P. W. Hough, H. H. Janes, M. Chandler, D. Q. Kent, S. K. Gibson, C. W. Pitsor, J. F. Adair, R. L. Clark, R. L. Grimes, W. Chandler, and A. L. Smith.

A Business Committee was appointed by the chair, consisting of C. W. Pitsor and H. H. Janes. Visiting brethren were invited to a seat with us. Admission of delegates was referred to the Committee. Adjourned.

At 4. p. m. Conference called. Committee report R. W. Mills, John Clyde, and R. M. Gibbs, delegates from S. E. district. Accepted. A resolution was then offered that Silas Farnsworth, Bro. Bolster, and Enoch Williams be received as delegates from S. C. district. Carried. Voted that G. W. Thrasher and Wm. Hazzard be received as delegates.

The object of the State Union Conference then came up, and statement called for. Response by S. K. Gibson, P. W. Hough, and M. Chandler, and also remarks by others as to the necessity of this organization, and the good to be accomplished in promoting unity among the brethren throughout the State.

The minutes of the last Conference was then called for, read, and received.

Report of officers was passed over.

Election of officers resulted in the election of S. K. Gibson, President; C. W. Pitsor, Vice President; J. H. Mills, Secretary; John Clyde, Treasurer, and D. Q. Kent, Auditor. Adjourned.

Aug. 30th, 8.30 a. m.—Prayer by Bro. Clark. Moved, That the chair appoint a Campmeeting Committee. The subject of appointing a committee was then fully discussed, and also the propriety of pushing the good work designed by this organization. Motion carried.

The report of the Committee of last year was then given by Bro. Huson, stating that they had gone according to instructions of Conference; had done the best they could, and had conditionally leased that ground for a term of years. Report accepted. A motion was then made to locate the Iowa Union State Campmeeting at this place for a term of years—three to five. Carried. Adjourned.

Met at 1:30 p. m.—The President reports John Clyde, D. W. Burrows, and John Shafbo, as Campmeeting Committee.

The question of boarding tent was then discussed, as to who should control, and how it should be conducted. It was then voted that the Campmeeting Committee should have full control of the ground, boarding tent and grocery.

Voted to have our next meeting in June, 1878, during the light of the moon. Moved that the chair appoint a soliciting committee, one in each district, to solicit aid to help carry forward the work. It was carried. The committee appointed were Wm. Hazzard, of S. E. district; Bro. Bolster, of S. C. district; P. W. Hough, N. E. district; H. H. Janes, N. C. district; J. Ridley, N. W. district; Wm. Patten, S. W. district. Adjourned to call of the chair.

Sept. 2nd, 4 p. m.—Conference assembled. Bro. J. H. Mills resigned, and Bro. Willard Chandler elected to fill his place. The report of officers was then called for when the letter of the Treasurer was read (he being absent). It was then voted that the Treasurer be requested to send to the Secretary an itemized report or statement of the expenditures at the Campmeeting held at West Irving, Aug. 25th, 1876, to be recorded on the book.

Report of Collectors.—Bro. Pitsor reports Fifty-four dollars and sixty-seven cents ($54.67) of which amount $5.50 is from the Clinton church. The Treasurer reported $14.03 in the treasury.

Election of Board; voted that the rules of Art. 5th be suspended in the present election; whereupon the following brethren were elected to fill the board of directors:—P. W. Hough in N. E. district; H. H. Janes in N. C. district; P. F. Willoughby, N. W. district; E. R. Chandler, S. W. district; Silas Farnsworth, S. C. district; P. Anderson, S. E. district.

Voted, That Bro. Pitsor be requested to write to delinquents who have given pledges, to forward the same to him.

Moved that the amendment of Art. 12, in Constitution, be rescinded. Carried. Adjourned *sine die*.

The meeting was good, and unity and peace prevailed throughout the camp. There were several baptized, congregations in the evenings were good, also on Lord's days, and we trust, although no special manifestation of the converting power, that much good was accomplished and results will appear in due time.

S. K. Gibson, Sec.

Conference Report.

The eighth annual session of the Northeast Iowa A. C. Conference, convened at Manchester in connection with the Campmeeting, Sept. 4th, 1877. In the absence of the President, D. A. Dickinson, Eld. P. W. Hough acted as President pro tem in the first part of the meeting.

A Committee on Credentials was appointed, who presented the following as members of the Conference: D. A. Dickinson, E. A. Marsh, R. B. Dutton, I. Cooley, P. W. Hough, J. Ridley, P. S. Buck, B. J. Goodwin, J. W. Said, S. S. Combs, S. N. Taylor, H. H. Janes, Mrs. M. J. Janes, J. W. Haughawout. Delegates of Manchester church: H. L. Ryan, W. H. Connell, N. G. Treuchard. Delegate from Richland church: W. A. Goodwin.

After the appointment of the necessary Committees, it was moved and carried that Act 11, of the Constitution, be so amended as to give the Ordaining Committee authority to ordain those who may be recommended by the church to which they belong, whom they shall deem worthy. The President appointed as said Committee, P. W. Hough, H. H. Janes, and J. Ridley.

The address of the President was then called for, read and approved, and placed on file; also the report of the Secretary. The report of the Treasurer was deferred until a future meeting. The report of Quarterly Meetings, by P. W. Hough, was briefly given; but as it was published some time since, will not enter into this report

Reports of ministers are as follows. D. A. Dickinson reports as having done all he could: has assisted at rural meetings, where many were converted; intends to press on.

E. A. Marsh reports as having travelled over 1600 miles, in five counties, and has given 144 discourses. Assisted Bro. Buck last winter, in a protracted meeting with the Edgewood church, in which seven were immersed, and thirteen united with the church. Held a basket meeting, recently, at Elkport, where five united with the Elk Valley church. Is striving to press on, amid many difficulties.

P. W. Hough brought in a good report, but it will not be included in this report, as it will appear separately at some future time.

P. S. Buck has been preaching at Solon, where unity prevails; but on account of prospective removal, has recalled his appointments. Had no evil report to bring. Had held meetings with Bro. Marsh, as already reported, in three different places.

B. J. Goodwin reports as doing what he can, and is faithfully laboring in his own locality.

J. Ridley reports as having labored in Cherokee and vicinity, since last report, with the exception of a tour of two months in the southern part of the state. Have had regular appoint-

ments in five different places, filling each appointment once in two weeks. Have set in order a church of sixteen members, at Sac City, and this spring baptized fifteen persons. Have preached 230 discourses, and baptized 25 persons. My object is to still labor for the Master according to my ability, wherever the Lord may direct.

R. B. Dutton sent in a written report, that he was unable to do anything on account of sickness. He has the sympathy and condolence of the Conference in his great affliction.

J. W. Said was reported as being unable to attend on account of sickness. The aforesaid brethren received their certificates of membership; but those who did not report, were not granted certificates, as they had not complied with the rules of the Conference.

The reports of churches now followed. Manchester church was reported by H. L. Ryan. The church has passed through great trials during the past year. But our difficulties have been adjusted, and we expect to be in a more flourishing condition. There are some 75 or 80 names on the old book; but a new Constitution has been adopted, which has been signed by 35, and it is expected that more harmony will prevail.

Richland church was reported by W. A. Goodwin. Has 20 members, and regular preaching every two weeks, but is in a low condition.

Cherokee church was reported by J. Ridley as having a membership of 33 last year. Added during the year, 15; moved away, 21; withdrawn, 4; non-residents, 2; resident membership, 18. Of this latter number, 12 may properly be considered as working members.

The report of the Treasurer was then read and accepted.

The following brethren were elected as officers by acclamation: President, D. A. Dickinson; Secretary, W. H. Connell; Treasurer, I. Cooley. P. W. Hough was chosen to preside at the Quarterly meetings. It was then decided to have the next Annual Conference at, or near, Manchester.

A Tent and Campmeeting Committee was appointed by the President, who shall take the entire charge and supervision of the Tent, and secure a missionary to travel with it. They were also authorized to raise funds for that purpose by appealing to the churches between this time and next spring.

A vote of thanks was tendered to the owner of the grounds, and to the people of Manchester, for their kindness.

It was also voted to publish this report in the *World's Crisis*, and A. C. TIMES; and that we recommend them both to the people as worthy of their entire confidence and support; but especially the A. C. TIMES, as the organ of the Adventists in the West.

At a special session of the Conference, Brn. I. Cooley, Daniel Mohr, and W. H. Connell were appointed as a Tent and Campmeeting Committee.

The reports of ministers and churches was such as to show the necessity of more unity and system in our work. Yet the cause is in a good condition wherever the members are willing to *work*, and that is the great secret of success. The meeting was well attended throughout, and the preaching generally of an instructive and spiritual character. Eld. A. N. Seymour, of Michigan, was the principal speaker, and greatly interested his hearers. The last day of the meeting Bro. J. Ridley baptized three precious souls, and others were almost persuaded to obey the command, "Arise, and be baptized." The communion scene and parting of the brethren and sisters was truly affecting; but they hope to meet again in the kingdom of God.

E. A. MARSH, Secretary.

Make your trust secure to-day.

Campmeeting Report.

The following is the report of A. C. Campmeeting held at Charlotte, Eaton County, Mich., August 25th to September 2nd.

Ministers present—P. Martin, P. Holler, A. E. Babcock, C. D. Berry, J. R. Preston, J. Ferris, D. Conklin, B. Wyman, from St. Johns, and Bro. Rounds, from Mosherville; J. V. Himes was also present.

A request from the brethren in the North that they might be set off was granted by the following resolution:

WHEREAS, The territory included in the bounds of the A. C. Conference of Michigan is so large, the members of it so widely scattered, that it is very difficult to maintain a yearly gathering for the purpose of transacting such business, or adopting such rules and regulations as will be for the greatest good for the cause we so much love; and,

WHEREAS, Our brethren of the north part of our State feel that a change is desirable that they may be enabled to put forth a greater effort than heretofore by becoming disconnected from the body as it now exists, they being permitted to erect a Conference independent from the Conference as it has heretofore existed; and,

WHEREAS, The brethren in Conference assembled, wishing to do that that will be for the greatest glory of God and for perishing humanity, therefore be it

Resolved, By the Conference assembled at Charlotte, that we cheerfully grant the request of the brethren and that we hereby set off all that part of the original bounds of our Conference with the churches and ministers, north of, and including the counties of Ottawa, Kent, Montcalm, Isabella, and Midland to be erected into a Conference as they may deem best, entirely free from any control or watch-care of the Michigan Advent Christian Conference as heretofore.

In consequence of this action, the resignation of Bro. John Bower, as President of the Conference, was accepted, and Bro. Philip Holler, of Nashville, was elected to fill the vacancy.

Our meetings were good throughout, the brethren felt strengthened, and the citizens that attended seemed very much impressed with what they heard, and we feel that our cause has received an impetus that we hope will not be lost. The great cry from all quarters was, Come over and help us. There is great need that the brethren pray the Lord of the harvest for more laborers. CHESTER D. BERRY, Secretary.

Report of Savoy Tent Meeting.

DEAR READERS OF THE TIMES:—The Tent and Campmeeting under the direction of Bro. Flagg, at this place has been a glorious success. The weather was fine during the entire meeting, and the scattered saints from hills and valleys all around this region of country, came to enjoy this meeting, and work for God and the salvation of sinners; great harmony prevailed and much good was done in the name of the Lord. The church was greatly benefitted by this meeting, being quickened to a deep sense of their close proximity to the judgment. Backsliders were reclaimed, and quite a number of sinners gave their hearts to the Lord, and on Sunday, the last day of the meeting, two were baptized, and thus closed one of the best meetings ever held upon this mountain top.

One feature of this meeting worthy of special notice, and one that afforded much enjoyment, was that Methodists, Baptists, and Congregationalist ministers and people, came and preached and labored in harmony with us, and thus the people of God were one in deed and in truth. This meeting will long be remembered by those who were permitted to enjoy it, as one of great profit to the scattered flock of God.

E. MCCULLOCH.

How to Get to the Ohio Conference.

E. MCCULLOCH.

Those coming from the northern part of the state will take the Baltimore & Ohio railroad to Fredericktown, or the Cleveland, Columbus & Cincinnati railroad to Cardington and in either case come on Thursday, and write to John Blynn, Sparta, Morrow county, five days at least before you start where to meet you and how many are coming, and be sure and take a train arriving at mid-day. Those coming from the east will take the Cleveland, Mount Vernon & Columbus railroad at Orville for Mount Liberty, and write to Bro. Blynn as above.

Our Trip to Volga.

J. L. WARMAN.

Last Friday morning a week ago found us starting early to meet with those of like precious faith in Conference, at Volga, a little place beautifully situated on a gravel road about two miles from Madison, Jefferson county. Your many readers are familiar, no doubt, with the above name, it being implanted in the mind and endeared to the heart by the many instructive and encouraging letters from there, written by our beloved and highly esteemed Sister Tibbets.

Well, we had a nice trip. Arrived in due time, notwithstanding our drive of some ten miles out of our way. After tea we all convened at the chapel, so conveniently and beautifully located, when I attempted to address the congregation on the subject of the Father drawing men to Christ. But being overtaxed and wearied with our drive up there, and the suffocating heat of the room, I sickened and failed in my attempt. But Bro. Green, our pastor, being with me in the stand, proved sufficient for the occasion, and supplied my place. Oh, how much the houses of worship need to be ventilated. Notwithstanding, our Conference didn't prove to be a very great success, it not being very well attended ministerially. Yet our devotional meetings were good. I will have to say we had a good time. Thank the good Lord for it. We trust and pray that good may result from it. We are glad that we ever made this visit to Volga, for we met with dear brethren and sisters, whose acquaintance we had previously formed; was glad to see them, and to see that they were still pressing forward to obtain the prize. Not only so, but was glad to form new acquaintance, which we trust, will be kept up till Jesus comes, and then that we will all be gathered into his everlasting kingdom.

We found the brethren and sisters hospitable and warm hearted Christians, looking and longing for the soon coming of Jesus. May God bless and save them, is my prayer. Oh, what a blessed meeting just ahead. Let us prepare for it. Amen.

Muddy Fork, Ind.

An Appeal to Our Brethren in Michigan.

P. HOLLER.

Now brother and sister take your Bible in hand with me, and with a trembling heart let us hear God speak. Just turn to Malachi 1: 6, and read. Read it my brother, and think. Now let us read: "A son honoreth his father, and a servant his master." Is it true? Yes, we all respond. A good son and a good servant will do this, at least to a good father and to a good master. Let us settle this point before we advance farther. How was it at the last testimony we gave? Did we not say our Father in heaven was better than earthly parents? Now read: "If then I be a father, where is mine honor? and if I be a master where is my fear? (who says this?) saith the Lord of hosts."

Again turn to Luke 16, and read about the unjust steward. See what he did, and Jesus commended him for his course; not of wicked deeds,

but for his zeal and earnest activity in extricating himself from his condition. In Matt. 5: 16, Jesus says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Question:—What effect do you suppose it had in Malachi's day when they brought old, spoiled, musty, and mouldy bread, and offered it to the Lord? What effect to bring a blind heifer, not only blind, but perhaps two or three legs broken, and with long faces, deep, hollow groans, offer all this to the Lord? O what a telling influence this must have had. Can we measure it? Yes; God has given the rule, He says, Offer it now to your governor. Who would venture, I leave you to judge. Now just look at the error, and what was lost, or rather withheld. It was the blessing of God. What! says one. Why, God's blessing? How much of a blessing? So much that there will not be room.

Let us begin at home each one, in our State, ministers, laymen, all of us, and ask ourselves have we, and are we bringing our tithes into the store house, and are we bringing the best of our flock, are we giving our best thought and talent? We are hearing complaints of lack of spiritual interest. What is the trouble? Let us look it up and then just all take hold and remove it, for there is no possible need of our being poor and barren in God's work. Let us look at the world a moment, in its activity of interest. Look how men act. Look at our fairs; see the interest men develop, preparing for these places. We see them prepare the best stock; would you not be surprised to see any one taking a poor lame and blind animal to our State fair and expect a reward? You are thinking such fairs made up of such interest would be poorly attended. Just look at the effect of the world's fairs on poor folks. I see poor men saving up ahead the small items to get enough to take them to the fair. They will work cheap and seek labor to get means. I saw a man a few days since—a poor man—take out his small change and say, This must take me to the fair; I am going.

Now, brethren, may we not have many fairs in our state? I think ever member of us are stockholders in this grand enterprise, and the heart-searching eye is our judge. We may all obtain premiums at every fair we attend.

Now let each church begin to think and talk. Shall we not have a Quarterly meeting, and if you wish just talk it up. Ask for a Quarterly meeting through the ADVENT CHRISTIAN TIMES, and when it will suit you best to have it, and if we are prepared to have a meeting. True it requires a little sacrifice, and God has told us how to do this. Paul says: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon every first day of the week let every one of you lay by him in store, as God hath prospered him" (2 Cor. 16: 1, 2). Brother, sister, will you do this with me? Have a special place for the Lord's treasury, and let it be sacred.

Now, Paul did not say once in every week let every church get up a tableaux show, or oyster supper and grab-bag, and postoffice, and auction, and candy-pulling, or fishing-pond. No, Paul did not say any such thing; but he said: "Lay by in store." As the festival was a success? No, sir. But "as the Lord hath prospered." Oh, ministers, do you teach this 16th of 1 Corinthians to your people If you have not, begin now.

We believe the great World's Fair is near at hand, not only of this present generation, but of every generation. Abraham and Enoch, and Elijah and Noah, yes! all will be there and the premiums of all the true stockholders is eternal life, and they are those who have made covenant with God by sacrifice.

Just a word to our ministering brethren in our state: Evenings are getting long; go out and commence your meetings. Lay your foundation by first digging. Don't begin to build ten feet above the ground, and never give up till you have a church established. Oh, my brothers, let us be more earnest, and also keep the thought of means for a tent before the people. I hope to hear from you often. I am ready, if not engaged, to enter a meeting at any time. Prejudice is giving way here. I have attended five funerals in two weeks, and none of them for any of our brethren, so prejudice is giving way. God bless us all.

Nashville, Mich.

Correspondence.

From Geo. R. Kramer, Wilmington, Del.

Last week I went down into Cecil Co., Maryland, by appointment and held a grove meeting Had large congregations, and the Lord blessed the word. People's ears and hearts were open. Sinners came forward seeking Christ, and on Friday evening there was a precious time. On Saturday I returned to Wilmington to preach to my congregation; but Bro. Wilfong went down to the meeting to take my place and the Lord has been with him and blessed the word to such an extent that he cannot leave; ten at the altar seeking Christ and he has baptized several; the meeting yet going on, and a number have found peace in believing.

Oh, let us have the holy fire burning! Oh, let us love the Lord Jesus and we shall work with "God with us!" A church with sound doctrine may go down—not for the want of truth, but for the want of religion! O, may we who believe in the second coming love the dear Lord Jesus, and have "Jesus from on high." Oh, for the white garment and the trimmed and burning lamp! Yours in Christ.

From G. H. Thrasher, Brooklyn, Iowa.

I take the present time to write to you and send my pay for your splendid paper, which comes every week. Oh, how it cheers our hearts to read the blessed heart-cheering words of the brethren of like precious faith. The church here is in splendid working order, all living up to their highest privileges. Please say to all the preaching brethren to call at Brooklyn if passing through, and they will find a welcome. Yours, in the hope of the soon coming kingdom.

If we take in hand any volume of divinity, or school metaphysics, forinstance, let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Commit it, then, to the flames, for it can contain nothing but sophistry and illusion.—*Hume.*

Christian Life.

The Walking and the Cleansing.

"If we be walking in the light, as he is in the light, the blood of Jesus Christ is cleansing us from all sin." So we read in 1 John 1: 7.

The fact that the verbs "walk" and "cleanse" in this passage are both in the present tense, exerts a controlling and decisive influence in its interpretation. It certifies us—

1. That the subject of the cleansing are believers—for they alone are "walking in the light." God dwells in the light. Regeneration introduces men into that light, and in that light they walk toward the grave and toward heaven.

2. The blood of Christ puts in operation a sanctifying as well as a justifying force. For it is the one "now walking in the light" who enjoys the cleansing from sin. The blood of Christ, therefore, works a two-fold purification—one external, the other internal. It cleanses both from the defilement connected with the guilt of sin, and from the defilement connected with the depravity of the nature.

The blood sprinkled on the soul by the act of the judge justifies. "We are justified by his blood." The blood operating in the soul sanctifies.

It may not be wise to inquire too curiously into the mysteries and modes of this cleansing. But we know that in Scripture view "the blood is the life" (Deut. 12: 23). The blood of Christ is the life of Christ. And the life whereby the Christian lives is not his own, but Christ's. "I live, yet not I, but Christ liveth in me." "We are members of his body, his flesh, and his bones."

Now Christ's blood—his life working in the soul—is a mighty power for sanctification. The sprinkling of blood on the soul for its justification, marks the moment of the new birth, and now, in this new born soul, this blood becomes the food of the new life, and the soul drinks this blood. "Except ye drink his blood, ye have no life in you. My blood is drink indeed" (John 6: 23-56).

Thus justification sprinkles the blood on the soul. Regeneration transfers it into the soul, and sanctification diffuses it as a cleansing purifying agency through the soul, and thus "Christ liveth in us."

But whatever be our success in effort to elucidate the mystery, there is the obvious truth that the blood of Christ exercises a sanctifying influence within the believer as he walks in the light.

3. The fact that these verbs are in the present tense imposes a necessary limit upon the meaning of the word "all" in the text. "All sin," without limit, includes the sin to be removed, both in justification and sanctification. But the subjects of this passage are solely those who are *walking in the light*, and who therefore are already justified, and relieved from sin. So that this "all" is necessarily limited to the sin that is to be removed in sanctification.

4. The present tense of these verbs further certifies us that the work of cleansing *continues until the death of the believer.*

For the cleansing continues as long as the walking. "If we be walking," the blood of Christ is cleansing—cleansing while we are walking. But the believer walks till he steps out of life into heaven.

The unjustified do not "walk," for they are dead, and the dead cannot walk. But the believer walks till he reaches his final rest, and as long as he is walking the blood of Christ is cleansing.

The walking and the cleansing go together. If the walking ceases the cleansing ceases; we have walked away from the cleansing; we have left it behind, and it is no longer true of us, that, "if we be walking in the light, the blood of Jesus Christ is cleansing us from sin."

This cleansing is a present cleansing, as constant as the walking, and this "all" points to all forms of sin as they appear in the life of the believer. As he walks, this blood cleanses—cleanses his motives, aims, purposes; cleanses from evil passions, every jealous wrath, malice, cleanses from all forms of sin, wearing them out, bleaching the character, purifying the tastes, and conforming the conduct to the law of Christ, moulding the soul into the image of Christ.

That one, faithful to his sacramental vows, every day bathing in the light of God's holy word, faithful in closet duties, constantly scrutinizing the workings of his inner nature; every day careful to harm no one, to help some one—faithful, loving, forgiving—that one is walking *in* the light, is walking *into* the light, deeper and deeper into the light; and the deeper into the light he goes, the more powerful the work of cleansing goes on!

Let this, then, be our motto with every rising morn: "Deeper into the light to-day!" Deeper in from the outer circles of Christian life! Deeper into the light for a mightier cleansing! Deeper, and still deeper into the light, closer to Jesus' bosom!

Nearer, O Christ, to thee!
Nearer to thee!
—*W. P. Breed, in Presbyterian.*

A Pilgrim Song.

The city of my home is wondrous bright,
Resplendant ever, it hath no night!
It is filled with God, and he is its light—
I see it from afar.

I've a mansion fair in that city blest,
A home where the weary no more molest;
Where the weary pilgrim at last shall rest—
And I am going there.

In their robes triumphal of spotless white,
With their victor crowns of dazzling light,
Refulgent in day that knows no night—
I see them from afar.
The glorified saints in their beauty stand,
The myriad host of the band,
Come up to that city from every land—
And I am going there.

The bells are ringing in yon high dome,
Away over Jordan's misty gloom;
They are chiming the pilgrims' welcome home—
I hear them from afar.
And Jesus, my Savior, bids me come,
"In my Father's house," says he "there's room"
For all his ransomed ones a home—
And I am going there.

O fair is that New Jerusalem,
Its walls, and towers, and portals gleam
With flaming gems that never grow dim—
I see them from afar.
I am nearing and nearing that city sublime,
By the rapid whirl of the wheels of time,
Borne on to my home in that radiant clime—
And soon I shall be there.

—*Joseph McCreary.*

Close to Jesus.

"I could not keep it" says one; "if I got the blessing of perfect love I could not keep it." How willing the enemy is to have us in such a situation! Anything that will keep us from claiming what Christ offers us as the purchase of his love. It is not more difficult to walk with Jesus where we can feel that our hand clasps his, than to be in the distance, sometimes hardly in sight of our Guide. We are strong only in his strength, and we can never fathom the depths of his sufficiency while coming to him in the way he has appointed. The only way for us to keep ourselves in the love of God, is to cast all by faith on him. If we are willing to forsake every false way; willing to part with all those things that are as weights, hindering us in running the race that is set before us, then we shall find the Lord willing to undertake for us; and we know that he that is for us is stronger than all the hosts of the enemy, and safe in the shadow of his hand we shall rest though the earth be removed.

If, with the measure of grace, which is ours as the children of God, born not of the flesh, but of the Spirit, we are able to keep our foes from ruling over us, will not the grace that casts inbred sin out of the soul be indeed a precious gift? And if the strong man that is already bound is cast out, shall we not feel safer, rest more securely, and praise God more abundantly? Although no state of grace is free from temptation, yet he is able to keep us from falling. We need not be anxious if we only keep our eye on Jesus; but if we stop and try to count our enemies, and measure their strength, fear will possess us, and the waves will go over our heads very quickly. With such a Savior as our Immanuel, leaving all to him, only careful to obey orders, we are just as sure of coming off victorious, as though we had no foes, or were already in the land where the enemy cannot invade. We are left without excuse here. God is our refuge and has promised to supply all our need, he has provided a salvation for us, that extends to our entire, immediate cleansing. If through fear or a yielding to the demands of the flesh, we fail to lay hold of the hope set before us, we make a hard way for ourselves; but if we take the Savior at his word, we will find that what he is willing to do for us is more than we could have conceived. In affliction he is in the furnace with us; in the midst of enemies, he is our defence; and while he helps us he also gives us new revelations of his character, that tend to bind us yet closer to himself. Truly it becomes us, not thoughtlessly, to neglect what might be ours, but to inquire with sincere hearts, How near to Jesus may I come, even while the clay tabernacle hinders me from seeing him as he is.—*Albie Mills, in Words of Faith.*

God's Love for Us.

Very wonderful and solicitous is the love of our God. He kept Israel "as the apple of his eye" (Deut. 32: 10). It is concerning God's elect—Zion—that the prophet says, "He who toucheth you toucheth the apple of his eye" (Zech. 2: 8). The apple of the eye means the pupil of the eye. So many versions render it. And the eye referred to is God's eye. Touch your own pupil carefully with your finger. Do it as gently as you please, yet you have invaded a sensitive part. If his people are so dear to him, how then must God feel when his saints are tempted, insulted, slain? Does he not regard it as if himself were touched, were smitten? O what tenderness is here! What wasteless affection! How carefully we guard our eyes. O keep me, O Lord, I pray thee, even me, "as the apple of the eye" (Psa. 17: 18).—D. T. T., *in Crisis.*

Young Folks.

Sowing and Reaping.

What we sow
We'll surely grow,
Though the harvest may be slow!
It may be
We shall see
Fruitage in Eternity,
From some deed
Dropped like seed,
For a soul that was in need!

Let us strive,
While we live,
Worthy things to do and give;
Striving still
With good will
Empty granaries to fill;
For what we sow
Will surely grow,
Though the harvest may be slow!

—*Selected.*

Gough's Cheese Argument.

No one knows better than John B. Gough how to use the *reductio ad absurdum*, or how to handle a bit of humor, that, like the stocking the Irishman was swinging at Donnybrook Fair, had a rock in it. The following from his lecture, "The Foes we Fight," is a straight shot:

An LL. D. (and I am very sorry to say he is a Massachusetts LL. D.) was dining at the table of a lady who never furnishes wine, no matter who is her guest, at whose house General Grant spent nearly two days, during which time not one drop of wine, ale, or spirits would she present to him or his staff; and when the British nobility are sometimes entertained by her, they inquire, "Can you entertain Lord so-and-so?" when she replies, "Yes, but he must know beforehand that neither wine, ale, nor spirits are offered in my house." This gentleman was at her dinner-table, and he said, "Now I think I cannot understand your position in reference to this matter, Mrs. So-and-so. Now I enjoy a glass of wine at my dinner; it is my habit to use it. You say to me, 'Doctor, I shall give you no wine because So-and-so makes bad use of it.' Here is one person cannot drink with impunity, and here is another who makes a fool of himself. By and by you will take from us all our luxuries. I enjoy cheese. I like it with a cup of coffee and a cracker; it promotes digestion. Would you say, 'Doctor, here is a man cannot eat cheese with impunity, and I shall give you no cheese?'"

Is that a fair way of putting it? Did you ever hear a man standing on a gallows-tree saying to those who came to witness his execution: "Now, my friends, take warning by me; never eat any cheese?" Did you ever hear a man murdering his wife, and giving as a reason, or excuse, that he had been eating cheese? Did you ever hear of a row in the streets where one man is murdered or several ribs broken, the papers say: "Those men have been eating cheese?" Now, just show to me that cheese produces eight tenths of the crime, seven-eighths of the pauperism, and half the lunacy; show to me that cheese produces the result that drink does, and by the grace of God I will battle the cheese while I live.—*Selected.*

A Word to Boys.

What do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! Of course you don't.

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; it cannot fail; and I think it is worth knowing. *Never touch liquor in any form.* That's the plan, and it is not only worth knowing but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and, very likely, they will look on you as a milksop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say, "Boys, none of that stuff for me! I know a trick worth half-a-dozen of that?" Or will you take the glass, your own common sense protesting, and your conscience making the whole draft bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself—just as the soul of Colonel Backus does, and will keep doing all his life?—*J. G. Holland, in St. Nicholas for May.*

Pin-Making in England.

There are in England, as nearly as can be ascertained, 580 pin machines for producing pins, either complete or by two processes—pointing and heading. Each of these machines will make on an average 220 per minute, 7,056,000 in an hour, or 58,904,000 in one day of nine hours (less intervals), or 343,424,000 in a week of fifty-four hours if all are going.

These pins would weigh, of average sizes, thirty-four tons, as the production of the whole of England in fifty-four hours, or 1,836 tons per annum. This calculation is based on what machines have actually produced in fifty-four hours, nearly 3,064 pounds. Out of this quantity there are

about five tons each week made from iron wire, which is coated with tin—an American invention—which produces an inferior and relatively dear article, as compared with the great bulk of the pins manufactured from brass, iron-plated pins being sold at nearly the same price as brass, although the metal of the one costs 9d. per pound, and the other 3d. per pound.

A good pin machine for carding them on paper will card about 1,000 pins per minute; one ounce of the best granulated block tin will coat fifty-six pounds of pins as bright as silver. The cost of working one pin machine in finishing the pins from beginning to end, is rather over 23s. per machine in a large and well conducted manufactory. To produce a sheet of 300 pins, the machinery costs £70; if 500 on a sheet, about £10 extra. To produce one ton of loose pins per week, £1,000 worth of machinery is required; if the pins are mounted on cards or sheets, the cost is £1,400. About three tons of pins are required always for stock, worth, on the average, £120 a ton. To buy pins cheap they must be bought loose, for if bought on cards or paper the extra work or material has to be paid for.

Pins on sheets are always much thinner than when loose, as they have to be made thin and long to make them large, and also to meet the keenness of competition. If made loose they are usually thicker and shorter, and are, therefore, made quicker, cost less to produce, and are better for use, not being so likely to bend or break. Birmingham makes quite twenty-four tons each week, London about one ton, Stroud and Bristol about six tons, and Warrington something like one ton. France and Prussia are now large manufacturers, as also America. Canada has also its pin manufacturers.—*London Mining Journal.*

The Door Was Shut.

Some time since, a lady leading two little boys entered the Grand Central depot, New York city, and bought tickets for a train waiting in the depot. The door leading from the waiting room to the train was open, and passengers were hurrying through but the lady lingered behind. At length the porter, or door-keeper, closed and locked the door and left. Seeing it closed, she hastened to it and tried to open it, but in vain. She beckoned to those on the platform to open it for her, but they were as unable to unlock the door as was she. Soon the train moved off, leaving her behind. Taking her little boys by the hand, she slowly sought a seat and sat down to weep. She had missed the train because she had neglected to go when the door was open. Friends would be waiting to welcome her but to be disappointed. She had told that she was coming; had made all preparations, but she had waited until the door was shut.

Many who mean to go on a longer journey do as this lady did. They mean to be Christians. They take all the steps necessary except one. They go to church; they study the Bible; they understand the plan of salvation; but they wait till life's door closes upon them. Will it be so with the reader?—*Selected.*

Farm and Home.

What the Birds Accomplish.

The swallow, swift, and night-hawk, are the guardians of the atmosphere; they check the increase of insects that otherwise would overload it. Woodpeckers, croopers, and chickadees, etc., are the guardians of the trunks of trees. Warblers and flycatchers protect the foliage. Blackbirds, thrushes, crows and larks protect the surface of the soil; snipe and woodcock the soil under the surface. Each tribe has its respective duties to perform in the economy of nature; and it is an undoubted fact that, if the birds were all swept from the face of the earth, man could not live upon it, vegetation would wither and die, insects would become so numerous that no living thing could withstand the attacks. The wholesale destruction occasioned by the grasshoppers which have lately devastated the west, is undoubtedly caused by the thinning out of the birds, such as grouse, prairie hens, etc., which feed upon them. The great and inestimable good done to the farmer, gardner and florist by birds, is only becoming known by sad experience. Spare the birds and save your fruit. The little corn and fruit taken by them is more than compensated by the vast quantities of noxious insects destroyed. The long persecuted crow has been found by actual experiment to do far more good by the vast quantity of grubs and insects he devours than the little harm he does in the few grains of corn he pulls up. He is one of the farmer's best friends.—*Sel.*

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But very few of the many thousands who luxuriate in the luscious peach have anything like a proper conception of the amount of labor and capital required to grow peaches. Young peach orchards are cultivated as thoroughly as corn-fields by the successful growers. In fact, the orchards are planted by the Delaware and Maryland farmers with corn, and receive the same cultivation for two years. The third year three rows of corn are sometimes planted between the rows of peaches, which are usually twenty feet apart, but after the orchards come into bearing no other crop can be grown upon the ground. Yet as long as the orchard lives it requires cultivation and fertilizing.

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FELONS AND POISONOUS WOUNDS.—Elder Evans, of the Lebanon (N. Y.) *Shakers* says: "For the past ten years we have treated felons with hot water, and with unerring success. No cutting, no blistering, no anything, but immersing the finger, hand, or even the whole arm, if necessary, in water as hot as can be borne, until the pain is gone and the core loosened and drawn from the bone. When rusty nails have produced wounds, the same course has been pursued. If on hand or foot, keep it in hot water."

PRESERVING PINEAPPLES.—They should be cut in small pieces, then put in a dish with their weight in white sugar; let them stand ten or twelve hours, then put them in wide-necked bottles and stand them in hot water and let them boil half an hour; seal up the bottles tight, or if preferred, when cooked boil them into a rich marmalade.

COCOANUT CAKE.—One cupful butter, two and one-half cupfuls sugar, one cupful sweet milk, four cupfuls flour, one teaspoonful soda, two teaspoonfuls cream of tartar, five eggs, one grated cocoanut; bake in flat tins and put on icing; sprinkle half of a cocoanut on the icing and put the other half in the cake.

PRESERVING MILK.—If milk be introduced into bottles, well corked, and put into a pan of cold water, and gradually raised to the boiling point, and after being allowed to cool, be taken out and put in a cool place, the milk may be kept perfectly sweet for a long time.

CURE FOR A FELON.—Bore a hole in an egg sufficiently large to admit the finger. Insert the finger and let it remain several hours and a cure is effected.

Health.

Prickly Heat.

A writer in the London *Lancet* says: "I used to suffer dreadfully from prickly heat, and tried all the supposed remedies without any benefit. I have recently derived complete relief by the use of the following powder: sulphur sublimate 80 parts, magnesia oxide 15, and zinc oxide 5. This is to be used morning and evening in the following way: The dry powder being on a plate, a wet sponge is then pressed down on it, and a little will adhere; this is firmly rubbed on the parts affected, fresh moisture and powder being from time to time supplied, the application being continued from 10 to 15 minutes at each sitting. The parts are then washed. I have never seen the worst cases last beyond four or five days. No smarting attends the use of this remedy, and after the first application itching is practically at an end."—*Sel.*

What a Man Carries Up-Stairs.

In the course of an article on elevators the *Polytechnic Review* remarks: Few consider that stair-climbing necessitates an actual lifting of the whole weight through a vertical distance equal to the hight of the stairs. A man weighing 160 pounds in walking up a flight of 16 steps, each with an eight-inch rise (corresponding to a 12-foot ceiling), in a time of twenty seconds has lifted 1,920 pounds a foot high in that time—nearly a ton weight. To climb to the top of a four story building—say 52 feet vertically to the fourth floor—in ninety seconds, represents the lifting of 8,300 pounds a foot high in that time. Reduced to minute foot-pounds, this equal 5,633 pounds lifted a foot high in a minute, or one-sixth horse-power.

General Antidote for Poisons.

A French medical journal gives the following formula for an antidote for a number of deadly poisons: Solution of sulphate of iron (D. 145), 100 parts; water, 800; calcined magnesia, 80; washed animal charcoal, 40—these ingredients being kept separate, the solution of sulphate of iron in one vessel, and the magnesia and charcoal in another, with some water. When needed, the sulphate solution is poured into the last-mentioned receptacle, and violently agitated; the mixture to be administered promptly in doses of from 1.6 to 3.3 ounces. This antidote, employed in proper proportions, renders preparations of arsenic, zinc, and digitaline completely insoluble.

In the New York aquarium, blue-glass sides have been placed in some of the tanks containing the lower order of animal and vegetable life. After a few weeks' trial, Prof. H. D. Butler, the superintendent, states that it has been of material benefit—softening the rays of light, and giving the water its natural color beneath the surface of the ocean. It was noted that the anemones leaned toward the blue-glass sides, when they expanded their tentacles, and the hermit crabs and other shellfish were oftener found near those sides than elsewhere.

Cooling off suddenly when heated sends many of our farmers' youths to an early tomb. It is often a matter of surprise that so many farmers' boys and girls die of consumption. It is thought that abundant exercise in the open air is directly opposed to that disease. So it is; but judgment and knowledge of the laws of health are essential to the preservation of health under any circumstances. When overheated, cool off slowly—never in a strong draft of air. Gentle fanning, especially if the face is wet with cold water, will soon produce a delightful coolness, which leaves no disagreeable results.—*Economist.*

A French medical journal speaks of the value of milk in all gastric derangements so frequently induced by high temperature. In very hot weather small draughts of milk are found to relieve thirst and to render unnecessary the drinking of many fluids, which, though they may allay the thirst, are liable to produce some disorder at the same time. An instance was cited of a severe case being relieved by repeated draughts of warm milk when laudanum had been given without success.

Selected.

A Short World.

This is a short world. We may praise it or despise it; we may love it or grow weary of it; but however we may esteem it, its course is very brief, compared with the vastness of the world to come, the glory of the endless ages that stretch themselves before the saints of God. Compared with the mighty possibilities of the everlasting state, how brief, how transient, how uncertain is the state in which we live. Our life is a vapor that vanisheth away; our days are swift as an arrow's flight; time hastens on with restless strides; and the great, grand future of eternity rolls steadily onward to meet us as we pass the boundaries of this transient world.

Oh, that we who have been charmed by earth's beauties, and entangled amid its snares, could learn how brief its story is; how soon its pomp shall fade; how soon its joys shall pass away. "The life that now is," is like one grain of sand as compared with the wide reaching shore; and the joys and pleasures that have here engaged our thoughts are but motes in the sunbeam, when compared with the enduring glory which shall fill the eternal existence of God's redeemed with brightness and gladness perpetual as the years of heaven.

This is a short world; whether it be filled with joy or sorrow, light or shade, it matters little. Here we are to work and wait, but soon all will be over; and the eternal day will dawn—the clouds and shades and storms will pass; and oh, that we, when the morning breaks, may, "as children of light," be found watching, and waiting, prepared for the bright, and everlasting day.—*The Christian.*

Cornered.

The following rather amusing but suggestive story about the way a Presbyterian minister was concerned, is from the Halifax *Christian Messenger*. There was a debate about baptism, and after a long discussion, the Baptist spiked the enemy's guns in this way: The Baptist gave the English sentence, which the Presbyterian was asked to translate into Greek: "I indeed immerse you in water." After a few moments' reflection, he replied, "That would be the same as it is in the Greek Testament," whereupon the Baptist remarked, "Would you not, in translating that Greek back into English, give the English you translated into Greek." "Of course," was the reply. "Well, sir, have you not settled the meaning of *baptizo* to be 'immerse?'" A shrug of the shoulders, a scratch of the head, and a few inarticulate mutterings, followed by a "Good afternoon, sir," was the only response, and the Pedo-clergyman took his departure, let us hope, to seek after and obey the truth.

Leeches.

A traveler in Burmah, after fording a certain river, found his body all covered over by a swarm of leeches, busily sucking his blood. His first impulse was to tear the tormentors from his flesh, but his servant warned him that to pull them off by mechanical violence would expose his life to danger. They must not be torn off, lest portions remain in the wounds and become a poison; they must drop off spontaneously, and so they will be harmless. The native forthwith prepared a bath for his master, by the decoction of some herbs, and directed him to lie down in it. As soon as he had bathed in the balsam the leeches dropped off.

This illustrates the fact that every unforgiven injury in the heart is like a leech, sucking the life-blood. Human determination to have done with it will not cast the evil thing away. You must bathe your whole being in God's pardoning mercy, and these venomous creatures will instantly let go their hold.—*Rev. W. Arnot.*

Had no Where to Lay his Head.

Although the Son of God had nowhere to lay his head, we can talk very complacently about Bishop's "thrones," and "palaces," even in this country. We are told, in connection with the Stewart Memorial Episcopal church, at Garden City, Long Island, that "under the chancel arch upon the left side, facing the altar, the bishop's throne will stand, while opposite will be fixed the seat of the dean. Flanking each of these will be canopied seats for four and twenty elders. It is the intention to make the Bishop's palace one of the first diocesan residences in the world." We have been accustomed to these things in the Romish church, but they are rather out of place among Protestants.—*Standard.*

The great Frederick once cried out to his retreating troops, "Why do you run, you black guards? Do you hope to live forever?"

General News.

The Warrior River, in Alabama, has risen six feet, and is still rising rapidly. The entire country is submerged. The loss of crops will be calamitous. The Alabama River is rising slowly. The rain has beaten out an immense quantity of cotton.

The *New England Farmer* says: A cheese that will weigh when cured over a thousand pounds was made a few days since at the Barre Central factory. Over nine thousand two hundred pounds of milk was used in its manufacture. The present appearance of the cheese indicates that it will be a perfect success. It was manufactured for parties in Providence, R. I., but will be retained till after the cattle show.

Kezanlik, the City of Roses, is no more. The beautiful plain, with its vineyards and its clumps of walnut trees, and its great gardens of roses, has been passed over four times by alternate waves of battle. The march of armies in column of battalion and in line of battle, and bivouacs of 100,000 men of the hostile armies has ruined the gardens, and the town itself has been burned. Attar of roses will be scarce this year.

An Onondaga county, N. Y., farmer writes that last fall he sowed twenty-eight acres to wheat, applying 225 bushels of damaged salt, and this season he has harvested from the same land 1,120 bushels of fine wheat, averaging forty bushels to the acre. He keeps eight horses, twenty-five cows, a large flock of sheep and forty-seven hogs, and believes in genuine grain-growing, stock raising husbandry.

The greenhouses of Mr. John Hoey at Long Branch cost him $30,000, one of them having been brought from the Vienna Exposition at an expense of $8,000. One greenhouse contains twelve sections, each seventy-five feet long; and another is 400 feet by 30. There are over 2,000,000 plants, and forty or fifty men are employed about the gardens, etc. The cost of the plants was something enormous. Mr. Hoey imported a single specimen of a rare Chinese plant at a cost of $600.

The Empress of Russia has provided, at her own expense, a railway car for the transportation of the sick and wounded, modeled after American sleeping-cars, having berths on each side of a passage-way through the middle. The mattresses have been carefully made, and rest upon springs. Rests for the arms and limbs are also abundantly supplied. Cordials, stimulants, and most nutritious food, and a place to prepare it, and a well stored dispensary and kitchen, have been provided.

The Santa Barbara *Press* says: "In the second canyon west of the Mission creek is a huge rock almost perpendicular and standing about one hundreed and fifty feet high. The face is marked with three or four deep crevices, two of which stop at about one hundred feet from the base. In these crevices bees have swarmed for years and have their nests. This monster hive was discovered some seventeen years ago by some Mexicans and has never been disturbed. It is calculated that the rock must contain several tons of honey, but it is almost impossible to get at it.

Among the discoveries made by Col. Rawlinson in the excavations of Babylon was Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs sketched by himself, with his name under it. He mentions in it his having been ill; and while he was delirious he thought he had been out to graze with the beasts of the field. Rawlinson also found a pot of preserves in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed when making them that twenty-five centuries after the Queen of England would eat some of the identical preserves that figured at his master's table.

Malleable glass is a curiosity of science, although doubtless the glaziers would demur to its introduction into practical existence and utility, at least for window panes. Malleable glass was made in old Rome; and in the reign of Tiberias, a Roman artist had, according to Pliny, his house demolished, and according to other writers he was beheaded, for making glass malleable. The idea of discovering the secret was only ranked second to that of the philosopher's stone among alchemists; but in 1845, there is stated to have been discovered at St. Etienne, in France, the means of rendering glass as malleable when cold as when first drawn from the pot. The substance silicon is combined with various other substances, and can be obtained opaque or transparent as crystal; it is described as very ductile and malleable, neither air nor acids acting on it.

A monk of the Benedictine Monastery at Raygern between Brunn and Vienna, is a self-taught mechanician and artist. He has recently completed a mechanical curiosity in the shape of a self-moving terrestrial globe, which the *Academy* describes in detail. A combination of wheels gives it a motion similar to that of the earth, and when once set going it will revolve for three weeks. At the north pole of the axis are dial plates on which the days and months are indicated, and over these is a smaller globe, by means of which the motion of the earth around the sun is exhibited. The larger globe sets the smaller one in motion by the agency of twelve wheels. The construction of the mechanism took more than ten years of patient application, and was only completed after numerous experiments. As regards geographical details, the map on the globe is carefully drawn, and shows all the latest discoveries. The steamer routes, railway and telegraph lines, the heights of mountains, and the depths of the oceans are all distinctly shown.

Judge E. C. Bronaugh, says the Portland *Oregonian*, has attatched to his watch-chain a little amulet or charm, which aside from its peculiar history, is very pretty in itself. It is nothing more or less than a petrified rosebud. During the rebellion, a young nephew of Judge Bronaugh, while in one of the Southern States, wrote home to his mother, and enclosed in the letter a rosebud. The letter arrived safely at its destination, and, after having been perused, was laid aside with the rosebud in a drawer, where it remained for eight or nine months. When the drawer was overhauled and the letter again brought to light, the rosebud it contained was discovered to be petrified. The Judge's aunt recently sent the stone to him at this place, and he placed it in the hands of a jeweler for the purpose of having it fitted to carry on his watch-chain. The petrifaction was so very hard that while trying to drill a hole in it two or three tools were broken before the object was accomplished. It is a perfect rosebud, and so well preserved that the finest fibres can be seen. What peculiarities of air, earth, or water could have changed the tender rosebud into a hard, almost diamond like substance in the short space of nine months is to us a mystery.

Col. Robert G. Ingersoll, the well-known infidel lecturer, recently challenged the religious world to prove that either Thomas Paine or Voltaire recanted his convictions on his death bed, or died exhibiting remorse on account of his teachings. The New York *Observer* accepted the challenge, and offered to prove it regard to one or both. Col. Ingersoll having returned to Peoria, Ill., and heard of the acceptance, says he will immediately deposit $1,000 in gold in bank, subject to the order of Dr. Prime when indorsed by the tribunal, which shall consist of three men,—one to be chosen by Ingersoll, one by Prime, and a third by the agreement of the two. Col Ingersoll adds: "From the date of accepting this offer you may have the ninety days to collect and present your testimony, giving me notice of time and place of taking depositions. I shall have a like time to take evidence upon my side, giving you like notice, and you shall then have thirty days to take further testimony in reply to what I may offer. The case shall then be argued before the persons chosen; and their decision shall be final as to us. If Paine and Voltaire died filled with childish and silly fear, I want to know it, and I want the world to know it. On the other hand, if the believers in superstition have made and circulated these cruel slanders concerning the mighty dead, I want the world to know that."

The great wall of China, says the London *News*, was measured in many places by a Mr. Unthank, an American engineer, lately engaged on a survey for a Chinese railway. His measurements give the height at eighteen feet, and a width on top of fifteen feet. Every few hundred yards there is a tower twenty-four feet square, and from twenty to twenty five feet high. The foundation of the walls is of solid granite. Mr. Unthank brought with him a brick from the wall, which is supposed to have been made two hundred years before the time of Christ. In building this immense stone fence to keep out the Tartars, the builders never attempted to avoid mountains or chasms to save expense. For thirteen hundred miles the wall goes over plain and mountain, and every foot of the foundation is in solid granite, and the rest of the structure solid masonry. In some places the wall is built smooth up against the bank, or canyons, or precipices, where there is a sheer descent of one thousand feet. Small streams are arched over, but in the larger streams the wall runs to the water's edge, and a tower is built on either side. On the top of the wall there are breastworks or defenses, facing in and out, so the defending forces can pass from one tower to another without being exposed to any enemy from either side. To calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses everything in ancient or modern times of which there is any trace. The pyramids of Egypt are nothing compared to it.

A French statistician has been computng the number of human beings killed in war during the present century. He has selected for his estimates the wars of the French Empire from 1801 to 1815; the Spanish wars of 1809 and and 1810; the United States war of 1812; the Greek war of 1822; the civil wars of Spain since 1823; the Russo-Turkish war of 1828; the French invasion of Algiers; the Franco-Belgic war against Holland; the Polish insurrection; the wars between Mehemet Ali and the Sultan; and of the Swiss Sonderbund; the United States war with Mexico; the revolutions of 1848; the war between Italy and Austria; the Crimean war; the Indian mutiny; the French expedition to Syria; the Franco Italian war of 1850; the United States civil war; the Danish war; the French invasion of Mexico; the Austro-Prussian war of 1866; the Cuban insurrection; the Franco-German war of 1870; and the present Russo-Turkish war, and he finds that 200,000,000 men have been the victims of these struggles.

A seizure of arms and 1,000 sharpnel-shells at the Custom-House in Pesth is causing considerable sensation. Sixteen cases of breech-loaders, 36,000 catridges, and several boxes of Turkish fuse-caps have also been seized in transit. It is supposed the design is to embroil Austria in the Turkish War ... While Mehemet Ali takes up his position on the Kara Lom, and Suleiman Pasha is firmly checked at Shipka Pass, the Russiams are making solid preparations to carry on the campaign during the winter. In addition to the supplies that have been already ordered, contracts have lately been made for 4,500 tons of lead. Winter clothing and 65,000 tents, or corrugated iron huts, have also been ordered, as well as iron pontoon bridges well calculated to resist the ice in the Danube, and, in case that should fail to fulfill the purpose, steam ice-boats are being prepared to maintain, during the winter months, free communication across the river.... A correspondent who was an eye-witness of Friday's battle between the Czarowitch and Mehemet Ali telegraphs from Tzercouna as follows: "Five or six different attacks were made to-day by the Turks, with from one to three battalions each, and all unsupported. The attacks failed. The loss to the Turks was very heavy. A number killed and wounded can be seen lying on the open ground over which the combatants passed".... A Russian official dispatch dated Gorny Studen, yesterday, says: "The Turkish attack on Tzercovna on the 21st was decisively repulsed, and was not renewed. On the 22d the Turks retreated. Our loss was 20 officers and 400 men. That of the enemy was at least 1,000"..... It is stated that the Russian and Roumanian losses before Plevna exceed 55,000 killed and wounded....Hifsi Pasha's division of twenty battalions of infantry, two batteries, and a regiment of cavalry, have entered Plevna with fresh supplies, provisions, and amunition. The work of restoring telegraphic communication is advancing rapidly....The Russian official bulletin, dated Gorny Studen, Saturday, says the Turks renewed the bombardment of the Schipka-Pass positions Friday. In the afternoon they began an assault on the right flank, but were repulsed. They then attacked the left and centre, and were likewise repulsed. Fighting lasted until night. It is thought the attack would be renewed Saturday.... Special correspondents confirm the Turkish story that Plevna was revictualed and reinforced on the 23d inst. by twenty battalions of infantry, two batteries of artillery, 2,000 cavalry, and an immense quantity of food and ammunition....Osman Pasha's position is now believed to be secure, and the impression at Constantinople and Sofiia is that the Russians and Roumanians are withdrawing gradually from the attempt against Plevna....At Goransko the Montenegrins took 300 regulars prisoners, and captured three cannon and 500 rifles....The Montenegrins have also occupied Piva, captured Crekvica, and now hold the whole territory as far as Fotscha. They have totally burned Bilek and the surrounding villages. ....It is rumored that the Russian garrison of Ardahan has received a reinforcement of eight battalions. The Russian centre has also been reinforced, and now contains sixty-four battalions of infantry. Part of these reinforcements were drawn from Gen. Turgukassoff's force, which now consists of only twelve battallons....A correspondent with the Relief Agency among the Bulgarians sends a hideous account of the state of the province. He is at Carlova on the southern slope of the Balkans. In this place, of a population which must have been nearly 20,000 there is not a grown man alive. For six weeks the place has been at the mercy of the irregulars of the Turkish army. There now remain among the ruins of what was once a beautiful and thriving town but 5,000 or 6,000 women and children. These poor creatures hide themselves as they may, dreading outrages of which nightly some of them are victims. They can hardly be said to have shelter, clothing, or food, and have sustained life by furtively gathering roots and vegetables left in their ruined gardans....A Russian official dispatch, issued at Gorny-Studen says: "On the 22d inst., about ten thousand Turkish infantry from Sofia, supported by artillery, forced their way through our cavalry, posted to intercept them, and entered Plevna....An Italian gunboat has arrived at Volo to inquire into the misdeeds of the Bashi-Bazouks. The Italian Vice-Consul at Volo will go to Larissa to inquire into the outrages committed against Italian subjects there.

Marriages.

PRATT—THOMPSON.—At his residence in Lodi, Wis., Aug. 5, 1877, by Rev. J. N. Knott, Mr. Noah Pratt, of Lodi, to Miss Adah Thompson, of Prairie du Sac.

HARTGRAVE—GIFFORD.—At the residence of Eld. V. F. Hunt, in Sumner County, Kansas, on the 19th of September, 1877, Mr. Charles Hartgrave to Miss Geneva Gifford, both of Sumner County, Kansas. ELDER V. F. HUNT.

Deaths.

SUTHERLAND.—In Sylvester, Wis., Clarence J. Sutherland, Nov. 28, 1876, aged 22.

Again death has taken from our number one respected and esteemed by all who knew him. Clarence J. Sutherland died at the house of his parents on the 28th day of November, 1876, at about three o'clock in the morning, in the 23rd year of his age. His death was occasioned by an internal abcess caused by the bursting of a blood vessel. He lay in intense agony for more than four weeks, when his spirit departed. Clarence was well known to many here. He entered the Milton school three years ago and rapidly gained the friendship of all about him. Kind and obliging, he was a genial companion; bright and studious, a desirable classmate; faithful and true, a firm friend. During the brief period of his school life here, no act of his ever tended to lessen our esteem for him. A year ago, in the full flush and vigor of strength, he attended the exercises here, little expecting that when another year came around he would be numbered among the dead. He is gone. On the 29th of Nov. about one o'clock

"In the cold, moist earth they laid him,
Where the forest casts the leaf,
And wept that one so lovely,
Should have a life so brief."

J. WILSON HUMPHREY.

MAPES.—At Penn Center, Iowa, Bertha, youngest daughter of Kern and Emily Mapes, aged 15 months.

Service in the M. E. church, by the writer. C. W. PITSOR.

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TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

As soon as arrangements can be perfected, we shall add to our premium list.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

One Emerson's Binder ($1), for 1 new yearly subscriber.

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AGENT.

TO OUR SUBSCRIBERS.

In order to facilitate us in matters connected with keeping accounts on subscription, and attend to our books more readily, we have adopted the method of putting numbers instead of dates on the yellow slip opposite subscribers names. These figures or numbers correspond with the "Whole Number" of the paper as found at the right hand of the DATE of the paper on the first page. For $2.20 a credit is given for 52 numbers, or one year. For $1.10—26 numbers; and for 55 cents—13 numbers. When you send us money for the paper, please notice the number at the time you remit, and watch if credit is given you at the rate of 52 numbers for $2.20. If the number is not changed on the third paper you receive after remitting, or the number is not changed correctly, please notify this office AT ONCE, that it may be rectified immediately. By observing these rules a great help will be rendered us, and all cause of trouble removed. Also, all subscribers will be duly notified TWO WEEKS before their subscription expires, so as to give them an opportunity of PROMPT renewal, which we hope will be done. If, from any cause, you cannot remit immediately, but can soon, and wish your paper continued, please notify us AT ONCE, and we will oblige you. If we hear nothing from you, we shall take it for granted that you wish the paper discontinued, which we shall do at the expiration of the time paid for. Send money by Post Office Order, Draft, or Registered Letter at our risk, but not if otherwise. Make all Post Office Orders and Drafts payable to ADVENT CHRISTIAN TIMES or to BURTON W. HOLMES, and to no one else. Postage stamps received of any denomination, for fractional parts of a dollar. Please bear these rules in mind and OBSERVE them, and oblige

THE AGENT.

Notices.

Quarterly Meeting:—The first quarterly meeting of the Michigan A. C. Conference will be held at Maple Grove Schoolhouse, commencing Friday evening, Oct. 19, to hold over Lord's day. All the brethren in the surrounding region are cordially invited to attend. Maple Grove is 1 1-2 miles south and 2 miles west of Coldwater. The society here is new, and not Adventist in name, and only partly so in faith, but cordially invite all lovers of Jesus to come and worship with them. The fullest liberty will be accorded to all and the kind hospitality of Christian homes. Come. *Be sure to come.* Enquire for K. R Sheldon. For the brethren. J. R. PRESTON.

Quarterly Conference.—The last Quarterly Conference of the DeKalb District, will be held with the church at Afton, commencing Friday, October 26th, at half past 2 o'clock, p. m., and continue over the following Lord's day. Come my beloved brethren, let us assemble and speak often, to cheer the fainting mind, and thus shall we be his jewels. Everybody loves these meetings.

E. H. BURINGTON, Pres.
GEO. M. BUTTON, Sec.

Quarterly Conference.—The second session of the Washington County A. C Quarterly Conference, will be held with the church at Peach Creek, Washington County, Kansas, Oct. 12, 13, and 14, 1877. Introductory service Friday 12 h. at 7 p. m. Business meeting Saturday 13th, at 2 p. m. General services Sunday, 10:30 a. m., and at 7 p. m. service of the Sacrament. All who love Jesus and his appearing are cordially invited. By order of the board. F. O. CUTTER, Pres.

Protracted Meeting and Conference.—The Lord willing, Bro. H. G. McCulloch will commence a series of meetings at Ionia, Warren County, Illinois, on Thursday evening, October 11th, to hold over the following Sabbath. In connection with this meeting, a business session for the quarterly district is called to meet here on Saturday the 13th, at 2 p. m. Dear brethren and sisters, in the name of God come and help. The enemy is closing in upon us, he shows a brazen front. Shall we falter now? God forbid. We trust that all the preachers of the district will report in person if possible; if not, by letter. We hope to organize ourselves in to working order; make provisions for destitute churches, and arrange so that every town in the district may be visited by some of our ministering brethren. Other business of importance will be considered at this meeting. For the Conference Committee. M. MCCULLOCH.

Union Conference.—By invitation of the church at Galesburg, Mich., a Union Conference is called to meet at that place, Thursday, 7 p. m October 25, and continue over Sunday. Come, all who love the Lord and his appearing. Let us worship and work together in "the fellowship of the Spirit." The church at Galesburg will gladly entertain all who come. Let others be ready to pay the money expenses.

O. R. L. CROSIER,
Chairman of Committee.

Quarterly Conference.—The A. C Quarterly Conference of the Winona District will be held at Viola, commencing October 19, 1877, at 7 o'clock p. m., and continuing over the Sabbath. While our hearts are glad because our heavenly Father hath blessed us with a bountiful harvest, let all of us show our thankfulness by coming up to the feast with our tithes and offerings, trusting the Lord to pour us out a blessing. E. P. WAIT, Sec.

Quarterly Conference.—The annual session of the Northwestern Quarterly Conference of Kansas will be held with the Limestone Valley church in Jewell Co., Kansas, commencing on the 13th day of October, 1877. There will be a Camp-meeting held in connection and hold over two Sundays. Come one, come all, and help in the vineyard. J. R. COMSTOCK,
Secretary of Quarterly Conferenc.

Kansas Conference.—The 5th meeting of the Advent Christian Quarterly Conference of Lawrence and Leavenworth will be held with the church at Sarcoxieville, commencing on Friday evening, October 19th, 1877, and continue over Sunday. It is important that this meeting be well attended. Officers for the coming year are to be elected. Our brethren and friends from other districts are invited to meet with us, and labor for the advancement of Christianity and the salvation of the people.

M. MCGUIRE, Secretary.

Annual Conference.—The Advent Christian Conference of Ohio, will hold its next annual session with the church in Sparta, Morrow Co., commencing on Thursday evening, Oct. 18 1877, and hold over the following Sunday. Bro. J. Blynn of Sparta, Ohio, writes: "Those wishing to be at the commencement had better come the day before, as we are a few miles from a railroad. We will meet with teams those that come on C., C. C. I. railroad at Cardington. Those that make Mansfield a point, will take the B. & O.; will meet them at Centerburg. Those intending to come will write to J. Blynn, Sparta, Ohio, a few days before the time, what day, and how many, so that we may make the necessary arrangements. Come, all that can; come praying that our meeting together may be profitable."

FRANK BURR, Pres.

Quarterly Meeting.—The Second Quarterly Conference of the Advent Christian church for St. Paul District, Minn., will be held with the church at Otsego, commencing Friday evening, October 19th, and holding over the Sabbath. Churches will please send delegates, or report by letter.

S. WILDER, Clerk.

Quarterly Meeting.—Our next quarterly meeting will commence on Saturday, Oct. 13, 2 p. m., at Edinboro, Pa., and be continued over Sunday, and evening services be maintained thence on, indefinitely, as the Lord may bless and prosper our labor of love. Let every soul gird on the whole armor and come to work for Jesus, get their spiritual strength renewed, and do good. G. W. STETSON, Pastor.

Notice.—The Southwestern Missouri A. C. Conference will hold their annual meeting at Montevallo, Vernon Co., Missouri, commencing on Friday evening, Oct. 19th, 1877. All are invited especially those that preach the Word.

J. M. SEYBOLD, Sec.

Annual Meeting.—The annual meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Bethlehem church, at Bethlehem, Wayne Co., Iowa, Thursday evening, October 18, 1877. Now brethren, we hope to see a general rally. Let every church be represented by delegates who will work shoulder to shoulder for the advancement of the cause of the Coming One. Come, praying that great work may be accomplished for the salvation of the perishing. JOHN NEWLIN, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening October 19th, and continuing over the following Sunday. A special invitation is extended to Brn. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Metz, Arena, Wis. Call in time. WM SHELDON, Sec.

Appointments.

Parties having appointments in this columns are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

Minonk, Woodford county, the fourth Sabbath in each month, in Mack's Hall.

C. KOIER.

The Advent Christian Church worships each Sabbath at 221 West Madison street, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Adeline, June 3, at 10.30 a. m , and every two weeks.

Forreston every Sunday evening.
J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.
GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.
SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

The Christian Mission hold their meetings in Green Street Tabernacle, over the office of this paper each Sabbath. Morning service, 10:30 a. m. Evening service, 7.30 p. m. Prayer meetings Tuesday and Friday evenings.

MICHIGAN.

Lake View Advent Christian church, Moffith Schoolhouse, Mont Calm county, Mich., Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10:30 o'clock a. m. Prayer Meeting, Thursday evening, at 7 o'clock p. m. Preaching brethren having a gospel sermon to preach will please give the church a call, and preach the word. Write to or enquire for Daniel Van Antwerp, at Lake View or Moffith Schoolhouse.
P. VOS.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.
G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 3th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.
GEO. M. TURNER.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.
B. N. MEIGS.

Preaching at Vernon, Wis., Advent Chapel, May 6, 1877, at 10 a. m. and 6 p. m., and every other Lord's day.

Webster Schoolhouse same day at 2:30 p. m.

Pine River, May 13, 1877, and once in four weeks.
L. H. COOK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

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There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

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JOHN SCARCE.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.
P. W. HOUGH.

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Dover, Iowa county, once in four weeks.

The other fourth week in new places.
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Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

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At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

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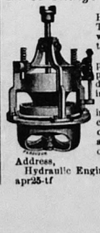

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BRO. SHELDON sends a notice of a meeting in Arena, Wis., Oct. 19. Notice next week.

OUR readers will be much interested in perusing the article in this paper on the *Dark Day*. It is the most complete account of that phenomenon we have ever seen, and seeing it comes from a source outside of the Adventists, it is thus made more important. We shall publish an article from the same source on the falling of the stars, in A. D. 1833, next week. These articles are from a book, entitled "Our First Century," which was issued in pamphlet numbers from a publishing house in Philadelphia.

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THE WHOLE TRUTH.

It is said that the truth should not be spoken at all times, but there are some who seem to think that the whole truth should not be spoken at *any* time. There are truths that people do not like to hear, and those generally are the ones that seem to go against them. But few people love to be told of their sins, and most people love to be thought well of by those around them. Yet it is often necessary that sin should be unmasked, and nought but the truth will do this. In order to the removing of evil it is absolutely necessary that the whole truth should be told. Still the truth is so painful when told as to cause persons often to seek its concealment.

There is a reproach frequently attending the publication of the truth, that leads men to conceal their knowledge of facts, lest they become a reproach among their neighbors. But the reproach that comes upon those bearing the truth comes not because of the truth itself, but because of sin and wrong. Truth brings the sin and wrong to the surface to cast it out, and then comes the reproach of evil companionship.

When a nation or people become weak, or have harbored sin among them, they do not like to have the truth spoken of them. They think they must keep up a semblance of strength and prosperity, and that the truth must be kept back, lest they lose by it. The Jews did not wish their prophets to tell the whole truth, but to "prophesy smooth things." But the word of the Lord reveals the truth, let it be what it may. The sins of David and Peter, and others, are not kept back for fear of the reproach. The prophets told the people of their sins, and made it their business to reveal iniquity everywhere they discovered it. The apostles denounced the churches for their covetousness. Read the language of James in his epistle, and see how he proclaimed the evil course of the church. Why such language? Because it was the truth, and it must be told. Yet people do not try to expunge such passages from their Bibles, nor do they refuse to circulate the Bible because it contains such unpalatable truths. May not a religious paper also speak the truth? Ought it not to do so? Suppose the truth be suppressed, is not falsehood thus presented?

The better way to deal with reproach is to remove it by ceasing from the things which cause reproach. If there is evil it should be removed; if there is wrong, let it be righted; if there is shame, let it be buried; but as long as there is wrong, and evil, and suffering, it is needless to tell those who are being wronged, and those who are suffering that they must not speak of it. Is a debt a reproach? then let it be paid, or else bear the reproach. Is a starving ministry, or a drooping cause, or a schismatic leader a reproach? then feed the ministry, revive the cause, and remove the schismatic; it is useless to smother the truth by trying to hide the evil out of sight. The whole truth must be told at some time, and so let us provide that when it comes out, it will be pleasant to hear. But to starve the ministry and then say it must not be told; to leave the cause of Christ to suffer, and then to say it must not utter a complaint; to endure a schismatic even unto death, is more than the Lord orders.

THE MILLENNIUM.

DEAR BRO. BURR:—I address you because I have known you to be a lover of *the truth* many and many years. I desire you to give us your opinion about the millennium of a thousand years. If eternity is ushered in at the second coming of Christ, why talk about a thousand years, or millennium? What is the millennium for? Is it for a restoring back again? Now, as many of you brethren are age-to-come believers, be not afraid to speak out. If you are like me you do not fear devil or man, but love God and his truth. Let us arrive at *the truth*, not *a truth*. Yours in the blessed hope, J. S. LAWYER.

The word millennium is not in the English version of the Scriptures, but it is a term intended to express the same thought with the words "a thousand years" as occurring in the twentieth chapter of the book of Revelation. The word itself is defined as signifying a thousand years, being derived from *mille*, a thousand, and *annus*, a year. The inquiry, therefore, concerning the millennium is an inquiry as to the thousand years mentioned in Rev. 20.

What, then, is the millennium? Ans. It is "the day of the Lord" (2 Pet. 3: 10). Reference is evidently made by the apostle Peter, in this chapter, to the same time and events that are mentioned in Revelation 20 as included in the thousand years. The apostle mentions in 2 Pet. 3: 7, the fact that the heavens and earth of the present time are reserved unto fire against the day of judgment and perdition of ungodly men. The time is thus called a "day of judgment," and lest the reader should gather from this that the day was a twenty-four-hours day, the apostle immediately adds the cautious reminder that "one day is with the Lord as a thousand years, and a thousand years as one day." Or, in other words, that the word "day" in the expression "day of judgment" should not be limited to its common use, for "with the Lord" it might embrace much more time, even to the extent of a thousand years of common time, and that a thousand years might thus be included in "the day of judgment." The same idea is ex-

pressed in Psalm 90: 4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Thus we see from the Scriptures, that the millennium is the "day of judgment" or, the "day of the Lord." As Christ is the Lord, this day is also called the "day of Christ" (Phil. 1: 6, 10); also the day of the Son of man [Luke 7: 24].

What is the millennium for? In harmony with all the Scriptures concerning it, we answer, it is for judgment against sin, and the destruction of the ungodly from the face of the earth. We have yet to learn of any passage that declares salvation to sinful mortals, or preaching of the gospel to unrepentant ones, as a work of the millennium. It is called the day of judgment, and this must be the time when eternal judgment will be meted out. In this judgment "God requireth that which is past" [Eccl. 3: 15], and every one must give an account of himself to God [Rom. 14: 12]. It is a day of "perdition of ungodly men," not a day in which to preach salvation to them. It is described in Zeph. 1: 14-18, as follows: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver, nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make a speedy riddance of all them that dwell in the land." This is only one of the many descriptions of a similar character, that we might give of the millennium.

The apostle declares it to be a time "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" [2 Pet. 3: 10]. There is no record of peace or gospel preaching in the millennium. The Scriptures in Isaiah 2, and Malachi 4, refer to the "last days" in which we now live, and not to the day of the Lord, or millennium.

It is said that as the righteous are to reign with Christ, there must be some people to reign over. No one disputes that. It is asserted that the saints will join with Christ to rule over the nations, and the words of Jesus declare how it shall be accomplished, thus: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father" [Rev. 2: 26, 27]. Any preaching of the gospel and saving of the people in this ruling? No; but rather "judgment and perdition of ungodly men." The millennium, or day of the Lord, is especially for this purpose, "a day in the which he will judge the world in righteousness" [Acts 17: 31], and because of this he "now commandeth all men everywhere to repent" [Acts 17: 30], for there will be no space for repentance then.

The binding of Satan, as mentioned in Rev. 20, undeceives the nations, and they see their guilt. The loosing of Satan also brings up the ungodly, who have been sleeping many years, from their graves, they are deceived by Satan, and march to destruction. They are Gog and Magog evidently raised from the dead at the loosing of Satan.

Why have a millennium? For the purpose of judgment. It is the overlapping of time and eternity, the one upon the other, as the law and gospel overlapped for a brief period, from John the Baptist to the day of Pentecost, following Jesus' resurrection, when the law was thrust aside entirely, yet Jerusalem was not destroyed and the Jewish nation scattered, until A. D. 70, nearly thirty years after the baptismal day of Pentecost. Eternity in its fullness is not ushered in at once, but the judgment day makes way for its perfection in the new heavens and new earth.

The millennium does not restore things to the state of Adam and the world before the fall. Its restitution produces a better state than that. It brings immortality to God's people, and certainly that was not Adam's condition. The millennium is the time of restitution, and the work is accomplished by the total destruction of sinful beings, the re-creation of the globe to become a new heaven and earth "wherein dwelleth righteousness." Thus the millennium will come and pass. Let us call upon men to repent in view of its terrible work upon the unrepentant and ungodly.

TRIP TO MISSOURI.

On the 20th of September we started from our Wisconsin home on a trip to Missouri, this being our third trip to this state, the first visit being about a dozen years earlier. Our visit this time is to Linn Co. Our first call was on Bro. and Sr. Parker, at Laclede, formerly from my own town, Brodhead, Wis. This leads me to remember that eighteen families of our friends have moved away from Brodhead during my residence there, while death has cut down twelve of our number. Some who have moved to other states have become a nucleus for a new gathering.

On my journey I formed the acquaintance of a gentlemanly lawyer, of Jackson County, Missouri, where the Mormons contemplate building the temple, and the New Jerusalem, in fulfillment of Joseph Smith's prophecy. From this lawyer I learned some items of interest concerning the matter. For a long time the enemies of the Mormons had held the very land on which the temple was to be built, as well as its surroundings,and there was a fixed determination that it should never pass into the hands of Mormons. Brigham coveted it, but could not get it, they would not sell to Mormons. Finally, this lawyer was hired by the Josephites to purchase lands for them in disguise. He purchased, and transferred to them the temple grounds and surrounding lands. They at once proceeded to commence the work by *beginning the foundation of the temple.* It now awaits the order of the young prophet Joseph. When he rallies the people, the work will proceed. The Salt Lake Mormons are *outgeneraled by Joseph*, who has gained possession of the very land on which the old prophet Joseph said the temple should be built; and he has already made a meagre commencement. As all Mormons are bound to believe that the temple must be built on that very spot of ground, and be built in this generation too, or renounce Mormonism, they must accept the young prophet Joseph, who has the whole thing in his hands in spite of the Salt Lake party. The Salt Lake party will decrease, while Joseph's party will increase. Mormonism, in its new phase, never bid so fair to deceive multitudes as to-day. But I have taken pains on this trip to send copies of "*Mormonism Examined*" to Jackson Co., and other localities, free. I hope brethren will help in this work by purchasing, since the work is already converting some from error. I notice that the Salt Lake apostles have put John Taylor in Brigham's place till Conference meets. He will prove a weak ruler. Joseph will soon throw him into the shade.

Am holding meetings at the present time, September 27, at Meadville, in the Congregational church, and the hearing is good, and the prospect is hopeful. Many are now hearing our faith for the first time, in this region, and we trust much of the seed sown will take root in many hearts. We are to remain several days longer. The country is lovely. It would seem an Eden if sin and death were not here.

W. S.

PREACHING TO PLEASE.

One class of preachers have an ambition to secure the eulogies of men, and to this end, they omit the proclamation of unpopular truths and deal out sentiments that will please their hearers, and secure their applause. If the apostles had acted on this principle, how long before Christianity would have secured a standing? If Luther had acted on this principle, where would Protestantism have been to-day? If Adventists act on this principle, how long will it take the truth to triumph over error? If one Adventist is justified in this practice of catering to the relish of men, then all would be, and truth be practically deserted, just when and where it needs defending. This is but a blind way of selling out the truth, or smothering it, for the praise of its foes. To plead "we believe the truth," is but to augment condemnation, for, if we believe it, why not preach it, seeing it is God's message, and we are God's messengers?

Another class preach to please God, and if men are not pleased with God's message, they will not allow that to deter them from delivering God's message. Like Jonah, they must preach the preaching God bids them preach, even though unpalatable to the masses in consequence of its unpopularity. As God's praise is more valuable than the praise of men, let us preach to please God by holding up his unpopular truth in the loving spirit of its author.

W. S.

MORMON ITEMS.—NO. 3.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

TRANSLATING BY INSPIRATION.

It is usually admitted that the language which God gave man at the beginning was what is now called the Hebrew, and that this was man's only language till God confounded it at the tower of Babel. But the Book of Mormon says: "He did not confound the language of Jared" (Ether. 1: 1), so when Jared reached America four years later, B. C. 1643, he came with the Hebrew language, it being the only language on earth at the time of their departure; so their records must have been made in Hebrew. Some-

time before B. C. 124, the Jaredites who occupied North America became extinct, leaving records. About B. C. 590 the Nephites reach Central America, and they, too, write records, of which Mormon says: "And if our plates had been sufficiently large, we should have written in Hebrew" (Mormon 1: 3). So the Nephites understood Hebrew. But about B. C. 120, a company of Nephites made a trip north, and found 24 plates of gold, containing a record of the extinguished Jaredites, which record must have been made in Hebrew, as the Jaredites knew no other language; and as the Nephites could have written their own records in Hebrew if their plates had been larger, we might expect that they could have read these newly discovered records; but strange to say, they had to be carried to Mosiah, who had a pair of spectacles called "interpreters," to be translated. These fellows could *write* Hebrew, but could not *read* Hebrew after it was written. But Mosiah "*translated and caused to be written* the records which were on the plates of gold" (Mosiah 12: 3); yet forgetting this, Moroni is made to translate the same records again, over 500 years later; and this same Moroni says that he could write Hebrew as well as his forefathers; yet he could not translate it without spectacle interpreters. These wonderful silver-bowed spectacles finally, with the golden plates, are said to have fallen into the hands of Joseph, by which the Book of Mormon was read from the plates, after which the angel took the plates. But where are the spectacles? W. S.

WORTH THE MONEY.

At a recent meeting, a brother who once lived in the State of Missouri, stated that in leaving for Iowa he allowed his *Crisis* to come to his former address six months, till he decided where to locate; and in his absence he authorizeda neighbor to take it out of the office, with permission to read it. To his surprise, at the end of that time he was fully converted to the truth. It pays to scatter reading matter. W. S.

Church News.

REV. G. R. KRAMER baptized fifteen more believers, in the Brandywine River, at Wilmington, Del., on Lord's day, Sept. 30.

ELD. J. AUGUST SMITH baptized two converts in Forreston, Illinois, Sept. 23. He expects to spend the month of January with the friends in and around Coldwater, Michigan.

BRO. JOHN BOWER writes that the quarterly meeting at Millbrook, Mich., was well attended, and was a good meeting throughout. Four persons were baptized at the meeting.

ELD. L. H. COOK, formerly of Avalanche, Wis., has been invited to labor in Green Co., in that State, for the coming year. His address for the coming year will be Magnolia, Wis.

ELD. E. F. SERGISSON, of Rochester, N. Y., has been spending a brief time in Ohio with the churches at Norwalk and Fairfield. His labors were well received, and we think he ought to be retained in that field.

BRO. J. C. SHAW writes of a theological Institute lately held in Oneida, Ill., Presbyterian church, in which a debate on the second coming of Christ called out an unusual congregation. The pre-millennial view was ably advocated by A. R. Mathews, of Farmington, Ill., and the opposition was weak, and did not touch the former arguments.

ELD. SHELDON reports progress in the meetings at Meadville, Mo. Two persons, a man and wife, made a start for the kingdom on the evening of September 28. He adds, "We hope this is but the beginning of greater work."

THE Advent Christian church of Chicago now holds meetings in Green St. Tabernacle, and will, we trust, make it their head quarters henceforth, to sound out the whole gospel, fearlessly and lovingly, in the Spirit of the Lord Jesus.

S. A. ROBERSON, corner of 7th and Leavenworth sts., Omaha, Neb., wishes the brethren who may at any time pass through th t place, to make a note of his address, and call and see him, as it would afford him great pleasure to entertain them.

A Prayer.

L. T. MORRIS.

"Hallowed be to our Father's name,"
"Who dwelleth in the heavens above,"
Who is to us always the same—
The Essence of eternal love.
"Thy will be done upon the earth,"
"As angels do it round thy throne,"
Who praised thy Son at his manger-birth,
And sang aloud, "Thy kingdom come."
"Give us this day our daily bread"—
The Bread that cometh from above—
That it in us might be a seed
Which will bear fruit in endless love.
"Forgive us, Lord, the debts we make,"
"As we our brother's do forgive;"
That we thy Spirit may partake,
And in thy kingdom always live.
"Into temptation lead us not,"
"But from the evil free us all;"
That when we're through our humble lot,
We may be ready at thy call.
"The kingdom and the power art thine;"
"The glory, too, to thee belongs;"
'Tis thus we're taught at thy blest shrine
To worship thee by thy dear Son.

Chicago, Ills.

Law and Grace.

G. W. STETSON.

The questions relating to law and grace stand thus: 1st. How can any one obtain justification by faith in Christ if the Decalogue law is still in force so as to require a *formal* observance? 2d. In its modified form, how can a man justified by faith be at one and the same time *both* under law and under grace?

Brother H. E. Carver, of Marion, Iowa, replies in the *Sabbath Advocate*, Sept. 4, to the article accompanying the modified question as found in TIMES of Aug. 22, and lays down some propositions that demand a response. We are very happily in accord until he comes to the pardoned criminal of my illustration where, I think, he misapprehended me slightly, judging from *his* question which he puts in place of answering mine, thus: "Does that act of the governor so change his (the pardoned man's) relation to the law that he is at liberty to go on and commit more murders without penalty?" Preposterous! We never intimated that it did, and his case was not given to show *his* "change of relation to the law," but to show that the release of his body from the then existing claims of the law necessarily freed all his *members* from the same claim of law.

However, he may have unintentionally misrepresented that case, and misapplied the facts in the case, but Brother Carver rectifies all and places me correctly, squarely and fairly before his readers in the next sentence by saying that I "repudiate the idea that the law that defines sin and condemns sinners is abrogated, but claim that Christ, as the head of the Christian body, has fulfilled all demands of the law; and that by virtue of his obedience the law had lost all claims upon the various members of his body" (i. e., members of Christ's body), and I *am* correctly put; and whether my language expressed it or not, I did *mean* precisely that, and do now reaffirm and most tenaciously adhere to, and strenuously contend for that, holding that the glorious gospel of the blessed God, paints in most glowing colors that fascinating picture of sweet release from legal ritualistic servitude in bondage of the flesh, to every freedman by the Spirit, in Christ.

But I do at the same time just as strongly repudiate the idea contained in Bro. Carver's illogical conclusion deduced therefrom, that "because Jesus kept his Father's commandment's, and thus honored his government and laws, therefore his disciples are not under any obligation to do so." Instead of which I would conclude that, because Jesus kept his Father's commandments and thus honored his government and laws, as the *head* of the church, which is his body, therefore his disciples, as *members* of that body, have and do keep his Father's commandments, honor his government and his laws to the glory of God, and praise of his rich grace in Christ to us: *for what is true of a whole, is also true of all its parts.* There is no other way under heaven, known among men, to keep the law of God *perfectly*, except to be grafted—as a branch—by faith into Christ, the true vine, or to be joined by faith, as a member, into the one spiritual body with Christ, who has redeemed us from the curse of the law, having been made a curse for us, for God hath made him to be sin for us, who knew no sin: that *we* (who knew no righteousness), might be *made* the righteousness of God *in* him, Christ being the *end* of the law *for* righteousness *to* every one that *believeth.*

Now, to this very same conclusion must Bro. Carver come sooner or later, else abandon his admission of Christ's *legal* justification, and our *consequent* justification by faith. He says, "if a man stands justified before the law by his perfect obedience to its requirements, *he* certainly is not under grace, for he has no need of the pardoning grace of the law maker. This is precisely the relation that Jesus, and Jesus *only*, sustained to the law and government of God, for he only has rendered perfect obedience to the commandments of God, and hence has no need of pardoning grace. With mankind at large, however, the case is very different, for we have not rendered perfect obedience to the law and government of God, and hence are sinners in the sight of that law; and *as a violated law cannot justify the guilty*, justification must come in some other way, if it comes at all; hence, provision has been made.... for the pardon of penitent sinners, so that by the grace of the government the pardoned sinner stands justified before the law."

Now, Bro. Carver, please tell us, If your justification does not come to you under grace, by that perfect obedience of Christ, *imputed* to you, through your faith in his merits, how does it come, and if *that* is not "obedience by faith in Christ," what is it?

At this point your misconstrued text from James has place, for in rendering a *formal* obedience to "the whole law," if you violate in "one point" only, you fail of that "perfect obedience" which insures *legal* justification, and must at last come, under grace, to Christ's obedience for justification by faith, or stand condemned before the law. The realization of that righteousness "exceeding the righteousness of the Scribes and Pharisees" can never be attained by an observance of the law in its letter, for Paul said, "As touching the law" he was "blameless," yet had no righteousness acceptable to God, until he put on "the righteousness which is by faith of Christ:" and this must and can only be obtained "in the Spirit," by faith, through the redemption that is in Christ Jesus. By so doing, we "es-

tablish the law," for "the law of the Lord is perfect," and that perfection required by that perfect law, as you have truly said, can be found only in Christ's obedience, and we must put it on by putting on Christ through faith, under grace, and thus establish the claims of the law by the obedience of faith in Christ.

Know this: "Our old man was crucified with him, so that the body of sin may be rendered powerless; that we may no longer be enslaved to sin; for HE who DIED has been justified from sin, and if we died with Christ, we believe we shall also live with him, knowing that Christ having been raised from the dead, dies no more; death no longer lords it over him, for (the death) which he died, he died by sin once; but (the life) which he lives, he lives by God. Thus also do you account yourselves dead indeed by sin, but living by God *in* the anointed Jesus. Let not sin, therefore, reign in your mortal body in order to obey its desires; nor present your members to sin as instruments of iniquity, but present yourselves to God, *as if alive from the dead*, and your members as instruments of righteousness; for sin shall not lord it over you; for you are not under law, but under grace. What then? Should we sin, because we are not under law, but under favor? By no means. Do you not know that to whom you present yourselves slaves for obedience, his slaves you are to whom you are obedient, whether of sin to death, or of obedience to righteousness?.... and having been emancipated from sin, you became *subservient* to righteousness."

What righteousness? "Not that of *mine own* which is from law (by formal obedience to the letter), but that which is through the faith of Christ—the righteousness from God on account of *the faith*,".... which is "accounted to us for righteousness, as it was to Abraham—provided we, like Abraham, believe on HIM who raised up Jesus our Lord from the dead, who was delivered up (to death) on account of our offences, and raised (to life) for our justification." "Owe nothing to any one—unless LOVE to each other: for he who loves another has fulfilled the law, thus far. Thou shalt not commit adultery, shalt not steal, not covet: and *if there be any other commandment* it is briefly summed up in this precept, namely, Thou shalt love thy neighbor as thyself." "For the priesthood being changed there is made of necessity a change also of the law," (i. e. in its ministration and observance, for "Love is the fulfilling of the law," and "the love of Christ constrained us." (Diaglott trans.)

Edinboro, Pa.

Churchly Prerogative.

A. ARMOUR.

"Whatsoever thou shalt bind on earth shalt be bound in heaven."

The dregs of papal superstition are manifested among us in the idea which is often attached to the above verse. It is that God in heaven ratifies, and is pledged and bound to ratify, and give validity too the binding and loosing done or decreed by the church on earth.

One church, or section of the church, tries, deposes, or excludes a minister for heresy. They "loose" him on earth very effectually. Does God in heaven follow their decision? Another church, or section of the church, opens its arms and receives the extruded heretic, granting him the right to exercise all ministerial functions. How will this be seconded "in heaven?"

Or, if one church "binds" what another "looses," which shall we hear to? Which is "*the* church," whose binding is bound in heaven? Shall we go back to the Babylon Mother-church for unity, and the valid, heaven-endorsed power to bind and loose? We will be no better off there; for we find in history, Pope against Pope, nay, three Popes at one time, all excommunicating the other.

Is it not time to look this idea of ecclesiastical power over very carefully? It is simply a species of "infallibility dogma," a family feature of the lady of Rev. 17:5 shown in her daughters, each and all of whom claim the power to bind and loose with the divine ratification. Each and all of them claiming their own little section to be the very true church, and the genuine depository of this mysterious power.

I might illustrate this from various Protestant sects, but I forbear. Among ourselves we have enough of it. For instance, some one wants to be ordained. Why? Oh, some one may wish to be baptized by him. And the secret thought is something like this: The churchly power to act with heaven's ratification is vested in ordained men, and given by the laying on of hands. Is this not so?

But some one may say, Was it not said to Peter, in Matt. 16:19, and to the apostles, in Matt 18:18, that "whatsoever ye shall bind on earth shall be bound in heaven," etc.? and has not the power descended to the church? I might say in reply: The apostles were directly inspired, and the church is not. And I might ask, What is *the* church? But this line of argument is unnecessary, as Jesus did not intend to convey the idea which has been put upon his words. He said, "Whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens" (Matt. 16:19). —R. Young's Translation.

The plain reasoning is to forbid or allow *only* what has *already* been forbidden or allowed in heaven, and is known to be so. Since direct inspiration ceased, the knowledge of heaven's requirements is only to be obtained in the Bible. So far from giving unlimited power to Peter, or to the church, it expressly requires their decisions to conform to the revealed mind of God. The church is to bind and loose only what the Bible reveals as having already been bound or loosed by God. Any attempt of Pope, Council, Conference, or Church to extend their powers beyond this standard is *anti*-christian. No power has been given to make laws, articles of faith, or forms of worship which are not required in the Bible. The power of the church is simply and only declarative.

John 20:23 must be understood in the same way: "If of any ye may loose the sins, they are loosed to them; if of any ye may retain, they have been retained."—R. Young. It is only declarative of what God has already done, and revealed. God in his word reveals himself as forgiving the penitent who believes in Jesus, and the church is authorized to declare to such the remission of their sins. And more, the church is to act in harmony with this, and receive them into fellowship as forgiven persons.

On the other hand, God has decreed and revealed that those who do certain things shall not inherit the kingdom. The church is to declare this, and act in conformity with it by withdrawing from such.

This is the duty and power of the church. Whatsoever is contrary or in addition to the Bible cometh of Papal superstition and evil. It is very evident that neither Pope nor Protestant sect is infallible; let us not claim any such thing, but come out from Babylon in this matter. We generally claim that consistent Christian character, with a profession of faith in our Lord Jesus Christ, is our only condition of fellowship. This is right. Let us adhere to it in practice, as well as in theory; and, as Luther said, "Suffer the Pope to make articles of faith for himself and his faithful."

Our doctrine and discipline may be read in Holy Scripture, and proved thereby. We have come out from under human creeds to stand on the sure word alone. If there is yet more light and truth to break forth from the Word, we are ready to receive it. We are ready to hear any man of Christian character, at any convenient season; and to judge by the law and the testimony whether his sayings are true or not. We will give a Jew's courtesy to a heretic, and permit him to speak for himself (Acts 26:1).

If the other policy of shutting ecclesiastical doors, and forbidding the flock to go near the heretical preacher, were effectual (which it never was, nor ever will be), where would we Adventists have been to-day? Why, we and our fathers would have been "Orthodox,"—nay, Catholic,—nay, Pagan adorers of Baal!

But neither Pagan, Popish, Orthodox, nor even Adventist, are infallible, or have power to bind men's conscience, or to make a single valid decree which has not already been made by heaven, and recorded for our information in the book called the Bible. To that Book no one may add authoritatively, and from it no one may take away, without incurring fearful penalties.

Then see to it that whatever ye bind on earth, is that which has already been bound in heaven; for only Papal superstition gives the power to bind and loose *ad libitum*, with heaven to endorse and ratify whatever the church may decree.

Tamarack, Ill.

The New Birth.

W. A. SHAW.

A birth is a beginning of life, as the word is commonly used. Jesus said a man must begin life again to enter the kingdom of heaven. And, describing the birth, he says it must be of the water and Spirit. What did he mean by birth of water? John the Baptist preached the baptism of repentance for the remission of sins, and those who came to his baptism understood that they were to live a new life after taking on them that rite.

John witnessed that the One that should come after him should baptize them with the Holy Ghost in this place. Now Jesus says in addition to John's birth of water, "A man must be born of the Spirit." John's preaching was introductory; now the perfect has come. The figure used is a birth. In nature the child is born of its mother, and then the breath of life is added, which constitutes the child a living being. So also, the birth of water and Spirit are both necessary to a perfect life in the Spirit. And let it also be noted that the breath is not given until the child is delivered from its former state, neither is the Spirit promised until after the birth of water, as the words of the apostle Peter testify: "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

We mystify ourselves by transposing the two —water and Spirit. Some are disposed to put to Spirit first and water afterward as a command to the Christian. Others put water as the only necessity, and thus baptize children: as instance the Papists. Many well-meaning people have not been able to rid themselves of this absurdity and continue the practice. If we follow the figure as Christ used it, we shall meet with no difficulty, and the road over which we are to travel will be a well regulated highway, where the simple-minded even may walk with assurance.

How hard it is for us to conclude that we have ever been laboring under a mistake concerning any of the doctrines of Scripture, and how nearly impossible to change when once our minds have become accustomed to any line of thought; nothing save a determined love of

the truth and an unbiased judgment will enable us to throw away the crude and accept the refined. May the Lord help us to see the truth, and give us a willing mind to follow its teachings.

Chicago, Ill.

Common Things.

They lie around on every side,
For every day some blessing brings;
We look upon them without pride,
For what are they but common things?
So common that we have not known
The loss that we should feel to day
If they were gathered, one by one,
And hidden from our sight away.

So common that we use or waste
As if they were our very own;
We sweeten this or that to taste,
And revel in our joys full blown.
We lay them down, or take them up,
No thankful thought about them clings,
We do not care to fill our cup—
Life's golden cup—with common things.

We want some rare and precious pet
That common people cannot buy;
We want the best that we can get,
No matter if the price is high.
Our birds are all too commonplace;
Bring us some foreign one that sings,
Some beauty that our halls would grace;
We've had enough of common things!

We want the best the world affords—
Pray who should have it if not we?
We want the gold the miser hoards,
We want the pearls that gem the sea.
The world moves slow—we long to fly,
How many of us sigh for wings,
Yet we should pass them coldly by
Were they once classed as common things.

Whatever is most rich and grand,
Whatever others most desire,
We fain would hold within our hand—
To things like these our thoughts aspire.
We would have stars to light our way,
Our choice of all Dame Fortune brings;
Let us remember when we pray,
That many lack for common things.

—*Clara B. Heath.*

The Wonderful Dominion!

M. M'CULLOCH.

If we examine Micah 4: 8, we shall find that the Lord Jehovah through his prophet, assures his Son Jesus Christ, and his people through him, a dominion, which David says shall extend from sea to sea, and from the river to the ends of the earth (Psalms 72: 8). Now, while David and Daniel tell us that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, Micah is more explicit, and tells us what dominion it is. He says, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall I come, *even the first dominion.*"

We inquire first, Where and what was the first dominion? If we turn to Gen. 1: 28, we shall find the dominion spoken of by Micah: "And have dominion over the fish of the sea, and over the fowl of the air, and over *every living thing* that moveth upon the earth."

No one can doubt for a moment that this was the first dominion. Certainly there was none before it; then it must have been the first one.

Let us now consider some of the characteristics of that dominion. I turn to Webster, and he says of dominion, "Sovereign or supreme authority—the power of governing and *controlling*—independent right of possession, *use and control*, empire." Then Adam had an independent right to control the fish of the sea. Most certainly. He may walk upon the shore and say to the fish of the sea, Come hither, and they obey his word. No deceit here by covering the barbed hook with a tempting worm or other bait to decoy them to a torturing death, but rather true to the God-given power, he commands and they obey, and he may take for his repast, or harness Leviathan to his boat and glide at his pleasure over the bosom of the mighty deep, and rejoice in God for the *wonderful dominion* given him. Again, he may say to the birds of the air, Come down to me, or gather in this house, and let your sweetest notes be sung, warble forth your sweet enchanting strains, while we, the sons of God, listen with rapture, and praise the great Jehovah. They yield with gladness to his command, and flit from branch to branch mid the trees of Paradise. And

"Lovely birds in bowers green,
Their melody ever repeat.
Their warblings mingle in the lovely scene,
And Adam and Eve clap their hands for joy."

But this was not all. "And over every living thing that moveth upon the earth." How of the beasts of the field and forest? The same dominion is also here; consequently if Adam needed or wished for the king of the forest, or any other beast, he may walk forth, lift his voice on high, Lion or other beast come forth from your lair, come hither to me; and as meekly and submissively as pet lambs will they leap and bound until they bow themselves at his feet. And without lash, goad or rein, he may harness them to his plow and cultivate his vineyard, or use them for his pleasure. No lashing or breaking; everything yields cheerful obedience to his word.

This was the dominion which Adam enjoyed. Was it not wonderful? This is the dominion promised to the "tower of the flock," and the "Daughter of Zion." May God grant us all an inheritance there.

Ionia, Ill.

The Intermediate State.

M. V. SHELDON.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter 3: 3, 4).

All the people in the world who believe in the immortality of the soul do not believe these plain words of the Apostle Peter in this epistle in relation to the fathers falling asleep. My Bible teaches me that the fathers are asleep, and thank God, we believe it. Friends, I shall try in my way, by the help of God, to introduce some Scripture both from the Old and New Testament, bearing upon this subject, as it is very important for men to know their nature in life, state in death, and future destiny, although I shall not attempt to say much, if anything, in regard to the nature or destiny, but shall dwell upon the intermediate state.

The original words, *Sheol*, the Hebrew, and *Hades*, the Greek words, are rendered in our version "grave" and "hell." They are a place or receptable for all the dead, and this word rendered hell does not mean a burning hell, for several reasons. The original words do not allow any such meaning.

Again, the saints of God go to this place called *hades* and *sheol* at death, and come from there in the resurrection. See Ps. 49: 15. A hell that burns is translated from the word *Gehenna*. Christ's soul went to *hades* or *sheol* at the time he died upon the cross, for it is recorded in Acts 2: 31, speaking of the resurrection of Christ, "that his soul was not left in hell." It is not a burning hell, but a realm where all the fathers, prophets, kings, princes, apostles and wicked men, that have fallen asleep, according to Peter, and also every writer in the Bible, I believe. Please read Hebrews 11th chapter; it is recorded there that from Abel down, by faith they obtained a good report, yet received not the promise. I ask, Where are they? Let the Bible answer: they have "gone to the dead" (Eccl. 9: 3), and are "asleep in the dust of the earth" (Dan. 12: 2). David is there, with all the sleeping ones. He even expected to sleep if he fell in death before the Lord came, for he said, "Consider and hear, O Lord, my God; lighten mine eyes lest I *sleep* the *sleep* of *death*" (Ps. 13: 3). And I believe he is there, for we read in Acts 2: 34, "For David is not ascended into the heavens." Paul says, "Brethren, I would not have you ignorant concerning them which *are asleep*." Yes, they are asleep.

Brethren, we need not falter, we have got the truth on this point. The Bible is our guide. Let us hold on to the promises made therein. *The Word of God does sustain us in believing in* the mortality of man (Job 4: 17), resurrection of the dead (John 5: 28, 29), and in the world to come, eternal life (Mark 10: 30), and kingdom under the whole heaven (Dan. 7: 27).

Forreston, Ill.

Fellowship.

J. R. PRESTON.

One of Satan's most available means of destroying the work of God, is spoiling the fellowship of saints. Christians are taught to show their inner life by that true fellowship expressed in the words, "Love one another." There can be no fellowship without love. "Love is the fulfilling of the law." "God is love." "If we love him that begat, we love those that are begotten of him." True charity is love on Christ's account.

But you ask, How can I love an unlovely person? Christ is altogether lovely, and if you love him with all the heart you will love others, even sinners, because Jesus loves them. When our hearts are in perfect sympathy with him who said, "Judge not that ye be not judged; condemn not and ye shall not be condemned," we shall so willingly obey him, that all our dislikes will be hurled to the winds, and our arms will be open to receive all Jesus' disciples.

Were you never introduced by letter to a stranger and received with special warmth by him, on account of the friend who wrote the letter? Of course we cannot show as particular attention to all, as we do to the one special friend on whose account we love them. But we are not left to judge of their perfection before God, for that is God's work. We are not to make our own pleasure or worldly credit the criterion by which our fellowship is to be meted out to those who profess faith in Christ. The strong are to bear the infirmities of the weak, and not to please themselves. If a brother do err from the truth and one convert him, he shall save a soul from death. To disfellowship him would not accomplish such a blessed result. To hold on as Jesus does, to pray for, and to get down with all our soul-power beside our brethren in the Lord (though they may be weak and erring) and lift them up because Jesus loves them, is true fellowship, for we in turn need their sympathy and help.

Fellowship means, the state or relation of being a fellow or associate; mutual association of persons on equal, or friendly terms; frequent and familiar intercourse; companionship. Now hear the beloved disciple: "I, John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Here is one honored with a revelation from heaven talking with meekness about a mutual companionship with all saints. This is true fellowship.

Again. Fellowship in the sense of communion or endorsement, bring other considerations. If a brother sin we are to restore him, if possible, by inducing him to repent and confess his fault, and then hold on to him as a brother; but if he will not repent it becomes necessary to show by

boldly proceeding against sin that we have no fellowship for it. The cowardly practice of allowing grievous sinners to remain in the church and thereby profess fellowship for them while our hearts are filled with the bitterness of wormwood toward them, is ruinous, both to us and the cause we profess to love.

O, brethren, let us return to gospel ground. Let us at once expel from our ranks those that should not be fellowshiped, and show the fruits of the Spirit in a sincere and mutual fellowship for all that remain, that the God of love and peace may again *dwell* with us. I am satisfied that it is *duty* to overlook every seeming wrong, everything that does not violate the word of God, to consider one another to provoke to love and good works, and to return to our first love, both toward God and the brethren, and that in so doing, the God of love and peace will be with us.

I profess to-day that I have thus returned, and I know no lack of the blessed fellowship for all God's saints. There does not live on God's great footstool, one soul professing love for Jesus to whom my heart does not go out with my extended hand, to greet them for Jesus' sake. May the fellowship of the Holy Ghost be with and in us all. Amen.

East Gilead, Mich.

My Retraction.

J. LYLE.

Some months ago I sent a prophetic time calculation to the A. C. TIMES, based upon the supposition that the 8th and 9th chapters of Daniel were given to show the church in this age the exact year of our Lord's advent, and that the seventy weeks ended in the midst of the prophetic week of Dan. 9: 27, in A. D. 69; that 1810 years from that date was the completion of the 2300 years which would be in A. D. 1879, when the resurrection would occur.

I gave as a confirmation of this theory the year A. D. 544, when Justinian began the war which exterminated the last of the three horns—the Goths in Italy—and began the 1335 days of Dan. 12, and ended them in 1879.

I see now that this theory is just as good as all past ones on that subject, or any present theories that are on their way to explosion, but it is no better. I am aware that calculations are based upon the Great Pyramid, but I believe the old stone monument will survive them all. I do repent of aiding by my ignorance, not to say presumption, of any time theory that has been attempted to be forced upon us since 1844. Instead of regarding such assumptions as the Lord's leadings to try the faith of his people, I now view them as flat contradictions of the Lord Jesus on the subject, especially when presented as a dogma, and I hereby wash my hands from a presumption which has wounded the Advent body more than all the scoffings of its open foes.

The budding fig tree is a sure sign of the kingdom near, given us by the Lord himself. Year, day, or hour theories of the time of the advent, formed by historical dates, Mosaic types, dreams, or doatings, when crystalized into an article of faith, are the inventions of men's brains, and the effect is apparent.

Newark, N. J.

Troublous Times.

CHAS. R. WHITE.

In all times of trouble, and even times of severe calamities, there is always a large class unaffected, indifferent, insensible; and if their attention is called to the probable dangers in the future, but little regard is paid and the consideration of the question is deferred in this manner: "These troubles always have existed;" "after a storm comes a calm;" "the old world has passed through many and outlived them, and, reasoning by analogy, always will" [?] (Is the Bible true?) To the thoughtful, intelligent mind, even of men of the world, the times, now, politically, socially, morally, and even religiously, are waxing worse and worse every year, and the tendency of the age is evil; and now in the midst of this uneasy and distracted state, and loss of confidence, and with the general seditious revolutionary spirit pervading, especially the lower classes of society, suppose Christ should come as a thief in the night (for thus he will come to the world), and steal away (remove) his church from the world, what will be the "panic" now, compared to the panic then? What fear, what consternation!

Then truly and emphatically, "men's hearts will fail them for fear of what is coming, (next) upon the earth." This text will then only have its complete fulfillment. Then the Commune's principles will prevail; all social and moral obligations and duties will be utterly repudiated; anarchy and confusion, all the horrors of a revolution, a riot, of a world will be realized. The powers of the heavens (literal) will then be shaken to add to the horrors of the scene. The thunders will roar; the lightnings flash from north to south, and from east to west; the rain and hail, fire and brimstone will fall fast and thick; tornadoes and hurricanes will be very tempestuous; the sea and the waves then will roar, concluding with a universal earthquake in which the whole crust of the earth will fall into the vast internal ocean or lake of fire and brimstone beneath.

Louisiana, Mo.

Reports.

Address

Of D. A. Dickinson, before the Iowa Conference, at Manchester, Iowa, September, 1877.

DEAR BRETHREN OF THE NORTHEAST IOWA ADVENT CHRISTIAN CONFERENCE:—The good Lord has kindly permitted us to meet again on this our 8th Annual Conference, and I am glad to say that so far as I can learn, peace and harmony prevails throughout our Conference, and in all our churches, and among our ministers, and that love to one another still continues. Yes, and we believe is increasing. Oh, may it still increase more and more. May we learn more and more what the Apostle Paul meant when he wrote to his Corinthian brethren about their being able to speak with the tongues of men and angels, and not having charity, etc.

It is all vain for us to talk of the mission we as people have, of the prophecies and present truth of the near coming of earth's great and conquering King, unless we have love deep down in our hearts, for this dear Savior and for his people, all of them, without respect to name or order. It will never do to think that because we love all Adventists, that this is all that is required of us. The good Shepherd has other sheep besides those feeding in Adventist pastures. And I am glad to say that I believe we are rising above the low and base occupation of being mere proselyters.

It did my heart good to read the address of the President of the New York Conference, published lately in the TIMES and *Crisis*. Oh, brethren of the ministry, have we not been guilty in the past in this respect? Have we not been, many times, more anxious about getting our peculiar views before the people of other churches, than we were to save the lost around us? And our lay brethren, too—have we not been over anxious to get some of our smartest preachers at all of our annual meetings, and are we not very anxious to have them preach just when the crowd of other churches are present to hear? and our smart preachers are generally willing to comply, and thus have been calling the righteous to repentance instead of sinners, as Christ enjoined. And what has been the result of too many of our camp-meetings, I leave you to decide. But I ask in all candor, Have not our meetings (many of them) been characterized with too much barrenness? Oh, brethren, I hope we may henceforth seek more to save the lost ones and not be so anxious about the saved ones. Let us be more ready to pray than to debate, and more anxious about the salvation of our children, and neighbors, and their children, than we are to proselyte other churches to our peculiar views.

It is true, we have I believe, a present truth to present, and we should not hesitate to declare it boldly, as God has given it to us, or made us to understand it. But that we should make a wedge of this truth and drive it into other denominations splitting and tearing them to pieces, I very much doubt the propriety of. But, as I said before, I am glad to say that I believe we are rising above this, and hope we may continue to rise until we get head and shoulders above such low grounds.

And now, a word or two in regard to the support of ministers. There has been some complaints made that they have not been supported as they ought to be, and that some have not been able to give themselves wholly to the work as they wanted to on this account. And our lay brethren perhaps will say these are hard times, and it is as much as we can do to make our own ends meet. But, brethren, if it is so hard to make your ends meet on account of hard times, what must be the condition of the poor preacher, who has left all to proclaim an unpopular truth to a dying and deceived world? We profess to be, as a people, above resorting to the common way of raising means to support the gospel, such as fairs, festivals, games of chance, etc., consequently it is not expected that we will get help from the world people, as other churches do, and the Lord expects us to put our hands down into our own pockets, and pull out our pocket-book, that we have sanctified to the Lord, and meet these expenses. And, brethren, the Lord's truth must go out, and we had better make our minds that the silver and gold that we have are the Lord's; yes, and the cattle on a thousand hills are his.

Our Constitution enjoins upon your President to make such suggestions as he may deem it best for this purpose. And, brethren, the only one that I would make is this: that ministers and people consecrate themselves anew to the Lord, and seek earnestly for the baptism of the Holy Ghost. Brethren, don't we believe in the baptism of the Holy Ghost? Hear what the Apostle Paul says to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." If the Holy Ghost dwell continually in all our hearts, I think there could be no trouble at all about supporting ministers, or about ministers preaching. May the God of all grace sanctify us, soul, body and spirit, to his service, is the earnest prayer of your brother. Amen.

Cascade, Iowa.

How to Get There.

M. B. LYON.

I noticed in a late issue of the A. C. TIMES some directions how to get to the Conference at Sparta, Ohio, which I wish to correct; or rather, perhaps, give a little more information. The directions for those coming on the C., C., C. & I. R. R. are all right. Those coming on the Baltimore & Ohio Railroad will come to Mt. Vernon, and there take the Cleveland, Mt. Vernon & Columbus Railroad for Centerburg, where they will be met with conveyances for the meeting.

Those coming by way of Orville will take the Cleveland, Mt. Vernon & Columbus Railroad at that place for Centerburg, O. Those coming on the Baltimore & O[illegible] Railroad will take the train that arriv[illegible] Mount Vernon about 12 o'clock, noon; t[illegible]ing the train that leaves there for Columb[illegible] 1.56 p. m., arriving at Centerburg at 2.32 p. m. Those coming from Orville will leave Orville at 11.18 a. m., and arrive at Centerburg at 2.32 p. m. Those coming by way of Columbus on the Cleveland, Mt. Vernon & Columbus Railroad will have to take the early morning train, or the 5.30 p. m train, as the noon express does not stop at Centerburg. All will write what day they will be there. Write to J. Blynn, Sparta, Morrow county, O.; or to M. B. Lyon, Bloomfield, Morrow county, O.

Correspondence.

From S. L. Wagner, Chicago, Ill.

BRO. BURR:—As I am on the point to leave Chicago and say good-bye to you, and not having the chance to see you personally, I would express my sincere love and sympathy to you, and the cause you represent. May the Lord give you daily sufficient grace and strength to continue the noble work which he has entrusted to you till he cometh. The time in which we are living is full of confusion, controversy and disappointment; and not only among the worldly minded people, but to the mortification of the child of God, the church is filled with confusion. I hope that you, dear Bro. Burr, will not lower the standard of the Advent doctrine; but hold it high as you have done in the past through the A. C. TIMES, our beloved paper; for so doing you only will honor God and endorse the prophets, the Lord Jesus, and his apostles, as through the Bible. From Enoch the first prophet to the last chapter of Revelation only one voice is heard, namely, the coming of the Lord, to redeem and to reward with eternal bliss his faithful, and to punish with eternal destruction the disobedient, ungodly, and wicked. This doctrine at least made me indeed happy, for I was taught through it the full counsel of God for my salvation, and that even God exercises mercy in the destruction of the wicked; and only by this I could exclaim, O God, the crown of thy character is love and mercy. Yes, it was a purifying doctrine to me; not only on account of the coming of the Lord, but by coming, or learning through it the full sense of my sonship, and the divine nobility of being a real heir (and not a phantom) of all that is created, and to be in everlasting fellowship with my Savior, his Father, the holy angels, and the countless hosts of the redeemed. O, joy fills my heart, and tears my eyes, and I am lost in wonder and adoration when I ponder over the unsearchable mercy, that we, as redeemed and sanctified sinners, should be called worthy of eternal life, where no more sighs or tears will be, and where the tempter forever will be destroyed. Pray for me, dear brother, that the fruits of the Spirit may dwell fully in me; to give up my own will, and do the Lord's will, and so be filled with the fervent zeal and strength to go after the perishing, and rescue some of his blood—bought out of the pit of sin, and bring them under his fold. May God, through the Spirit of Jesus, grant me this. Amen.

From Sr. S. E. Finn, Freedom, Ill.

BRO. BURR:—With your permission I will write a few lines to the brothers and sisters. As I was thinking how many great and precious promises God our Father has left on record for us to stimulate and encourage us to obedience and faithfulness to him and to each other, as we wander here as pilgrims and strangers, traveling to the better country, and as we, brethren and sisters of our Illinois Conference, have had the privilege of meeting in camp-meeting, and had a blessed good time in meeting, and congratulating each other in our glorious prospects, of the eternal future, and have had our spiritual strength renewed, and are now scattered and gone to our homes; shall we forget each other? or shall we communicate to each other words of comfort and good cheer through our much esteemed paper, the ADVENT CHRISTIAN TIMES? Do we not each need such encouragements? and would it not be right, and would we not be blessed in so doing? and would it not be well-pleasing in the sight of our Heavenly Father? and has he not encouraged us to do so in the following words: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own that serveth him."

The Lord loves his children and has told us to love one another, and to have a deep and abiding interest in the welfare of each other, and ever strive to encourage and help each other on in the divine life. How many live isolated and alone, and all the encouragement they have aside from their Bible is what they get by reading their papers, as they come from week to week, filled as it were with precious fruit, choice, rich, and sweet, from the harvest field; and how often we hear it expressed, What a rich feast we had in reading the letters from our brethren and sisters; why, it is like being in Conference or love feast. It seems I hear some one say, I can never write for the paper. May such commence anew to study the good old Book, and get their mind full of the love of God, and then sit down and tell us how God blesses you from day to day; and what your hope and prospects are, and esteem it a privilege and not as a task. The apostle tells us not to neglect to meet together, but he tells us to exhort one another, and so much the more as we see the day approaching; and again, to exhort one another daily, while it is called to-day. Is not writing one way to exhort, and can we not reach many more in this way, and are not those lone ones the very ones that need to be encouraged? Let me say, soon the gathering time will come; then the warfare will be over, the conflict ended, and then deliverance; for yet a very little while and he that shall come will come and will not tarry. He will send forth his angels, and they will gather his elect from the four winds, from one end of heaven to the other. Blessed prospect! A few more days, months, or years at most, and all will be over, and then to be saved and saved forever in the city of our God. May reader and writer meet there.

From John C. Shaw, Oneida, Ill.

BRO. BURR:—I am rejoicing in hope as I look and wait for the speedy coming of my Savior. I know he is near. My trust is in him. It would be cheering to see more of those around me loving this blessed truth. But few will enter the straight and narrow way, and still less is the number that do follow Jesus in his self-denying, cross-bearing course.

Brothers and sisters, live near to the Lord; search the truth and follow its teachings. Live for the good of others; and remember the words of the Lord in Luke 12: 15, "Take heed; beware of covetousness." Lay all, and keep all upon the altar; and then are we ready for salvation. I think of our good campmeeting often; but a better meeting is near. Praise God! Watch and pray, and may God be with and bless you.

From M. V. Sheldon, Forreston, Ill.

BRO. BURR:—I am rejoiced to learn that you had such a heavenly time at Earl. I wanted to be there, but could not see my way clear. I am expected, if in Christ, to be led by his Spirit, and whenever or wherever I see or feel it would be duty. I expect to move out in the fear of God. I am strong in the faith and hope to continue until the end that I may have a crown of life that fadeth not away. Pray for us. Yours in the blessed hope.

Selected.

The Wonderful Dark Day—May 19, 1780.

From a work entitled, "Our First Century," pp. 88-96, we take the following graphic account of the Dark Day of May 19, 1780. The testimony is important as showing the extent of the phenomenon, and as describing also a large number of mysterious features not hitherto noticed. As this is one of those signs which our Lord himself set forth to indicate the near approach of his second coming, all testimony concerning it possesses, for the student of prophecy, the greatest value and interest.

The article goes on to say:

"The Dark Day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain.—*Herschell.*

Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, in nature's diversified range of events during the last century, stands the Dark Day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England,—which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions; while many others regarded the darkness as not only a token of God's indignation against the various iniquities and abominations of the age, but also as an omen of some future destruction that might overwhelm the land—as in the case of the countries mentioned in Biblical history,—unless speedy repentance and reformation took place. The ignorant indulged in vague and wild conjectures as to the cause of the phenomenon; and those profounder minds, even, that could "gauge the heavens and tell the stars," were equally at a loss for any rational explanation of the event. It is related that the Connecticut Legislature was in session at this time, and that so great was the darkness, the members became terrified, and thought that the Day of Judgment had come; a motion was consequently made to adjourn. At this, Mr. Davenport arose and said: "Mr. Speaker,—It is either the Day of Judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

The time of the commencement of this extraordinary darkness was between the hours of ten and eleven in the forenoon of Friday, of the date already named; and it continued until the middle of the following night, but with different appearances at different places. As to the manner of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction. The degree to which the darkness arose varied in different localities. In most parts, it became so dense that people were unable to read common print distinctly, or accurately determine the time of day by their clocks or watches, or dine, or manage their domestic affairs conveniently, without the light of candles. In some places, the degree of darkness was just about equal to preventing persons seeing to read ordinary print in the open air, for several hours together. The extent of this darkness was also very remarkable. It was observed at the most easterly regions of New England; westward, to the furthest parts of Connecticut, and at Albany; to the southward, it was observed all along the sea coasts; and to the

north as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known. With regard to its duration, it continued in the neighborhood of Boston for at least fourteen or fifteen hours; but it was doubtless longer or shorter in some other places. The appearance and effects were such as tended to make the prospect extremely dull, gloomy, and unnatural. Candles were lighted up in the houses; the birds, in the midst of their blithesome forenoon enjoyments, stopped suddenly, and, singing their evening songs, disappeared, and became silent; the fowls retired to their roosts; the cocks were crowing in their accustomed manner at the break of day; objects could not be distinguished at a comparatively slight distance; and everything bore the aspect and gloom of night,—to say nothing of the effects upon the minds of the people, which, indeed, was quite indescribable.

The above general facts concerning this strange phenomenon were ascertained, after much painstaking inquiry, soon after its occurrence, by Prof. Williams, of Harvard College, who also collected together some of the more particular observations made in different parts of the country, relative to the remarkable event. From these data it appears that, with regard to the state of the atmosphere preceding this uncommon darkness, it was noticed in many sections, for several days before, that the air seemed to be of a smoky and vaporous character. The sun and the moon exhibited an unusual redness in their color, and divested of their usual brightness and lucid aspect; and this obscuration increased as they approached nearer to the horizon. This was ascertained to have been the case in almost all parts of the New England States, for four or five days preceding the 19th of May. The winds had been variable, but chiefly from the southwest and northeast. The thermometer indicated from forty to fifty-five degrees. The barometer showed a somewhat higher range than usual. The weather had been fair and cool for the season.

As to the state of the atmosphere when the darkness came on, it was observable that the weight or gravity of it was gradually decreasing the greater part of the day. According to the observations made at Cambridge, Mass., the mercury in the barometer was found, at twelve o'clock, to stand at twenty-nine inches, seventy; in half an hour after, the mercury had fallen the one-hundredth part of an inch; at one o'clock it was twenty-nine inches, sixty-seven; at three o'clock it was twenty-nine inches, sixty-five; at eight minutes past eight, it was twenty-nine inches, sixty-four. A similar course of barometrical observation made at the same time in another part of the State, showed as follows: At six in the morning, the mercury in the barometer was found to be at twenty-nine inches, eighty-two; as soon as the darkness began to appear uncommon—that is, at ten minutes past ten—the mercury was found at twenty-nine inches, sixty-eight; at a quarter before eleven—the time of the greatest degree of darkness in that part of the country—the mercury was at twenty-nine inches, sixty-seven, the darkness continuing in the same degree for an hour and a half; at fifteen minutes past twelve the mercury had fallen to twenty-nine inches, sixty-five—and in a few minutes after this, the darkness began to abate; the mercury remained in this state during the whole evening, without any sensible alteration. At half-past eight, it seemed to have fallen a little, but so small was the alteration that it was attended with some uncertainty, nor did it appear to stand any lower three hours later.

From these observations, it is certain that on the day when the darkness took place, the weight or gravity of the atmosphere was gradually decreasing through the whole day. Both of the barometers in use were instruments of superior workmanship, and consequently to be depended on as to the accuracy of their indications.

The color of objects that day, is another point of interest. It is mentioned in the record of observations made with reference to this feature of the phenomenon, that the complexion of the clouds was compounded of a faint red, yellow, and brown,—that, during the darkness, objects which commonly appear green, were of the deepest green, verging to blue,—and that those which appear white, were highly tinged with yellow. This was the character of the observations, as given by almost every one who made any record of the day's appearance. But Prof. Williams states that, to him, almost every object appeared tinged with yellow rather than with any other color; and this, whether the thing was near or remote from the eye.

Another element of peculiarity in this remarkable scene, was the nature and appearance of the vapors that were then in the atmosphere. Early in the morning the weather was cloudy; the sun was but just visible through the clouds, and appeared of a deep red, as it had for several days before. In most places thunder was heard a number of times in the morning. The clouds soon began to rise from the southwest, with a gentle breeze, and there were several small showers before eight o'clock; in some places there were showers at other hours throughout the day. The water that fell was found to have an unusual character, being thick, dark, and sooty. One observer in the eastern part of Massachusetts states, in this connection, that the strange appearance and smell of the rain-water which people had saved in tubs, was the subject of universal and wondering remark. On examining the water, there was found a light scum upon it, which, on being rubbed between the thumb and finger, seemed to resemble the black ashes of burnt leaves; the water also gave the same strong, sooty smell which characterized the air. A similar appearance in this respect manifested itself in other localities; it was especially exhibited on the Merimac River, large quantities of black scum being seen floating upon the surface of that stream during the day.

In the night the wind veered round to the northeast, and drove this substance toward the south shore; when the tide fell, the matter lay for many miles along the shore, the width of the deposit being some four or five inches. An examination of a considerable quantity of this substance, in several places, failed to show anything of a sulphurous nature either in its taste, color, or smell. Prof. Williams states that, being apprehensive as to whether there was not some uncommon ingredient in the air that day, he put out several sheets of clean paper in the air and rain. When they had been out four or five hours, he dried them by the fire. They were much sullied, and became dark in their color, and felt as if they had been rubbed with oil or grease; but upon burning them, there could not be detected any sulphurous or nitrous particles.

The motion and situation of the currents or bodies of vapor in the atmosphere likewise exhibited some striking peculiarities. In most places, it was very evident that the vapors were descending from the higher parts of the atmosphere towards the surface of the earth. A gentleman who made some special observations bearing upon this point, mentions a very curious circumstance, as to their ascent and situation, namely, that at about nine oclock, in the morning, after a shower, the vapors rose from the springs in the low lands, in great abundance. Notice was taken of one large column that ascended, with great rapidity, to a considerable height above the highest hills, and soon spread into a large cloud, then moved off a little to the westward. A second cloud was formed in the same manner, from the same springs, but did not ascend so high as the first; and a third was formed from the same places, in less than a quarter of an hour after the second. About three-quarters of an hour after nine o'clock, these clouds exhibited a very striking appearance. The upper cloud wore a peculiar reddish hue; the second showed in some places or parts a green, in others a blue, and in others an indigo color; while the surface of the third cloud was almost white.

Of a somewhat singular nature, also, is the fact, as related by another, that, while the darkness continued, the clouds were in quick motion, interrupted, skirted one over another, so as to form—at least to the eye of the beholder—a considerable number of strata, the lower stratum being of an uniform height as far as visible; but this height was conceived to be very slight, from the small extent of the horizon that could be seen, and from this circumstance observed in the evening. A lighted torch, held by a person passing along the street, occasioned a reflection of a faint red or copper tinged light—similar to a faint aurora borealis—the apparent height at which the reflection was made being some twenty to thirty feet. And it was generally remarked, that the hills might be seen at a distance in some directions, while the intermediate spaces were greatly obscured or darkened.

It would thus appear, from the statements now cited, as if the vapors, in some places, were ascending; in most, descending; and, in all, very near to the surface of the earth. To this it may be added, that, during the darkness, objects seemingly cast a shade in every direction, and, in many instances, there were various appearances or corruscations in the atmosphere, not unlike the aurora borealis—though it is not stated that any uncommon exhibitions of the electric fire were witnessed during the day. In some accounts, however, it is mentioned that a number of small birds were found suffocated by the vapor; some were found dead, and some flew, affrighted or stupified, into the houses.

In New Haven, Conn., there was a shower of rain, with some lightning and thunder, about daybreak in the morning, the rain continuing, with intervals, until after sunrise. The morning was cloudy and darkish; and the sun, rising towards the zenith, gave no increase of light, as usual; but, on the contrary, the darkness continued to increase until between eleven and twelve o'clock, at which time there was the greatest obscurity in that place. What little motion of the air there was just at this period, was nearly from the south; though the atmosphere was as calm as the blandest summer morning. There was something more of a luminous appearance in the horizon, than in the hemisphere in general; also, a marked liveliness of tint to the grass and other green vegetation; and a very noticeable yellowness in the atmosphere, which made clean silver nearly resemble the color of brass. At about twelve o'clock, noon, the singular obscuration ceased; the greatest darkness, at any particular time, was at least as dense as what is commonly called "candlelighting," in the evening. In the town of Hartford, and the neighboring villages, the phenomenon was observed with all its distinctive peculiarities; and by some persons the disc of the sun was seen at the time of the greatest deficiency of light.

In Middlesex county, Mass., the peals of thunder were loud and frequent at six o'clock in the morning, attended with heavy rain; at seven o'clock, the rain and thunder had ceased, but the sky continued cloudy. Between nine and ten o'clock, the clouds were observed to thicken, and to receive continual accessions from the low-lands. Before ten, the darkness had sensibly increased, till it became difficult to read an almanac

in a room having two windows; at eleven o'clock, candles were lighted, and at half-past eleven the darkness was so great in the meeting-house, where a court was then sitting, that it was difficult to distinguish countenances at the smallest distance, notwithstanding the large number of windows usual in such buildings. At twelve, the darkness was greatest, and a little rain fell; in the street, the aspect was like that at the beginning of evening, as lights were seen burning in all the houses. The clouds were thinnest at the north; at the north-east the clouds were very thick, and so low that hills could not be seen at the distance of half a mile; south-westerly, hills might be clearly seen at the distance of twenty miles, though the intermediate space was so shaded that it was impossible to distinguish woodland from pasture. At half-past twelve, the clouds, having been hitherto detached, began to concentrate at such an height that all the hills became visible, and the country around exhibited a most beautiful tinted verdure; at one, the clouds became uniformly spread, and the darkness was not greater than is usual on a cloudy day. The same weather continued through the whole afternoon, except that the sun was seen for a few minutes, in some places, about three o'clock. At eight in the evening, the darkness was so impenetrably thick, as to render traveling positively impracticable; and, although the moon rose nearly full about nine o'clock, yet it did not give light enough to enable a person to distinguish between the heavens and the earth.

In the account of this phenomenon given by Dr. Tenney, of New Hampshire, an intelligent observer and writer, are some interesting details, gathered by him while on a journey to Pennsylvania, from the east. He repeats and confirms the statement made by others, that, previously to the commencement of the darkness, the sky was overcast with the common kind of clouds, from which there was, in some places, a moderate fall of rain. Between these and the earth, there intervened another stratum, apparently of great thickness; as this stratum advanced, the darkness commenced, and increased with its progress till it came to its height, which did not take place till the hemisphere was a second time over-spread—the uncommon thickness of this stratum being probably occasioned by two strong currents of wind from the southward and westward, condensing the vapors and drawing them to the northeast.

The result of Dr. Tenney's journey—during which he made the best use of his opportunities for information—was, that the darkness appeared to be most gross in Essex county, Massachusetts, the lower part of the State of New Hampshire, and in portions of what was then the Province of Maine. In Rhode Island and Connecticut it was not so great, and still less in New York; in New Jersey, the second stratum of clouds was observed, but it was not of any great thickness, nor was the darkness very uncommon; in the lower parts of Pennsylvania, no extraordinary scene was noticed.

Through the whole extent of country referred to, the lower cloud-stratum had an uncommon brassy hue, while the earth and trees were adorned with so enchanting a verdure as could not escape notice, even amidst the unusual atmospheric gloom that accompanied it. The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet. And, considering the small quantity of light that was transmitted by the clouds, during the day, it is not surprising that, at night, a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies. The denseness of this evening darkness was a fact universally observed and recorded.

In view of all the information contained in the various accounts of this day, it appears very certain that the atmosphere was charged with an unprecedented quantity of vapor—from what primary cause has never been satisfactorily determined; and as the weather had been clear, the air heavy, and the wind small and variable for many days, the vapors, instead of dispersing, must have been constantly rising and collecting in the air, until the atmosphere became highly charged with them.

But there were not wanting those—and a large number they were too—who gave play in their minds, to most strange opinions concerning the cause of so marvelous an appearance. It was imagined by some persons that an eclipse of the sun, produced of course by an interposition of the moon, was the cause of the darkness; others attributed it to a transit of Venus or Mercury upon the disc of the sun; others imputed it to be a blazing star, which they thought came between the earth and the sun. So whimsical, indeed, were some of the opinions which possessed men's minds at this time, that even so bare a vagary as that a great mountain obstructed the rays of the sun's light during that day, obtained advocates. Whether they thought that a new mountain was created and placed between the earth and the sun, or that a mountain from this globe had taken flight and perched upon that great luminary, does not appear. That this darkness was not caused by an eclipse, is manifest by the various positions of the planetary bodies at that time, for the moon was more than one hundred and fifty degrees from the sun all that day, and, according to the accurate calculations made by the most celebrated astronomers, there could not, in the order of nature, be any transit of the planet Venus or Mercury upon the disc of the sun that year; nor could it be a blazing star—much less a mountain—that darkened the atmosphere, for this would still leave unexplained the deep darkness of the following night. Nor would such excessive nocturnal darkness follow an eclipse of the sun; and as to the moon, she was at that time more than forty hours' motion past her opposition.

One of the theories, looking to a solution of the mysterious occurrence, which found defenders, was as follows: The heat of the sun causes an ascent of numerous particles which consist of different qualities, such as aqueous, sulphurous, bituminous, salinous, etc.; hence, the waters of the seas, rivers, and ponds; the fumes of burning volcanoes, caused by subterraneous veins of liquid fire; all the other kinds of smoke—fat, combustibles, oily matter from various kinds of earth, the juice of trees, plants and herbs; salinous, and nitrous particles from salt, snow-water, and kindred sources—these are exhaled into the regions of the air, where their positions are subject to various mutations or changes by reason of the motion and compression of the air, causing them to be sometimes rarefied and sometimes condensed. It was (according to this theory) a vast collection of such particles that caused the day of darkness; that is, the particles, after being exhaled, were driven together by certain winds from opposite points of the compass, and condensed to such a degree by the weight of the earth's atmosphere, that they obstructed the appearance of the rays of the sun by day, and those of the moon by night.

Having thus presented the facts and circumstances pertaining to this notable day in the history of the New England or Northern States, it may not be amiss to add, that a similar day of mysterious darkness occurred on Oct. 21, 1716; the day was so dark that people were forced to light candles to dine by—a darkness which could not proceed from any eclipse, a solar eclipse having taken place on the fourth of that month. There was also a remarkable darkness at Detroit and vicinity, Oct. 19, 1762, being almost total for the greater part of the day. It was dark at daybreak, and this continued until nine o'clock, when it cleared up a little, and, for the space of about a quarter of an hour, the body of the sun was visible, it appearing as red as blood, and more than three times as large as usual. The air, all this time, was of a dingy yellowish color. At half-past one o'clock it was so dark as to necessitate the lighting of candles, in order to attend to domestic duties. At about three in the afternoon, the darkness became more dense, increasing in intensity until half-past three, when the wind breezed up from the southwest, and brought on a slight fall of rain, accompanied with a profuse quantity of fine black particles, in appearance much like sulphur, both in smell and quality. A sheet of clean paper, held out in the rain, was rendered quite black wherever the drops fell upon it; but, when held near the fire, it turned to a yellow color, and, when burned, it fizzed on the paper like wet powder. So black did these powdery particles turn everything upon which they fell, that even the river was covered with a black froth, which, when skimmed off the surface, resembled the lather of soap, with this difference, that it was more greasy, and its color as black as ink. At seven in the evening, the air was more clear. This phenomenon was observed throughout a vast region of country; and, though various conjectures were indulged in, as to the cause of so extraordinary an occurrence, the same degree of mystery attaches to it as to that of 1780—confounding the wisdom even of the most learned philosophers and men of science.

It may easily be imagined, that as the deep and mysterious darkness which covered the land on the memorable nineteenth of May filled all hearts with wonder—and multitudes with fear—so, the return, at last, of that brightness and beauty characteristic of the month and of the season, brought gladness again to the faces of the young, and composure to the hearts of the aged; for never before did nature appear clothed in so charming an attire of sunshine, sky, and verdure.

Christian Life.

How to Run.

When Paul was giving directions to Christian racers, he said: "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12: 1, 2). All consistent racers should "lay aside every weight," before commencing to run, and then keep their eye on the object to be reached. Should they look behind, they would be liable to stumble and be outstripped by their competitors. I heard an English runner state that in one of his races he was in advance of all his companions, when he looked around to see how far they were behind, stumbled, and they passed him, winning the prize. Paul says: "This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before" (Phil. 3. 13). Jesus has instructed us to "remember Lot's wife;" that is, do not look back as she did.

One prominent reason why so many backslide is because they keep looking back, instead of

"looking unto Jesus." After our sins are forgiven, we should keep all of them out of the mind. Satan would have us think of them till we can do so without worry, and then persuade us to step backward towards the pit from which we were rescued. If we would run the Christian race successfully, we must keep our minds stayed on Jesus as carefully as the foot-racer keeps his eye on the object to be reached.—*Banner of Holiness.*

Ever Pressing Forward.

Never look back over years that are perished;
Let the bones rest that are buried from sight;
Hold to that only which ought to be cherished;
Hope on, and work ever, for God and the right.

Let our religion be that of the Bible,—
All else is a tinsel that covers but dross;
The world is too full of counterfeit scribble,
And whoever handles it suffers a loss.

Store not the mind with the follies of fiction
While truth in its glory illumines our way;
The time is too short! Our eternal election
Depends on our use of the moments to day.

Let us strive hard for the wisdom eternal,
Let the dead bury the dead of their kind;
For all those in want we have feeling fraternal,
If not by the god of this world made blind.

Gather the sunshine that cometh from heaven
And pass it around to each mortal you meet;
Saints may wear rags over garments God-given,
And manna that's shared will increase as we eat.

Oh, let us lay up those treasures immortal—
Sharing blessings with others as we may possess;
They will open to us the gem-laden portal
To joys that no language can ever express.
—*P. J. Randolph, in Golden Censer.*

Thirty-one Thousand Promises of God.

BY NANCY MILLER.

A certain Scotchman undertook the tedious task of counting *all* God's promises contained in the Bible from the *first* verse of Genesis to the *last* verse of Revelation. And his wearisome, and noble labors were crowned with the happiest results—*results* that will doubtless produce thrilling joy, and enthusiastic ecstacy in the breast of all who hear and read, and believe in the divinity of God's living oracles.

Behold!—he assures us of having found—by actual count—*Thirty-one Thousand* precious promises, in this blessed Book! What an immense multitude! What an immensely rich treasure! Who can estimate its value, and measure its immensity? Thousands of worlds like ours with all its vast riches, with all its gold and silver, honors and glories—compared with this treasure—dwindles into utter insignificance.

These promises include all good—all comfort—all happiness the human mind, soul and body is capable of enjoying in this life, and in the life to come. *The Bible! What a Book.* All promises of "God in him, are yea, and in him, amen." Every word—every syllable is a divine and immutable truth—a faithful verity. Whatever God says, he means—and whatever he means he says. Nothing more, nothing less. In his word we can safely rely. He will never fail. Men do. Even every syllable to the last iota of all his promises will be fulfilled in his own appointed way and time. "God is not a man that he should lie." We may at times feel dissatisfied, even discouraged, and painfully disappointed, when blessings are asked for, and not received at the time we expect them. *Hush!* be quiet—"Keep silence before God!" Should mortal man presume to dictate to God? If we disbelieve and distrust his word, his promises, we sin most grievously, and make him a liar. "Let God be true but every man a liar." Why should we doubt our best friend, the Creator, Preserver, and Redeemer of our souls and bodies? Has he ever in one single instance forfeited his word, or slighted any one of his children? No. Why then murmur, if he sees best to withhold his promised blessing till the proper time comes to lavish them upon us? God will surely bless at the right time—not one moment too soon, or one moment too late. He makes no mistake. Men do. And he will always bestow blessings of such a nature, and in such proportions as our diversified cases, conditions, and circumstances in life demand.

How many ages had rolled into eternity before the promised Messiah appeared in the world? Did Abraham, Isaac, and Jacob, Moses, Noah, Enoch, and a host of others, stagger at the promises? *A thousand times,* No. And why should you doubt Jehovah's promises, "O ye of little faith?" Many of these promises are boundless in their nature, and far beyond all human conception. Take a few out of many: "*Shall receive* exceeding *abundantly* above all that we ask, or think." "*Shall inherit* ALL things!" Not might, or may, but *shall!* Thank God for the many "*shalls*" in his word. "*Shall* inherit the earth!" "*Shall* be filled!" "*Shall* obtain mercy!" "*Shall* be called the children of God!" "*Shall* see God!" And thousands more of a similar nature. God be blessed! Child of God, take courage! "Fear not, *I will* be with thee; be not dismayed, for *I am thy* God. *I will* strengthen thee; yea, *I will* help thee; yea, *I will* uphold thee with the right hand of my righteousness."—*Guide to Holiness.*

Discouraged.

One of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptations, cheerfulness is the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin.

One evil spirit started up and said: "I will make him sin." "How will you do it?" asked Satan. "I will set before him all the pleasures of sin," was the reply; "I will tell him of its delights and the rich rewards it brings." "Ah," said Satan, "that will not do; he has tried it and knows better than that."

Then another spirit started up and said: "I will make him sin." "What will you do?" asked Satan. "I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no rewards." "Ah, no!" exclaimed Satan, "that will not do it all for he has tried it and knows that wisdom's ways are ways of pleasantness and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin." "And what will you do?" asked Satan. "*I will discourage his soul,*" was the short reply. "Ah, that will do!" cried Satan. "That will do! We shall conquer him now!" And they did.—*Selected.*

Empty Vines.

Long ago, when self-seeking, and division, and idolatry vexed the church of Israel, a certain prophet testified saying, "Israel is an empty vine, he bringeth forth fruit unto himself."

There is a world of suggestiveness in this for us of to-day. Denominational selfishness on the one hand, and individual selfishness on the other, go far toward causing an empty, spreading show of thinly-bearing branches, instead of a pruned, unostentatious vine with much fruit unto God.

The principle is far-reaching. Selfishness is emptiness. Constant, sedulous, self-saving of life is a losing of life. Ah! how many are living empty lives, vexed, envious, vain, simply because they are living for self first, and working for God and man when it will add to the praise and vain-glory of self, and cost but little.

An empty vine may make a goodly show, at a distance. And it is sadly true that a man may live in a state of flourishing barrenness, and still be considered fairly respectable among men. The apparent infamy of emptiness is lessened by its commonness. But its frequency does not mitigate its inherent ugliness or hurtfulness. George McDonald is quoted as saying, "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

Christ's life was a life of self-denial. He pleased not himself. He bore the burdens of others. He went about doing good. He said, "It is more blessed to give than to receive."

Empty vines are worse than useless. Their end is to be burned. To bring forth fruit unto self is to dishonor Christ, and imperil the soul. Every branch in him that beareth not fruit is taken away.

The way to become a full and fruitful vine is to abide in Christ. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."—*Living Epistle.*

Young Folks.

The Goodest Mother.

Evening was falling cold and dark,
And people hurried along the way,
As if they were longing soon to mark
Their own home cradle's cheering ray.

Before me toiled in the whirling wind
A woman with bundles great and small,
And after her lagged, a step behind,
The bundle she loved the best of all.

A dear little roly poly boy
With rosy cheeks and jacket blue,
Laughing and chattering, full of joy,
And here's what he said—I tell you true:

"You're the goodest mother that ever was."
A voice as clear as a forest bird's;
And I am sure the glad young heart had cause
To utter the sweet of the lovely words.

Perhaps the woman had worked all day
Washing or scrubbing; perhaps she sewed;
I knew by her weary footfall's way,
That life for her was an up-hill road.

But here was a comfort; children dear,
Think what a comfort you might give
To the very best friend you can have here,
The lady fair in whose house you live.

If once in a while you'd stop and say,
In task or play for a moment's pause,
And tell her in sweet and winning way,
"You're the goodest mother that ever was."
—*M. E. Sangster.*

The Milkmen of Naples.

I must tell you about the Neapolitan milkmen, for they are funny fellows. They do not have a milk-wagon and horse as our milkmen have, or even a pail and dipper. They have only little three-legged stools tied to themselves (so that when they want to sit down they are all ready), and they drive their cows and goats before them to the different houses, and milk them at the door in a bowl provided by each customer. No chance of watered milk there, you see.

That is not the queerest part of it, though. As I have said, Italian houses are very high—five, six, and seven stories often, with a different family living on each floor. Even the *palazzos* (palaces) of the rich are divided in this way. To the first floor (not the ground floor) there are sometimes from eighty to one hundred marble steps leading up. On this floor perhaps a duke may live; on the next above some one lower in

rank, till it would not be impossible that the noble duke's laundress might live in the seventh story of his *palazzo*. These uppermost families usually take goat's milk, because the goats can go up stairs, even to the very top floor, and be milked in full view of the customer!

Part of little Paolo's pleasure was in patting the goat that came up to his grandmother's door, rubbing its little nose, and giving it roasted chestnuts to eat. After it was milked the goat would turn and skip down the stairs so briskly that the milkman could not begin to keep up with it.—*St. Nicholas.*

Good Advice.

When the weather is wet,
We must not fret;
When the weather is dry,
We must not cry;
When the weather is cold,
We must not scold;
When the weather is warm,
We must not storm;
But be thankful together,
Whatever the weather.

—*Selected.*

Enough Dime-Novelism.

The *Omaha Bee* says: A telegram was received by Marshall Snowden from a Mr. D——of New York city, telling him to arrest his runaway son Thomas, who had telegraphed home for money. Policeman Ryan found the boy sitting in the Western Union office crying. He was there awaiting an answer to his dispatch.

It seems that the boy, who is a bright youth, had, according to his own story, been accustomed to read dime novels and sensational stories during his leisure time in his father's store, and becoming fascinated with the thrilling adventures therein graphically depicted, he determined to start out in the world in quest of fortune and adventure. He left home with $42 in money, a portion of which he paid out for railroad fare, and the remainder was stolen from him on the cars in Iowa. On his arrival in Omaha he found himself penniless. Thus far he had had adventure enough to suit him, and becoming convinced that the actual experience of these things is not as pleasant as it is to read about them in print, he concluded to return home. He therefore pawned his revolver, with which he armed himself, for $2.50, and used the money to telegraph home. His father had been telegraphed to, and the money will probably be forthcoming to send the boy home again. This is but one instance out of the tens of thousands where boys have been led astray by the perusal of such abominable trash as dime novels and weekly illustrated papers. Parents cannot be to careful to keep such mental poison from their children, and the publishers who issue it ought to be indicted. It is as dangerous as the vile literature which is prohibited by law.—*Selected.*

A Visit to Bethany.

We went on over the hill to Bethany. We had climbed up by the path on which David fled from Absalom, and were to return by the road of the triumphal entry. All along the ridge we enjoyed a magnificent panorama: a blue piece of the Dead Sea, the Jordan plain extending far up toward Hermon with the green ribbon of the river winding through it, and the long, even range of Moab hills, blue in the distance. The prospect was almost Swiss in its character, but it is a mass of bare hills, with scarcely a tree, except in the immediate foreground, and so naked and desolate as to make the heart ache; it would be entirely desolate but for the deep blue of the sky, and an atmosphere that bathes all the great sweep of peaks and plains in color.

Bethany is a squalid hamlet, clinging to the rocky hillside, with only one redeeming feature about it—the prospect. A few wretched one-story huts of stone and a miserable handful of Moslems now occupy this favorite home and resting place of our Lord. Close at hand, by the roadside, cut in the rock, and reached by a steep descent of twenty-six steps, is the damp and doubtful tomb of Lazarus, down into which any one may go for half a franc paid to the Moslem guardian. The house of Mary and Martha is exhibited among the rocks and fragments of walls; upon older foundations loose walls are laid, rudely and recently patched up with cut stones and fragments and pieces of Roman columns. The house of Simon the leper, overlooking the whole, is a heap of ruins. It does not matter, however, that all these dwellings are modern; this is Bethany, and when we get away from its present wretchedness, we remember only that we have seen the very place that Christ loved. We returned along the highway of the entry slowly, pausing to note the points of that memorable progress, up to the crest where Jerusalem broke upon the sight of the Lord, and whence the procession, coming round the curve of the hill, would have the full view of the city. He who rides that way to-day has a grand prospect. One finds Jerusalem most poetic when seen from Olivet, and Olivet most lovely when seen from the distance of the city walls.—*Atlantic Monthly.*

The Gulf Stream.

There is a river in the ocean. In the severest drouths it never fails, and in the mightiest flood it never overflows. Its banks and the bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf stream. There is in the world no other so majestic a flow of water. Its current is more swift than the Mississippi or the Amazon, and its volume more than 1,000 times greater. Its waters, so far as the Carolina coasts, are of indigo blue. They are so distinctly marked that the common sea water can be traced with the eye. Often one-half the vessel may be perceived floating in the Gulf stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf stream to mingle with the common waters of the sea. In addition to this, there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and the Orinoco.

From Blanche Corbit, Bethlehem, Iowa.

BRO. BURR:—My papa takes the A. C. TIMES, and we like it very much. I like to read the Young Folks' Column. I am thirteen years old. I never attempted to write for a paper. I have found out the answer to the puzzle in a late paper. Here are the lines:

Persevere ye perfect men
Ever keep these precepts ten

Farm and Home.

Choosing Cows.

The views contained in the following communication, published in an exchange, have been placed before our readers, says the *Western Rural*, on various occasions, editorially; but their repitition is not out of place as long as so many unprofitable or inferior cows are kept by dairymen and farmers generally.

The object of this article is not to puff any particular breed of cattle, but try to convince those farmers who keep a few cows, of the importance of keeping better animals than they usually do at present. Very many farmers after milking their cows, use the milk for various purposes, without ever testing its richness or finding out how much butter or cheese it would make; nor do they ever inquire whether they have the breed best adapted for the use they are making of them. Yet it is well known that certain breeds are most profitable for butter and cheese making, and others for supplying the milkman. Some believe that a cow that will fatten a fine, veal calf cannot be a good animal for butter and cheese making; but my own experience convinces me that any good dairy cow will do this, and that it is only rarely that a cow worthless for other purposes can do it.

It would well pay all farmers to get rid of all cows of an inferior breed by sending them to the butcher so soon as they have been brought to a good condition; and it is therefore desirable to know the lowest capacity of those that should be kept. A good cow will make, at least, two hundred and fifty pounds of butter per year, and one that will not do that is not worth keeping on the farm. Indeed, at the present price of dairy produce, it will cost nearly that to pay the expense of care and keeping. As to the best breed to keep, I presume the Jersey would be most profitable where butter-making was the chief object, as a cow of that breed often gives, in thirty days, milk enough to equal her own weight; and moreover, this is very rich in butter of that fine flavor and golden hue which commands a high price in the market.

But where stock-raising can be combined with this, as is the case on most farms in this part of the state, Short-horns would undoubtedly prove a better breed, or at any rate a cross between the Short-horn and an inferior animal, for such a grade will give more and better beef at any age than the common scrub stock which far too many farmers are cursed with. A neighbor of mine sold, last spring, at five cents per pound, four grade two-year-old steers which weighed a trifle over 1,100 pounds apiece, while another farmer, a short distance off, sold a scrub beast which, when four and a half years old, after having cost much more to keep, only weighed 900 pounds and brought only four and a half cents a pound; and I have known greater differences than this.

It should be strongly impressed on the minds of all farmers that if they cannot afford pure-bred cows, they should grade up their stock as fast as possible, and keep no cows on the farm that will not yield a pound of butter a day for ten months in the year. I am confident most farmers could, without difficulty, do this—by careful management and by selecting the offspring of good milkers and crossing them with bulls of a well-known strain. At any rate the improvements effected by this means would soon rid this section of the country of the many worthless cows that now keep too many farmers poor instead of enriching them.—*Sel.*

Cost of Keeping Dogs.

According to the June report of the Commissioner of Agriculture, the number of sheep killed by dogs in the State of Georgia, during the past twelve months, was eight and one-half per cent. of the whole, while those dying from all other causes, as by cold, disease, etc., was but five per cent. The annual loss of sheep killed by dogs in the State is not less than

seventy thousand dollars, and while it costs no more to produce a pound of wool than a pound of cotton, the wool sells for three times the price of the cotton. The one hundred thousand dogs in the State, says the Commissioner, consume and destroy food either already fit for human use, or suitable for feeding to productive animals, to an amount which, estimated in bacon, would supply, perhaps fifty thousand laboring men! Perhaps one-fourth, or even one-half of these dogs, are more or less valuable and profitable. The remainder are a curse and a burden. Certainly these considerations merit the careful attention of our legislators.—*N. E. Farmer.*

Charcoal and Lime.

Permit us again to urge all breeders of poultry who wish healthy fowls, to be liberal in supplying their fowls with charcoal. It is one of the best preventives of diseases amongst fowls, that can be named. Even if the fowls are not confined, but especially so if they are—charcoal pounded up into fine bits or pieces about the size of a grain of corn, or a little finer, should be put around in small piles where the fowls can have easy access to it, and they will soon make use of it. The cost of charcoal is but a trifle and where the distance from town or city is so great as to prevent it from being readily obtained there from, the ashes from a wood stove may be sieved out and the small bits of charred wood or charcoal used in the place of that made in the regular way. Especially during the spring and early summer months, is it advisable to use charcoal freely. Lime, too, is valuable in many ways. In the form of whitewash it begets cleanliness, freedom from disease, and laying hens should have lime where they make use of it, in assisting in the production of eggs.—*Poultry World.*

Health.

Do Not Face the Light When at Work.

Statistics kept by oculists employed in infirmaries for eye diseases have shown that the habit of some persons in facing a window from which the light falls directly in the eyes as well as on the work, injures their eyes in the end. The best way is to work with a side light, or, if the work needs strong illumination, so that it is necessary to have working table before the window, the lower partion of the latter should be covered with a screen, so as to have a top light alone, which does not shine in the eyes when the head is slightly bent over and downward toward the work.

In the schools in Germany this matter has already been attended to and the rule adopted to have all the seats and tables so arranged that the pupils never face the windows, but only have the side lights from the left; and as a light simultaneously thrown from two sides gives an interference of shadows, it has been strictly forbidden to build school-rooms with windows on both sides, such illumination having also proved injurious to the eyes of the pupils.

We may add to this the advice not to place the lamp in front of you when at work in the evening, but a little on one side; and never to neglect the use of a shade, so as to prevent the strong light shining in the eyes. This is especially to be considered at the present time, when kerosene lamps, with their intensely luminous flames, become more and more common.—*Medical Journal.*

Cure for Stammering.

Thousands of persons suffer from this most embarrassing impediment when they might be readily cured by a little persevering and well-directed effort. The following method, invented by a Frenchman, was tested by a committee of scientific gentlemen appointed for the purpose, and was by them pronounced effective:—

"The entire course of treatment occupies three weeks. During the first period the stutterer is restricted to absolute silence, in order to break his vicious habit of articulating; in the second stage he is exercised in the deliberate and distinct pronunciation of vowels, consonants, syllables, and sentences, uttered while the breath is evidently expelled from the lungs after a slow and full inspiration; and the final stage is devoted to acquiring fluency of speech. This method is reported to have proved efficacious in the worst sort of cases, and the permanency of the cure is assured if the patient will occasionally practice by himself the exercises taught."

Crying.

A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are two grand operations by which nature allays anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty in the course of a few hours by giving full vent to his emotions. If people are at all unhappy about anything let them go to their rooms and comfort themselves with a loud boo-hoo and they will feel a hundred per cent. better afterward. In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed the result may be St. Vitus' dance, epileptic fits, or some other disease of the nervous system.

Cold Water as an Anodyne.

Dieulafoy, a noted French physician, states that he has for several years relieved the pains of articular rheumatism by the injection of a few drops of cold water in the immediate vicinity of the affected joints. He claims most remarkable results from this method of treatment, not only in rheumatism but also in muscular rheumatism and neuralgia.

Briefs.

Look Up.

Hast thou no dwelling of thy own, no possession, and little for present supply? Look up to him that passed through here in that very same way, and cleave the closer to him; so much the more eye him as thy riches and portion, and thou needest not envy kings in their best days; and whatsoever be thy estate, how soon shall it be past.—*Robert Leighton.*

Receiving Christ.

Have I so received Christ Jesus into my heart that the faith which I profess is carried out and evidenced by a holy life? Is my faith, the mainspring and source of my works; and are my works the clear evidence of the reality of my faith? Do I believe and trust as though all depended on Christ? Do I live as though only a holy life could give title to heaven? Does my faith lead to holy obedience? Is my obedience the fruit of a living faith?—*Selected.*

"I am convinced that the world is daily growing better," remarked the reverend gentleman to a brother clergyman, "my congregation is constantly increasing." "Yes," interrupted the brother who happened to be a penitentiary chaplain, "and so is mine." And there the discussion on the early arrival of the millennium dropped.—*Chicago Journal.*

Reading the Bible.

The Christian goes to the Bible in time of weariness and trouble. His daily toil has fatigued him, his spirit shrinks. He takes up his Bible, and as he peruses some glorious truth of revelation his soul is refreshed and his heart made glad. Some painful infliction of Providence has come upon him; a black cloud of sorrow trails its shadow over him, but the words of God bring life and light into his soul. He sees on almost every page the assurance, "The eternal God is thy refuge, and underneath are the everlasting arms."—*Cumberland Presbyterian.*

Our Prospects.

The old Jerusalem was laid waste by war and the ruins are overlaid with dust and desolation. But the New Jerusalem shall never crumble down. The jasper battlements shall stand and shine forever. The golden gates shall never lose their lustre nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No failing eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks, no sickness, pain, nor any more death! Oh, blessed prospect! The full glory draweth nigh!

The Treasurer.

Jesus Christ is the Lord-Treasurer of heaven and earth, as Joseph in Egypt; if any one would have corn they must go to Joseph for it; if they came to Pharaoah but for a peck or a gallon, he sent them to Joseph: so the Lord sends all that will have any drop of mercy to his Son. If ye will not go to my Son, ye shall not have one drop; ye shall die in your sins. No salvation but only by believing in his name. He hath all the seven spirits of God. No spirit of grace at all can be had but only of him; he was the rock that Moses must stand on, that the glory of God's goodness might pass before him.—*Sel.*

Grumblers.

There are persons who are not satisfied in circumstances that to all but themselves seem to be the most favorable to their interests. Leigh Hunt—in one of his letters, we think—speaks of a day that could not make any creature happy but a vendor of umbrellas. Yet a friend of ours, remembering this utterance, availed himself of a day "of never-rain" to congratulate his umbrella merchant, and he secured this reply: "It's all very well, sir, so far as my umbrellas are concerned, but you see I'm not selling a single parasol!" He would have had it wet on one side of the street, and stormy upon the other, and since it was not, he was dissatisfied—a natural grumbler.—*Chris. Standard.*

Refusing Christ.

A refusal of Christ is a much easier, and yet a much more terrible thing than most men suppose. A neglect to hear him is a refusal of him. Christ calls us every day and every moment; and when he calls us we either accept or reject him.

There is no possible way of escape. There is no neutral ground. Our lives are a continual acceptation or rejection of him. When Christ calls us to be his disciples, we reach a wonderful crisis of our lives. Eternal life or eternal death is suspended in our decision. This question is continually before us, and an answer must be had. It isn't imperative. A neglect or a failure to decide in the affirmative, necessitates a decision in the negative.—*T. L. Cuyler.*

General News.

The caisson containing the Egyptian obelisk for London is at last afloat off Alexandria, Egypt, in deep water.

In the Government Land Office at Washington are 95,000 large folio volumes containing titles of all lands sold or ceded since the Government was established.

The Congo River is two to four English miles in width at the mouth, and 1,000 feet deep. It forms an estuary as it passes into the sea, and its waters are fresh seven miles from shore.

A Panama, Central America, journal says that violent earthquakes took place at Cabija, Bolivia, on the 23d of August, and at Iquique on the same day. A few days before, at Capiapo, there was a similar visitation, and the inhabitants left their dwellings terror stricken. The shock at Cabija was more severe than that on the 9th of May last.

The Radical Socialist-Republicans of Paris, France, have issued a manifesto attacking the Government and the supporters of Gambetta. The manifesto demands amnesty for the Communists, the abolition of the Budget of Public Worship, expulsion of the Jesuits, substitution of armed militia for a standing army, a single progressive tax for all existing taxes, and the abolition of the Presidency and Senate.

Thirty thousand models were destroyed by the late fire in the Patent Office. The value of the property lost in the abstract will aggregate about $1,500,000; but, as a large class of the models cannot or will not be replaced, the actual loss will probably not reach over $800,000 or $900,000. The Patent Office has to its credit with the Treasury over and above its earnings a sum sufficient to meet this expenditure, but it cannot be used without an appropriation by Congress.

Wanted, at this office, an editor who can please everybody. Also a foreman who can put every man's article on the first page. Also a wealthy publisher who can afford to publish at a loss, pay bills promptly every week, credit subscribers as long as they wish, and not offend them by sending notices or bills.

Announcement is made of the death at Paris, of Le Verrier, the eminent French astronomer, perhaps the most eminent in the world. It was he who, after many years of enormous labor in mathematical calculation, suddenly astonished the world by the information of the existence of the planet Neptune, a star until then unknown. He died at the age of 66 years and 6 months.

A package containing Government and railroad bonds, certificates of stock, mortgages, and promissory notes, estimated at $200,000, was stolen from the First National Bank, of Cortland, N. Y., a short time since. The securities were in a large pocketbook which was kept in the safe. The bank suffers no loss, as the securities belonged to private individuals. A reward of $5,000 is offered for the conviction of the theif and return of the property. No clew to the robbers or the manner of the robbery has been obtained.

Sirius, the Dog-star, is 2,668 times larger than our sun, and is distant 82,000,000,000,000 miles; the pole star is distant 292,000,000,000,000 miles; and the star Capella, 425,000,000,000,000 miles. The light which we now see in Capella left there about A.D. 1805. These are the nearest fixed stars to us. There are stars whose light cannot reach us in less than 100, 1,000, and 10,000 years, though light travels at the rate of 175,000 miles per second! To traverse to Milky Way, light takes 15,000 years. To reach us from certain of the nebulæ, it must travel for 300 times that period, or 5,000,000 years.

The following paragraph gives the size of some of the largest churches in Europe: St. Peter's Church at Rome will hold 54,000 persons; Milan Cathedral, 37,000; St. Paul's at Rome, 32,000; St. Paul's at London, 25,600; St. Petronio at Bologna, 24,000; Florence Cathedral, 24,300; Antwerp Cathedral, 24,000; St. Sophia's at Constantinople, 23,000; St. John's at Lateran, 22,900; Notre Dame at Paris, 21,000; Pisa Cathedral, 13,990; St. Stephen's at Vienna, 12,400; St. Dominic's at Bologna, 12,000; St. Peter's at Bologna, 11,400; Cathedral of Vienna, 12,000; St. Mark's at Venice, 7,000; Spurgeon's Tabernacle, 7,000.

The decrease of the public debt during the month of September was $3,882,524.

Oliver Dalrymple is termed the Wheat King of Minnesota. He holds an interest in 36,750 acres of land, of which his share in wheat this year is 9,000 acres. He estimates his net profits this year will be $10 per acre. Next year he expects his interest will be 15,000 acres. The average yield of wheat per acre this year is 22½ bushels.

John Taylor Innes has an article in the *Popular Science Monthly* on the trial of Jesus Christ before Pontius Pilate. He subjects it to a searching analysis in the light of what is known of Hebrew and Roman criminal jurisprudence, and concludes that the proceedings were irregular and illegal from beginning to end.

According to the secret service reports, there were never so many counterfeiters in the country as at present. There is at the headquarters upward of a bushel of captured half dollars, any one of which would deceive the average judge of coin. There has been an average of sixty arrests a month during the six months preceding the 1st.

It is announced that the telescopic observations of the last transit of Venus, in 1874, made by British parties in Egypt, Honolulu, New Zealand, Rodriguez, and Kerguelen, have been reduced, which gives the distance as somewhere between 93,150,000 and 93,450,000 miles. At present it does not seem probable that a collation of all the observations made by the astronomers of different countries will give a result that can be depended upon to within much less than 500,000 miles; and if this should be so then the time and money spent upon the work will have been comparatively wasted.

Orin Porter Rockwell, the notorious Mormon murderer and accredited thief of the Danites, has been indicted by the Grand Jury of the First Judicial District of Utah, now in session at Provo, for his participation in what is generally known as the Aitken massacre, which occurred in the central part of the Territory, a hundred miles south of this city, in 1858. Rockwell was arrested in this city to-day by the United States Marshal and conveyed to the Penitentiary for safe keeping. He was in a state of intoxication when arrested, and talked loudly of writing his confessions, as Bill Hickman, his former associate in crime had done.

After thirty-three years of labor the Rothschinberger tunnell is so far completed as to admit of its use—that of draining the Freiburg mines in Saxony. It has a uniform height of 9.84 feet, and a somewhat smaller breadth. Its length when completed, will be 31½ miles, and its cost, $4,000,000. Of late years the mining operations at Freiburg has been reduced on account of immense quantities of water below a certain depth which this tunnell will relieve the mines of. There are about 2,000 persons who derive their living from the working of these mines, which will now receive a fresh impetus.

The Chester Mica and Porcelain Company of New York city recently shipped several hundred pounds of mica to China to be manufactured into household gods. The mica, before shipment, is cut into blocks of various sizes, the largest being seven inches square, and is sold by weight. On reaching China, it is divided into the the thinnest possible strips, and on one side of each strip is painted the figure of some Chinese divinity. When completed they are placed on the mantel or in some other conspicuous place. Some families have their houses full of these gods. They are very fashionable gods, and are displacing some of the ancient and hideous idols of the Chinese.

The report having reached Gen. Pope that the robbers of the late express train about 360 miles west of Omaha, on the Union Pacific railroad, from which was taken $60,000 in gold, beside several thousand from passengers, were moving south, by order of General Pope, Sheriff Beardsley, of Ellis county, took soldiers with horses from Fort Hayes, and started north by special car to intercept them, as they were evidently making their way to Texas or Mexico. Near Buffalo Station, which is about sixty miles west of Hayes, they got on the close track of two of them, one of whose names was Collins. Collins attempted to shoot, but the Sheriff was too quick for him, and shot Collins, killing him at the first fire. A soldier shot the other. The Sheriff took from their dead bodies about $20,000 in gold of the stolen funds.

Hitherto no speaking signal to the surface have been possible in mines of great depth, and cord signals have been very indefinite. A short time ago Dr. Foster, Government Inspector of Mines, and his Mines, and his brother, an electrician, conducted experiments at the Eliza Mine, St Austell, with the telephone, which has never been tried in a mine. The little instrument, attached to a covered copper wire, was sent down the ventilating shaft, and within a quarter of an hour speaking at the bottom of the mine was distinctly heard, even more audible than those at the bottom of the mine heard each other, where whispers at the top and songs were sung and questions asked and answerd, demonstrating its thorough adaptability to mines. It was used by miners and others who had never seen the instrument before, and being so simple, efficacious, inexpensive, and quickly fixed, it might be adopted in every mine in the country next week. An alarm calls attention when speaking is desired at either end. The importance of telephones in mining operations can scarcely be overestimated, as the wire and instrument is portable, and can be carried to the extreme point of any mine.

Gen. Todleben's opinion of the situation at Plevna has been laid before the Grand Duke Nicholas. It is understood to declare that siege operations on a most extended scale are required for the capture of the place.....A correspondent with Gen. Krilloff, who commands the force which is endeavoring to prevent the revictualment of Plevna, says: The first Turkish convoy which entered Plevna consisted of 2,000 wagons. Gen. Krilloff attempted to hold the road at a point so near Plevna that Osman Pasha was able to send a force which attacked him in the rear, and obliged him to withdraw and leave the road open. Upon retiring Gen. Krilloff left two regiments of Cossacks at Etropol to watch the Sofia road. Another convoy coming from a road unknown to the Russians, running alongside the Sofia road, slipped through the fingers of the detachment on Monday, and was under the guns of Plevna before the Russians could attack it.....Two thousand Bashi-Bazouks and 2,000 cavalry have arrived at Mostar, Herzegovina, where a force of 10,000 is concentrating to recover the territory conquered by the Montenegrins. Some strong detachments who attempted to enter Montenegro near Sutorran, were repulsed on Monday, after several hours' sanguinary fighting.....Moukhtar Pasha telegraphs that eight Russian battalions, with cavalry and artillery, attacked his rear guard at Neck-Joran on Monday. The Russians, after five hours' fighting, were repulsed with a loss of 400 killed. Four battalions of Russian infantry and three regiments of cavalry, who at the same time attempted to create diversion by attacking the Turkish right, were also repulsed.....The Sultan has conferred the title of Ghazi (conqueror) on Osman Pasha and Moukhtar Pasha.....The Russians have ordered contractors to construct 186 miles of railway in Bulgaria, to build huts for 150,000 men, and hospitals for 15,000.....The Roumanians mean to push their trenches within thirty yards of the second Grivica redoubt before assaulting it. The mud in the trenches is fearful, and the weather is very cold. A correspondent writes that the Roumanians are sure to carry the redoubt, and says that were the Russians advancing as rapidly on their side, Plevna would fall before a fortnight.....Russia has offered to clear the obstructions from the mouth of the Danube if the neutral powers will guarantee to prevent the entrance of Turkish men-of war during the present war.....Russia has ordered 300 Krupp cannon.....Reouf Pasha has arrived at Schipka Pass and assumed command.....The Roumanians having pushed their fourth parallel close to the second Grivitza redoubt, an attack is expected soon.....A Sofia dispatch says Chefket Pasha has been largely reinforced by men from the Shipka army. He has commenced a forward movement, and decisive fighting, with Osman Pasha's co-operation, is expected shortly. Prodigious quantities of munitions are going to the front.....A Vienna dispatch says a number of Poles have been arrested for connection with the recent conspiracy. The fact that arms have been seized at various railway stations in Austria has produced a great sensation, as it seems to indicate that some attempt was intended in the direction of Poland as well as Roumania.....A Rustchuk special of Oct. 3 says: The renewal of the bombardment by the Russian batteries at Giurgevo has inflicted enormous damage upon the town of Rustchuk. A great proportion of the houses are in utter ruins. Only a few remain entire. The intrenchments, however, remain intact. The health of the garrison and inhabitants is good, and the casualties are few..... At Karajal, Oct. 3, a general attack was made on Mukhtar Pasha's whole line this morning. Gen. Melikoff was in command, under orders of the Grand Duke Michael. The key of Mukhtar's position, which was defended by only a single battalion, was attacked on three sides and captured. The battalion was annihilated. The Russians bivouacked on the conquered positions. About 1,500 Russians were killed and wounded. The Turks were misled by their spies.....Since the arrival at Belgrade, of the new Russian Consul-General and Roumania's Envoy Extraordinary, Servian intervention is regarded as quite certain. It is said that this question has been decided in Cabinet councils. Troops have again been ordered to the frontier, and officers and surgeons been ordered to rejoin their regiments within three days. Ammunition and provisions are being sent to the border. The Kragujevatz Arsenal is working day and night.....The Hungarian plot discovered by the Austrian authorities appears to have been a scheme of considerable magnitude. Turkish sympathizers in Transylvania had made the initial arrangements looking to the raising of a legion to number 5,000 men, which, together with a Turkish corps assigned to that duty, were to make an attempt to destroy the Roumanian railways. The Hungarian General Klapka is said to have been one of the leaders.

Items.

People who fish for compliments do not need long lines. They will get their best bites in shallow water.

The less a man knows, the higher he tries to climb on other people's ladders.

Deaths.

WRIGHT.—Bro. Thos. N. Wright, of Montpelier, Williams country, Ohio, died Sept. 21, 1877, being 74 years 6 months and 10 days of age.

He lived without hope until 1869 when he gave himself into the hands of Jesus for salvation, and became a diligent student of the Bible, reading the Bible through three times by course within a year after his conversion. He was baptized in June by Eld. J. M. Snook, of the above date. When about to fall asleep in Jesus he called his family to his bedside and bade them farewell, saying, "It will be so sweet when we meet again in the morning of the resurrection at Jesus' coming." It was his request that the writer of this notice should be employed to preach his funeral sermon, as he could not consent to have untruths published over his lifeless body by immortal soul ministers. We attended his funeral in the Methodist Church, Sept. 23, and spoke to a good audience from 1 Cor. 15: 26. May the God of all grace sustain our widowed sister, who so deeply feels her loss, and her several children, and give them consolation and comfort in the precious promises of God.

A. N. SEYMOUR

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TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

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We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

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We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since he change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.

Those of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind.

AGENT.

Notices.

Quarterly Meeting.—The first quarterly meeting of the Michigan A. C. Conference will be held at Maple Grove Schoolhouse, commencing Friday evening, Oct. 19, to hold over Lord's day. All the brethren in the surrounding region are cordially invited to attend. Maple Grove is 1 1-2 miles south and 2 miles west of Coldwater. The society here is new, and not Adventist in name, and only partly so in faith, but cordially invite all lovers of Jesus to come and worship with them. The fullest liberty will be accorded to all and the kind hospitality of Christian homes. Come. *Be sure to come.* Enquire for K. R Sheldon. For the brethren. J. R. PRESTON.

Quarterly Conference.—The last Quarterly Conference of the DeKalb District, will be held with the church at Afton, commencing Friday, October 26th, at half past 2 o'clock, p. m., and continue over the following Lord's day. Come my beloved brethren, let us assemble and speak often, to cheer the fainting mind, and thus shall we be his jewels. Everybody loves these meetings.

E. H. BURLINGTON, Pres.
GEO. M. BUTTON, Sec.

Quarterly Conference.—The second session of the Washington County A. C. Quarterly Conference, will be held with the church at Peach Creek, Washington County, Kansas, Oct. 12, 13, and 14, 1877. Introductory service Friday 12th, at 7 p. m. Business meeting Saturday 13th, at 2 p. m. General services Sunday, 10:30 a. m., and at 7 p. m. service of the Sacrament. All who love Jesus and his appearing are cordially invited. By order of the board. F. O. CUTTER, Pres.

Protracted Meeting and Conference.—The Lord willing, Bro. H. G. McCulloch will commence a series of meetings at Ionia, Warren County, Illinois, on Thursday evening, October 11th, to hold over the following Sabbath. In connection with this meeting, a business session for the quarterly district is called to meet here on Saturday the 13th, at 2 p. m. Dear brethren and sisters, in the name of God come and help. The enemy is closing in upon us, he shows a brazen front. Shall we falter now? God forbid. We trust that all the preachers of the district will report in person if possible; if not, by letter. We hope to organize ourselves into working order; make provisions for destitute churches, and arrange so that every town in the district may be visited by some of our ministering brethren. Other business of importance will be considered at this meeting. For the Conference Committee. M. MCCULLOCH.

Quarterly Conference.—The A. C. Quarterly Conference of the Winona District will be held at Viola, commencing October 19, 1877, at 7 o'clock p. m., and continuing over the Sabbath. While our hearts are glad because our heavenly Father hath blessed us with a bountiful harvest, let all of us show our thankfulness by coming up to the feast with our tithes and offerings, trusting the Lord to pour us out a blessing. E. P. WAIT, Sec.

Union Conference.—By invitation of the church at Galesburg, Mich., a Union Conference is called to meet at that place, Thursday, 7 p. m. October 25, and continue over Sunday. Come, all who love the Lord and his appearing. Let us worship and work together in "the fellowship of the Spirit." The church at Galesburg will gladly entertain all who come. Let others be ready to pay the money expenses.

O. R. L. CROZIER,
Chairman of Committee.

Quarterly Conference.—The annual session of the Northwestern Quarterly Conference of Kansas will be held with the Limestone Valley church in Jewell Co., Kansas, commencing on the 13th day of October, 1877. There will be a Camp-meeting held in connection and hold over two Sundays. Come one, come all, and help in the vineyard. J. R. COMSTOCK,
Secretary of Quarterly Conference.

Kansas Conference.—The 5th meeting of the Advent Christian Quarterly Conference of Lawrence and Leavenworth will be held with the church at Sarcoxieville, commencing on Friday evening, October 19th, 1877, and continue over Sunday. It is important that this meeting be well attended. Officers for the coming year are to be elected. Our brethren and friends from other districts are invited to meet with us, and labor for the advancement of Christianity and the salvation of the people.

M. MCGUIRE, Secretary.

Annual Conference.—The Advent Christian Conference of Ohio, will hold its next annual session with the church in Sparta, Morrow Co., commencing on Thursday evening, October 18 1877, and hold over the following Sunday. Bro. J. Bynn of Sparta, Ohio, writes: "Those wishing to be at the commencement had better come the day before, as we are a few miles from a railroad. We will meet with teams those that come on C., C., C. I. railroad at Cardington. Those that make Mansfield a point, will take the B. & O.; will meet them at Centerburg. Those intending to come will write to J. Bynn, Sparta, Ohio, a few days before the time, what day, and how many, so that we may make the necessary arrangements. Come, all that can; come praying that our meeting together may be profitable."

FRANK BURR, Pres.

Quarterly Meeting.—The Second Quarterly Conference of the Advent Christian church for St. Paul District, Minn., will be held with the church at Otsego, commencing Friday evening, October 19th, and holding over the Sabbath. Churches will please send delegates, or report by letter.

S. WILDER, Clerk.

Quarterly Meeting.—Our next quarterly meeting will commence on Saturday, Oct. 13, 2 p. m., at Edinboro, Pa., and be continued over Sunday, and evening services be maintained thence on, indefinitely, as the Lord may bless and prosper our labor of love. Let every soul gird on the whole armor and come to work for Jesus, get their spiritual strength renewed, and do good. G. W. STETSON, Pastor.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening, October 19th, and continuing over the following Sunday. A special invitation is extended to Bro. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Notice.—The Southwestern Missouri A. C. Conference will hold their annual meeting at Montevallo, Vernon Co., Missouri, commencing on Friday evening, Oct. 19th, 1877. All are invited especially those that preach the Word.

J. M. SEYBOLD, Sec.

P. W. HOUGH'S APPOINTMENTS.

To all whom it may concern:—As we have been placed in charge of the Quarterly Meetings, due our Conference this year, I wish all who desire a meeting of this order to make it known to us at their earliest convenience, so that we may make the proper arrangements and give timely notice.

Quarterly Meeting Notice.—The first Quarterly Meeting will be held with the Richland church, Chickasaw Co., Iowa commencing Friday evening, Nov. 2, 1877, and hold over Lord's day.

Second Quarterly Meeting.—Second Quarterly Meeting will be held with the friends at Buffalo Grove, Buchanan Co., Iowa, commencing Friday evening, Nov. 30th, 1877, and hold over Lord's day.

And now, brethren and sisters, shall we set apart the Friday before each Quarterly Meeting, for fasting, confession, humiliation, thanksgiving, and prayer? Amen. It will do us good. Your brother while waiting. P. W. HOUGH.

Annual Meeting.—The annual meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Bethlehem church, at Bethlehem, Wayne Co., Iowa, Thursday evening, October 18, 1877. Now brethren, we hope to see a general rally. Let every church be represented by delegates who will work shoulder to shoulder for the advancement of the cause of the Coming One. Come, praying that great work may be accomplished for the salvation of the perishing. JOHN NEWLIN, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

The Advent Christian Church worships each Sabbath in Green Street Tabernacle, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Adeline, June 3, at 10.30 a. m., and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.
GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.
SILAS B. MAREY, Jr.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day, from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record, T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.
G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 9th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks, besides all other meetings that I can get in between times.
GEO. M. TURNER.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2.30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

IOWA.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16 at 11 a. m., and Jessup in the evening. Once in two weeks.
P. W. HOUGH.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.
W. W. CATE.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7.30 p. m. Conference at 10.30 a. m. Wednesday, prayer and conference meeting at 7.30 p. m. Friday, Bible Class, 7.45 p. m. 246 Bridge street.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lord's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath.
M. WELLCOME.

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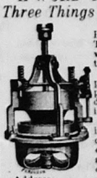
Three Things Worth Knowing.



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Advent Christian Times.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

IN our editorial last week, entitled *The Millennium*, a reference was made to Malachi 4. It should have been printed Micah 4. Malachi 4 refers to the millennium. Micah 4 refers to the last days.

UNFORTUNATELY for a few of our subscribers, the paper dealers made a mistake, last week, and did not send us quite paper enough. The mistake was not discovered until too late to rectify. The few who missed their paper will find credit given them for one more number.

WE are repeatedly asked what our opinion is about Paul's admonition for the women to keep silence in the churches. Our opinion is that Paul came across some women who were inclined in their own spirits to be too forward, and to usurp authority, and that he taught them to keep their place. The idea that women should never testify for Jesus, or exhort in public, is contrary to the frequent impulses of the Holy Spirit, and was never taught by the apostle. If men do not want women to talk, their better way would be to occupy the time in a spiritual way themselves, instead of quoting Paul. The Lord's work must be done, and if men will not do it, the women may be required to, as it is written, "Your daughters shall prophesy" (Acts 2: 17). Who will say they shall not? Paul did not.

IT seems that the new hymn-book recently published by the Eastern Association, is not giving general satisfaction in the west. We have had many letters to that effect from different parts, and also we have been urged to compile one to be issued from this office. We think we know about what the brethren want in this line, but it would take several hundred dollars to issue a book that would suit, and as the Society is now situated we have no money for that purpose. Brethren, if you will take hold and lift this Society out of embarrassment, we can branch out in our work.

THE French government is again in a volcanic state, with an eruption impending. It is a question of leadership between McMahon and Gambetta—between Romanism and Liberalism—and the outcome we wait to see. It is evident that the French government has been under one leadership about as long as it can remain at one time. Yet, the revolution impending may be but a somersault, resulting in the re-establishment of a dictator like McMahon, with the Pope's blessing to help him on. We should not wonder if French Catholicism were yet to be heard clamoring for Papal rights to be restored somewhat, in Rome.

THE *Christian Cynosure* has prophesied. Speaking of Mormonism as affected by the death of Brigham Young, it says:

"The central system may split up, but Mormonism will be practiced and the stench of its abominations rise from the valleys of Utah until he, the brightness of whose coming shall destroy all these works, shall appear."

We presume it is true on the general principle of the increase of abominations in the last days. The *Cynosure* is pretty well posted in existing abominations, and is fighting them bravely, yet here is a true admission that the coming of Jesus, alone will end them.

OUR readers will notice that the work of grace is on the increase in most sections of the country, among the churches who report in our paper. This should give great encouragement, and should also cause each one to do all he can to help on the good work. There are many calls for tracts and papers to distribute among the people, but we have no means to publish them for free distribution to any great extent. Who will send in donations to assist us in this direction? If all our subscribers will send in fifty cents, or one dollar apiece, we can publish thousands of tracts for free distribution, that will bring back, as a return, many souls converted to Christ. Will you help to do this?

WE call special attention to the article on *Fellowship*, in another column. We hope all will read it, and then act upon the principles of fellowship recommended by it. We believe it to be the truth, and that it also expresses the position of the western membership of Advent Christian churches.

As the long evenings are coming on, and people have more time to devote to reading, we desire to send out tracts for free distribution. To do this we need a fund to pay for them. We will therefore open a Tract Fund list in the Business Department, and report all sums sent us for this purpose, and send out tracts accordingly. Send in your donations to any amount, and it shall be used in sending out tracts.

CO-OPERATION.

There seems to be some stir in certain quarters, about the resolutions passed by the Eastern Association against publishing the appointments of preachers known to advocate what are called either age-to-come, or non-resurrection, or trine immersion doctrine. We have been asked if we agreed with them. We do not believe in rejecting the notices of those who simply hold those views, and yet who do not make them a cause of strife. We have heretofore published, in an article on *Schismatics*, the fact that many who hold those views are yet harmonious with our work in spirit, and hence do not distract the churches which we are building up. But when a person's work is to distract or divide churches, we do not think he ought to be countenanced by those interested in the peace of the churches he is dividing. Some will cry out "popery" and the like, if they cannot be allowed to have full notice and free vent to their contentious spirit. We do not believe in bidding "God speed" to everything that claims to be gospel, but we do believe in helping on that which makes unity and Christianity. We think no minister with a Christian spirit will ask to have his appointments published in a paper, and then seek at those same appointments to scur the minds of the people against the paper which published his notice. Yet many have done this in time past with our paper, and it may be done again.

We reject no person from our fellowship on account of difference of opinion upon points of doctrine remote from Christ, neither do we reject any appointments from our paper simply because a person does not agree with our views, or the views advocated by this Society, but we would reject the notices of all *known schismatics*.

It is a strange spirit, however, that will take

advantage of the good nature of a Society, and make their paper a medium to circulate appointments for opposition and faction. Why do not Adventists grumble because their appointments are not published in orthodox papers? But some men have a strange spirit. We know of some men in this city, who will go to other meetings and sit quietly through the service when they scarcely believe a word of it. But when they come among the Adventists they are continually seeking to provoke a quarrel, and disturbing the meetings. Verily, the men in this world are sadly mixed. We are glad to know that it will not be thus in the world to come.

THREE QUERIES ANSWERED.

A correspondent sends us the following to be answered.

1. "Dead know not anything" is quoted to prove that the dead are unconscious of anything (Eccl. 9: 5). This looks plain; but there are other texts brought up by our ministers to offset this, which I do not understand, where very near the same language is used with reference to the living. "Let no man know anything," "And they knew nothing," etc. Please reconcile these for one who is anxious to know the whole truth, and nothing but the truth. It is also stated by those who oppose your doctrine that Eccl. 9: 5, 6, on your hypothesis teaches that the dead are forgotten and will never be rewarded, "Neither have they any more a reward," nor "a portion forever in any thing that is done under the sun."

2. You say soul, in Matt. 10: 23, means future life. I have just read an orthodox work against this position. He argues that according to your view, the text should read, "The future eternal life that sinneth shall die, or be destroyed." Please explain this.

3. Prof. Bartlett in his work, *Death Eternal*, against your faith and doctrine, argues that death does not mean extinction of being or life. And he refers to the corn of wheat, in John 12: 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die," etc. He argues the wheat dies, but its life is not extinguished, for if it was it would not grow. I would like to have you to be a little particular on this, as it is quite difficult for me to reconcile it with your views of death. I would like to ask other questions, but lest I weary you I will close for the present; perhaps I will in the future.

1. The expression "know not anything," wherever it may occur, clearly expresses a lack of knowledge, either in kind or degree. If it is spoken of the living, it states that they are ignorant upon the topic of conversation. No one would say of another that he knows nothing, and yet intend to say that he knows as much or more than in any other condition. To know not anything is to fail in knowledge to some degree. It expresses an absence of intelligence in some direction, to say the least. It bespeaks ignorance; and the ignorance is always with regard to the topic under consideration. You can test this by reading each passage where it is found. The passage in Ecclesiastes mentions the lack of knowledge on the part of the dead. What is the topic under consideration? It is all things pertaining to life. The writer says there are some things which the living do not know; also that there are some things which the living do know, but that "the dead know not anything." Anything of what? Anything of what the living know. What do the living know? Job said, "I know that my Redeemer liveth." What do the dead know about it? "The dead praise not the Lord" (Ps. 15: 17). Think a moment. Is it any wonder that the dead are unconscious? Even the living are frequently unconscious. How much more possible for the dead. But do those who object to the unconsciousness of the dead really believe that man ever dies? Instead of seeking to prove that the dead are conscious, are they not seeking to establish the idea that no one ever dies? A moment's reflection will convince all that this is the case. And if this is the case, will not all admit that the *dead* are unconscious? We think so. As for the dead being forgotten, all will bear testimony that this is quite true. Who forget them? Their fellow men. They pass out of mind. They have no portion in anything that is done under the sun. Their love, and envy, and hatred is perished. It takes the Spiritualist to deny this. No Christian seeks to make these Scriptures mean anything but what they say. But mark you, this is spoken of them *while dead*. But let them be raised from the dead at the last day. Then they can have a reward. Then their love, and envy, and all else will be restored. This God will do. This Solomon taught. But he also taught that death was a great leveler to all; that this life is vanity; that death puts a quietus upon all its ambitions; yet that God would at last judge all men (Eccl. 12: 14), and these views harmonize with all Scripture and reason.

2. The word "soul" does not always mean the same thing. Its use in Matt. 10: 28 is very different from its meaning in Ezek. 18: 4. One is a life that is to be destroyed; the other is a person that is to die. Objectors seek to ridicule our position by assuming the word soul to mean the same in both passages. Suppose we return the compliment. Then, if in Matt. 10: 28, the word soul means an immortal soul, how would it sound to read in Ezek. 18: 4, "The immortal soul that sinneth, it shall die?" Can an immortal soul die? Yet, if the author of the "orthodox work" alluded to, has the true position and style of argument, it must be so. The word soul has various meanings in the Scriptures, and it is not at all a difficult matter to determine the use of the word in the different passages where it is found; but the soul is never said to be immortal in its present state, whatever it may mean, or whatever else may be affirmed of it.

3. The idea that a corn of wheat dies after it has fallen into the ground is a mistake. It is dead before that; "dead ripe" the farmers call it. The change that comes over the wheat in the ground is not dying, but coming to life. Before, it was dead, inactive, lifeless and alone. Plant a live kernel and see if it will grow. But a dead kernel will grow if planted, providing it is sound. "God giveth the increase." In the illustration of John 12: 24, Jesus refers to himself. Was Jesus put into the ground alive, and did he die afterwards? No; he died on the cross, and was dead before he was buried. The word "and" in the passage has no equivalent in the original. It is an added term. In the *Diaglott* interlinear version we have word for word, Greek and English, as follows: "If not the grain of the wheat falling into the ground should die, he alone [abides]." Or, in other words, to have fruit you must plant dead grain. Does not death mean extinction of life? If not, then when a man's body dies, its life is not extinct, but is yet in it. So with all animated nature. This will not be accepted as true by any one. There is such an experience as death. Is it not when the life is lost? Perhaps men may make a distinction between the *extinction* of life, and the *absence* of life. We are willing to accept the distinction, yet the result to man is the same in either case. If death does not cause a man's life to cease, does birth cause it to commence? Is man eternal like his God? Has he always existed? That which is produced to support his conscious existence while dead, would as well support the position of his conscious existence before birth, or conception.

Summarily, upon these subjects; as it is a fact that death is real to man, and so declared in the Bible, let us not deny it. As it is also a fact that men are often unconscious in life, and are declared in the Bible to be so while dead, let us believe it. Let us accept Jesus as "the resurrection and the life," and when he says, "I give unto my sheep eternal life," let us confess our dependence upon him for eternal life.

A MISAPPLICATION.

The Scripture record of the disciples desiring to forbid one from casting out devils "because he followeth not us" (Luke 9: 38) is, we fear, sometimes misapplied. When schismatics, who make division among God's people, do not meet with a cordial welcome from all quarters, they are apt to claim that Scripture as applicable to their case, and thus seek sympathy from the people. But if they will take notice, it will be seen that the work of the one found by the disciples was the same as that of the disciples, namely, "casting out devils." Also it will be seen that they did not try to go in company with the disciples, as these schismatics seek to do, but it was distinctly stated that "he followeth not us."

To make it in full harmony with some who claim license from it, we should read, "Master, we saw one casting out disciples in thy name, and he crowdeth himself upon us; and we forbade him, because he crowdeth himself upon us." Schismatics cast out disciples instead of devils. And instead of being far away from the disciples, their general course is to get among them as much as they can.

The reply of Jesus also shows that there was no disunion between this man and the disciples either in their spirit or their work; for he said, "He that is not against us is for us." The man then, was a co-worker with the disciples, and not a schismatic.

MORMON ITEMS.—NO. 4.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

ETHER'S BIG BOOK.

The Book of Mormon represents Moroni as being the last man of the Nephite nation, who buried the plates of gold, and who afterwards died, and turned into an angel, and finally told Joseph Smith where to dig up the plates. This last man of the Nephite nation, before his death, being a prophet, and having in his possession twenty-four plates written by Ether (another prophet, who was the last surviving man of another nation called Jeredites, who had occupied America hundreds of years before the Nephites came over), gives an abridged translation of the prophet Ether's plates; and after writing about twenty three large pages of matter, Moroni says, "The hundredth part I have not written." Well, if twenty-three pages was not

"the hundredth part" of Ether's Book, the whole Book must contain over *two thousand and three hundred pages*; and this all contained on just twenty-four plates of gold, and if like those found by Joseph, they were only about "seven by eight inches in width and length." Pretty fine engraving, that. After Moroni gave an abridged translation, he buried the plates, and says, "Whoso findeth them, the same will have power that he may get the full account." So some other dead man's ghost may yet tell some other Joseph where to find these twenty-four plates of gold, and that big book may yet come out with over 2300 pages, which may sell for eight or ten dollars per copy. It will not be out just yet, though, for after it is found, it will take some time to translate, write, and print it.

W. S.

MEADVILLE MEETING.

Left Meadville, Missouri, Oct. 5. Closed our meeting there on the 4th around the sacramental board. On the previous day two happy converts were baptized. Others were benefitted by the meeting in various ways. This was not a new field, but was broken by Eld. Hurd several years ago, and has since been visited by several brethren, the people having mainly committed themselves for or against our message previously; so, in the absence of a large harvest, we are thankful for the gleanings. During our stay, Bro. Henry buried one of his children—reminding me of my own recent bereavement. Made my home with our excellent Bro. Shepherd, who had heard me preach years ago in Illinois. Also found one here whom I had baptized nearly a dozen years ago in another state.

W. S.

A DAY 1000 YEARS LONG.

The prophet Malachi says: "Behold, *the day* cometh, that shall *burn* as an oven" (Mal. 4: 1), and Peter tells us that earth is "reserved unto *fire* against *the day* of judgment" (2 Peter 3: 7); not *after* the day of judgment, but *against*, or *to* that day. Some have endeavored to make the judgment day a period of just 1000 years, and then crowd the scene of fire to the end of that day, and thus try to make the Revelator's 1,000 years fit in here before the fire comes. This will not stand criticism, for, first, Peter does not say that the day of the Lord *is* a thousand years, but simply tells those who think the Lord is slack concerning his promise, that "one day is with the Lord *as* a thousand years, and a thousand years *as* one day;" and, second, even if Peter had meant that the day of the Lord is to be 1,000 years long, this would prevent the application of the Revelator's 1,000 years to this period, for Peter adds: "The day of the Lord will come. . . *in the which*. . . .the elements shall melt" (verse 10). So the melting is due *within the limits of the day*, even if it is 1,000 years long; but the Revelator has 1,000 years, and a *"little season" subsequent thereto* before the scene of fire; so it is certain that Peter does not mean a day 1,000 years long, or else the Revelator's 1,000 years is not Peter's day. *"in the which"* the fiery baptism is due. Jesus says: "The *same day* that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be *in the day* when the Son of man is revealed" (Luke 17: 30). In the very day the saints go out of this world to meet the Lord, will come the storm of fire, whether that day is 1,000 years long, or shorter.

W. S.

POWER TO FORGIVE SINS.

Catholics insist that as such power was given to Peter, it necessarily remains in the church; and, claiming to be the true church, they pretend to exercise this power through the priesthood. They set up a very plausible claim to this power; but though the claim is plausible, it is exceedingly lame. The claim was well set forth by a Catholic priest, in a sermon to which we listened, from John 20. 23; "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Or, as the Douay version reads: "Whose sins ye shall forgive, they are forgiven them." Said the priest, "Whatever power Christ once placed in the church, will continue in it till the end of time; therefore the power to forgive sins is still in the church." The next day we had an interview with this priest, in which we asked him if we had rightly understood him to affirm, if power was once placed in the church it must always remain? He answered affirmatively. We then inquired if it would not follow that inasmuch as the power to raise the dead had once been placed in the church, that it should still be in the church? We also asked if their priests could raise the dead? He saw the point, and felt baffled. I can easily see the propriety of giving inspired apostles sin-pardoning power, as deputies of Deity, and even power to strike men dead, as Peter did, or strike them blind, as Paul did, while such power would be unsafe in the hands of uninspired men, and is therefore wisely withheld.

W. S.

POINTS AND QUERIES ON REV. XIII.

This chapter brings to view two beasts. Are we not warranted in saying two *governments*, and in dismissing the distasteful term "beast?" Did not each beast in Daniel 7 represent a kingdom? Then why not those two represent *two* kingdoms or governments? Does not this symbol always represent a *leading* or very *strong* government? Were not each of the four kingdoms represented by Daniel's four beasts, dominant kingdoms? Then Rev. 13 brings to view two *strong* governments. Did not the first government of Rev. 13 immediately succeed imperial Rome? "The dragon (imperial Rome) gave him his seat" (Rev. 13: 2). This first beast brought to view in Rev. 13 lasts till Christ comes. See Rev. 19: 20.

Was there any one particular government that stood forth as the leading government in the Roman territory from the fall of imperial Rome, onward till now? Has not the strength of power changed from time to time, from one people to another, from Constantinople to the Franks in the west, thence to the Germans, thence to Italy, thence to Spain, thence to Austria, and thence to France? Did not inspiration foresee this and put seven heads on the first symbol to represent these seven leading governments?

There was given to this first symbol "a mouth speaking great things." Has there not been a mouth at Rome speaking great things from the fall of Imperial Rome till now? Have not each of those seven governments supported that Papal mouth and been governed more or less by it? Is a "mouth" a sufficient symbol to represent all the phases of Papal existence? Did not the Papacy become first a spiritual monarchy, then a temporal monarchy, and that gone, may it not close its career as a false prophet? Was not the second symbol of Rev. 13 added to complete the picture? Does not Rev. 13: 12, 14, declare that the second government did its work in connection with the governments represented by the *first* symbol?

Did any other government but the Papal ever exercise the authority of other governments in their presence? Then must not the second symbol represent the advanced phases of the Papacy as the "mouth" represents the incipient, or earlier phases? the lamb-like symbol its spiritual monarchy; the image of the beast, its temporal dominion? May not the two horns represent the division of the Catholic church into the Greek and Lat , with the head of one at Rome, and the head of the other at St. Petersburg, just as well as the ten horns of Daniel, 7th chapter, represent Rome divided into ten kingdoms? When in the exercise of temporal power under Pope Alexander III., A. D. 1163, a decree was issued concerning Christians not in harmony with Rome, saying, "Let no man afford them refuge in his estates; neither let there be any communication with them in *buying* or *selling*; so that being deprived of the solace of human conversation they may be compelled to return from error to wisdom." Did not this fulfill Rev. 13: 16, 17? We have now questioned ourselves into the belief that the first symbol of Rev. 13 represents the seven different leading secular powers which have supported the Papal *"mouth"* since the fall of imperial Rome, and that the second symbol represents the Papacy when *more* than a month—when it had become a spiritual and temporal monarchy, exercising all the authority of the other governments in their presence. Let us advance again. The "false prophet" of Rev. 19: 20, is identical with the second symbol of Rev. 13, because its miracles are wrought in the presence of the same power. Its miracles are wrought in presence of the last head or government represented by the *first* symbol of Rev. 13. Therefore it must be the last form of the Papacy which goes into perdition with the power wounded to death by the second, whose deadly wound was healed.

Has the Papacy ever wrought the miracles described in the chapter before us, and also in Rev. 19: 20, in connection with the last head or government which gave her support? Then must not this work be future? Was not France under Napoleon III., Rome's last supporter? If not, why did Rome fall so soon as France fell wounded by the sword of Prussia? Does not the rider fall when the horse is shot under him? Are we not therefore living where one of his heads (France) was wounded to death"? (Rev. 13. 3). Are we not also living where the promise, "He that leadeth into captivity shall go into captivity," is fulfilled in the fact that the Pope is a "prisoner in his own house?" But that deadly wound was to be healed. Shall France recover from its wound? The papacy, as we have seen, is to have a wonderful connection with this resurrected head. Does not the Pope look to a resurrected Ultramontane France as its main dependence in its coming struggle for the restoration of its terrestrial power?

Read this extract from an editorial in the *Boston Journal* of a recent date. "Cardinal Manning has said: What is called the Eastern Question will receive the solution that Providence has assigned to it—the independence of the Holy See. The overturning of Europe, which is imminent, will bring in the midst of its disturbances the independence of the Pope." The *Republique Francaise* of Paris, writing in this connection, regards the recent turn of affairs in

France as part of a comprehensive plan, and observes: "The independence of the Pope means the restoration of the States of the Church; this restoration, war against Italy; war against Italy will only be made by an Ultramontane France. So then, the establishment of Ultramontane domination in France is the first step toward bringing about the overturning of Europe on the ruins of which the clerical chieftains hope to raise up again, and higher than ever, the Pontificial throne."

It appears, therefore, that men from a secular standpoint are awaiting with expectancy the same events that the prophecy before us has led us to expect for the last fifteen years. Does not this thrillingly confirm the correctness of our prophetic interpretation? Are not wonderful occurrences just before us? In the midst of these, Jesus is coming to take "beast" and "false prophet" *alive* and cast them into a lake of fire and brimstone. "If any man worship the beast" he too must "drink of the wine of the wrath of God." "Here is the patience of the saints." If we hope for that which we see not, then do we with patience wait for it." "It is good that a man should both hope and quietly wait for the salvation of the Lord." H. F. C.

THRIFTY BUSINESS.

There is one branch of business in California that knows no decline—the whisky and beer business. Grocer after grocer has failed in Vallejo, but lager beer saloons never fail. On the contrary, a new beer shop or whisky-mill, as they are called, takes the place of nearly every bankrupt grocer. Men have money for strong drink, if all other bills go unpaid. "When the wicked spring as the grass and all the workers of iniquity do flourish; it is that they shall be destroyed forever" (Ps. 92: 7). Remembering this, it is easy to obey the command: "Fret not thyself because of evil-doers; neither be thou envious against the workers of iniquity, for they shall soon be cut down." H. F. C.

Church News.

ELD. P. S. BUCK writes that he will be at the Conference in Bethlehem, Iowa, commencing Oct. 18, and continuing over Lord's day.

ELD. WM. MCCULLOCH writes to us that he wishes us to say that he is not going east this season, after all, and that his address will be Red Oak, Iowa, as heretofore.

THE Eastern Association talk of making a new constitution, and making the western line of New York their western boundary. It may be good for us in the west to give us to understand that we must take care of ourselves. Brethren, can you do it?

BRO. KRAMER, of Wilmington, Del., reports a successful protracted effort at Cecil, Md., mostly conducted by Bro. Wilfong, of Philadelphia. A large number of converts were baptized, and a church organized, called "The Household of Faith." Our readers will rejoice to know the truth is spreading in that region.

ELD. GEO. M. BUTTON writes from Vermillionville, Ill., of a good time in the Lord. He says: "The Lord stirred up everybody's spirit to come and hear. The house was well filled—the best of attention—backsliders reclaimed—prejudice completely broken down—seven adults baptized—three of them heads of families." So God blesses his faithful laborers.

ELD. PHILO HITCHCOCK has lately removed from Mindoro to West Salem, La Crosse county, Wis. The latter place is his present postoffice address.

BRO. L. D. CAREY sent us a late copy of the *Iowa Free Press*, published in Cherokee, Iowa, containing a well written article on "American Literature," by Mrs. L. D. Carey, and also an outline of Bro. Carpenter's sermon at the Santa Clara (Cal.) church dedication. This is a good way to get Bible truth before the people. Use the country papers for that purpose when it can be done.

Contributed Articles.

The Logic of Law and Grace (Rom. 6: 14).

G. W. STETSON.

Hedge says, "The purpose of *logic* is to direct the intellectual powers in the investigation of truth, and in the communication of it to others." Such, undoubtedly, is the design in God's unfoldings of law and grace; and hence the invitation given under the law: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be *willing* and *obedient*, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword."

The righteousness of the law is this; "The man that *doeth* those things shall live by them," as laid down in the logic of Moses. But the righteousness of faith, under grace, as laid down by the logic of Christ in the gospel, reasons thus: "If thou shalt confess with thy mouth the Lord Jesus, and believe in your heart that God has raised *him* from the dead, you shall be saved; for with the heart it is believed for righteousness, and with the mouth it is confessed for salvation." Hence the Scripture says (Isa. 28: 16; 49: 23): "Every one believing on him shall not be ashamed." Now! "To *him* who *works*, the *reward* is not accounted as a *favor*, but as a *debt*; but to *him* who does *not* work, but *believes* on him who justifies the ungodly, his *faith* is accounted (to him) *for* righteousness" (reward). *This* "is the blessedness of the man to whom God accounts righteousness apart from works."

"Jesus, *thy* blood and righteousness
My beauty *are*, my glorious dress."

"Is this blessedness then, on the circumcision only? or also on the uncircumcision? Not only to those who are of circumcision, but to those also who tread in the footsteps of *the faith* of Abraham, which he had in uncircumcision; for the promise to Abraham and to his seed that he should be an inheritor of a world, was not through law, but through a righteousness of faith. For if those of the law are heirs, the faith becomes useless and the promise abrogated;" i. e., the law cannot annul the covenant engagement, and make that agreement void, for it was ratified by God 430 years before the law was enacted; and God graciously gave the inheritance, "a world," to Abraham by a ratified promise; so that the blessing of Abraham—justification, or, righteousness by faith—might be for the nations, by Christ Jesus, and that through the faith we might receive "*the promised Spirit*."

Why then was the law enacted? Well, "till the law *sin* was in the world (by one man); but sin is not accounted where there is no law . . . and law supervened, so that the (one) offence might abound" (to the many) in order that "the gracious gift might abound to the many." Hence the need of the promised Seed for a blessing to the nations, for God by the law shows all to be under sin, that he may show mercy unto all; wherefore the law was appointed on account of transgressions till the Seed should come to whom the promise related.

But, if there be "no transgression where law is not," *what* was transgressed *before the law was*? That to which the law was superadded, viz., "the law of faith," comprehended in the covenant. How? *Through and by unbelief in the promise*, infidelity to the "covenant engagement" concerning *the seed, Christ!* Just as unbelief in the gospel is now a mortal sin; "he that believeth not (the gospel) shall be damned." "Because of *unbelief* they were broken off" (Rom. 11, 20). "Evil heart of unbelief" (Heb. 3: 12). "They could not enter in because of unbelief (Heb. 4: 6). "Fall after the same example of unbelief" (Heb. 4: 11). "Unto them that are *unbelieving* is nothing pure" (Titus 1: 15).

On this account righteousness is (reckoned) from faith, that it may be favor, i. e., grace, in order that the promise of the Spirit might be sure, secured to all the seed of Abraham; not to that seed which is of the law only, but to that seed which is of the faith of Abraham. This then is the sum of the matter: "By the works of the law shall no flesh be justified, for by the law is the knowledge of sin (in unbelief), and the power of sin (to kill), is the law, and sin is the sting of death (stings to death), but without the law, sin is dead (powerless), and I was alive once without the law, but when the commandment came which said, 'Thou shalt not covet' (Rom. 7: 7) 'engraved in letters on stones' (2 Cor. 3: 7). 'sin lived again and I died' ", for "the commandment intended for life, was found by me for death," because "sin by the commandment, deceivedme, and by it (the Decalogue), slew me;" i. e., the prohibition developed my inordinate desire, and lust having thus conceived, allured to sin, and sin perfected, brought forth death. Consequently, "If a law had been given, conferring life, righteousness should have been by the law;" "but now the righteousness of God, without the law, is manifested, even that righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe," for such are "justified freely by his grace through the redemption that is in Christ Jesus." "For what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh, and for sin, i. e., 'to be made sin for us' condemned sin in the flesh, (to death), for sin without law is dead, and Christ is the end of the law for righteousness to every one that believes, (and believers) are not under law, but under grace; that the righteousness of the law may be fulfilled in us who walk, not after (according to), the flesh, but after the Spirit. So then, they that are in the flesh, (i. e., under the law), cannot please God; but ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you, and if Christ be in you, the body is dead, indeed, because of sin; but the Spirit of God dwelling in you by Christ, is life (to you), because of righteousness." Hence, "if the Spirit of him who raised Jesus from the dead dwell in in you, he who raised Christ from the dead, will also make alive your mortal bodies, through the indwelling of his Spirit within you." "For when we were in the flesh, under the law, the sinful passions which were by the law, did work in our members to bring forth fruit unto death, but now we are *delivered from the law*, that sin being dead wherein we were held; that we should now serve in newness of the Spirit and not in the oldness of the letter. Wherefore, my brethren, ye are become dead to the law by the body of Christ; that ye should be married (i. e., *joined* through the Spirit, by faith), to another, even to him who it raised from the dead, that we should bring forth fruit unto God." "Having begun in the Spirit, are you now being made perfect in the flesh? (i. e., by the law). Did you receive the Spirit

on account of works of law, or on account of obedience of faith?" Now then! "Walk by the Spirit and fulfill not the desire of the flesh, and *if ye be led by the Spirit ye are not under law.*"

Why, therefore, "persuadest thou the Gentiles to live as do the Jews, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ?" Through the law I am dead by law, that I might live by God. I am crucified with Christ, buried with him, risen with him, circumcised in him, accepted in him, presented to the Father by him, holy, unblameable, and unreprovable in his sight, not having spot, or wrinkle, or any such thing, but without blemish; "for Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, having been put to death in the flesh, but quickened by the Spirit," and "I live, yet not I, but Christ liveth in me," and the "life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me; wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh (i. e., under the law, for he was 'made under it);' yet now henceforth know we him no more," after the flesh, but after the Spirit; and God hath "also made servants of a new covenant; not of the letter, but of the Spirit; for the letter kills but the Spirit makes alive," for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; *against such there is no law.*"

Now the end of the commandment is love, from a pure heart, a good conscience, and an undissembled faith, which some having missed, are turned aside to foolish talking, desiring to be law expositers, neither understanding what they are saying, nor certain things about which they positively affirm; for all the law is fulfilled in this one precept, "Thou shalt love thy neighbor as thyself." If we live by the Spirit we should also walk by the Spirit.

A law is not enacted for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the impious and profane, for smiters of fathers and mothers, for assassins, for fornicators, for sodomites, for man-stealers, for liars, for perjurers, and if there be any other thing that is opposed to the wholesome doctrine, according to the glad tidings of the blessed God (1 Tim. 1: 8-11). Such were some among us, but "they are washed, are sanctified, are justified, in the name of the Lord Jesus and by the Spirit of our God; they are members of the body of Christ, and being joined unto the Lord are one Spirit with him" (1 Cor. 6: 9-17). Therefore if any man be in Christ, he is a new creation; the old things (under law) are passed away; behold, they have become new, under grace, viz., that God was by Christ reconciling the world unto himself, not counting unto them their offences (Diaglott Trans.). Yes! the justified man's relation to the law is changed, his obedience is no longer ritualistic. All law claims are canceled in Christ. Love now constrains where penalty threatened.

By the law sin kills, hence the wages of sin is death, and penalty can go no farther than law extends. All advocates therefore, of life in Christ only, in order to be consistent with themselves, must ignore the assumption that believers in Christ are to render formal obedience, "letter service" to the Decalogue, for the reasons, "that Christ," "after the flesh," having been born under law, a circumcised debtor, to do the whole law, for the redemption of those "the many," under law, and having been "made sin," in "becoming a curse," "for us," when "he bore our sins in his own body on the tree," and "was put to death in the flesh" to satisfy the demands of justice in the law, did reach the extremest demands of the law on the cross, and in death was under the penalty of the law. And there all claims of law ended, with, in, or to him, for there he represented "the end of the law." But he was delivered up to death for our offences, and raised to life for our justification. "Put to death in the flesh," by the law. But, "made alive, raised from the dead, by the Spirit" of God. Now, "death hath no more dominion over him," because law has no more power on him, he is freed from sin, from law, in the resurrection life, which he now lives, and in the justified state believers are not in the flesh-life under law, but they are in the Spirit-life, by faith, and no more under law than Christ is in his resurrected state, consequently not required to keep the law, ceremoniously, for they have, and do keep it by faith through Jesus Christ. Ergo. Men justified by faith, are in the living, not the dying Jesus.

Edinboro, Pa.

Age-to-Come Intolerance.

N. FIELD, M. D.

In a late number of the *Restitution* my old friend, H. V. Reed, treats its readers to a homily on Advent exclusiveness. He finds fault with the action of the Advent Christian Publishing Society of New England for excluding from the columns of the *World's Crisis* the appointment of men who go about the country sowing the seeds of discord and strife for the sake of mere matters of opinion. These factionists and party-makers want the Advent papers to furnish them with facilities to break up our churches. Many of the Age-to-Come party—some of whom have gone to fearful extremes, contending for the salvation of all men, with a few exceptions, and some have actually landed in Universalism—take special pains to inform the people that they are no Adventists, and have no sympathy with them, and yet complain if we deny them access to our churches for purposes of mischief.

I have always been, and am now, in favor of the largest liberty of conscience and of speech consistent with Christian decorum, and so defined the position of the old Indiana Christian Conference, which I was instrumental in organizing in 1854. The church at Jeffersonville is pledged to the same principles of Christian liberty. No one can say that I have ever receded from the broad, liberal, and conservative ground on which I have stood for nearly fifty years.

It is not that I object to the right of every man to think for himself and express his opinions, but the improper and unscriptural use made of his opinions. The people of God can differ in opinion and still live together in harmony and unity. But when men get to dogmatizing about their opinions and demanding their acceptance as the veritable Gospel itself, they then, to all intents and purposes become heretics or factionists. Such in time past has been precisely the course of the Age-to-Come party. The broke up the old Indiana Conference by their factious conduct. Not content with being allowed to think for themselves and preach what they pleased, they went further and demanded that their views should be accepted as an essential part of the gospel of the kingdom, not only in order to fellowship, but to salvation. They took advantage of the liberty allowed them to secretly indoctrinate a majority of the Conference, all the while protesting that they did not intend to make their age-to-come doctrine a test of fellowship. But when sure of their numerical superiority they threw off the mask and boldly declared that no man could be a Christian unless he believed in the restoration of the Jews. And not only so, he must be rebaptized into their age-to-come doctrine. They drew the line on me particularly, and took pleasure in telling me that I knew nothing about the gospel. Letters were written to me from adjoining states warning me that I stood in opposition to the gospel of the kingdom, and would be lost if I did not repent. H. V. Reed and J. M. Stephenson made a visit to Jeffersonville, preached in the church here for nearly two weeks, and one of the results of our kindness to them was that Stephenson induced ten members of the church to withdraw from it unless I would consent to preach his age-to-come doctrine! They went out and died out, but to the last they contended that I was no Christian and was totally ignorant of the gospel. Thomas Wilson, at that time the editor of the organ of the Age-to-Come party, in answer to a letter of mine inquiring as to his position, promptly informed me, in an editorial, that he could not recognize me as a Christian, or have any fellowship with me while I rejected their age-to-come doctrine.

Now H. V. Reed is aware of all this, and has stood from that day to this identified with the party guilty of all this intolerance. Now he and the Dunnites, and the different divisions of the age-to-come teachers, from the original Thomasites to the followers of Barbour, are complaining about the intolerance of Adventists! They are very liberal now, *very indeed*, after doing all they could for years to divide and scatter the flock on their extreme views.

What do they want? They say, Union. On what? Why simply on their age-to-come dogmas. They want an opportunity to diffuse the poison of their doctrine in our churches. It is more a matter of policy than charity. I know them well from bitter experience. They are really as intolerant now as they were many years ago. They imbibed the spirit of their leader, John Thomas, who never would admit that a man could be a Christian unless he believed exactly as he did.

Jeffersonville, Ind.

Ministerial Support.

L. C. KERR.

As there seems to be some agitation of this subject in our paper of late, I wish to offer a few suggestions upon it, in the advancement of my opinion, which I hope may be of some use.

The subject of "ministerial support" is one that has received my prayerful attention for some time back, and I think that I have arrived at a correct understanding of it. I see in a late A. C. TIMES an article from the pen of Bro. Adair, of Corydon, Iowa, entitled, "Never Mind the Pay," to which I can say, "Amen!" He clearly speaks my mind on it, yet does not adduce Scriptural testimony, though his position is a Scriptural one.

I fully believe that a true minister of Jesus Christ is ordained and set apart by God to labor in that capacity, as the word of God clearly teaches in the following quotations. Says Paul, speaking to the ministry:

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28).

"Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4: 17).

"I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me in the ministry" (1 Tim. 1: 12).

From these quotations of Scripture, we learn the important fact of the ministry being appointed of God, and the ministers called and set apart to this specific work; "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," etc. This, God has ordained, and can it be that such an omniscient, beneficent, and all-possessing being has left such work inadequate to the means of its accomplishment? or, in other words, formed a ministry to be set apart exclusively to his service, without

making provision for the same? So it would appear from the reasoning of of some. But right here we find an answer to our question. God is not so short-sighted as some with all their ingenuity and pretended economy would vainly make out. He has only ordained the preaching of the gospel, but also the support of it. For, says Paul, "Do ye not know that they which minister about holy things live off the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 13, 14).

When the church of God ceases to support the ministry, they cease to do their duty. For as was the divine economy in the Jewish dispensation, with regard to the support of the ministry or priesthood, such it is to-day in the gospel dispensation. There the people paid tithes for the support of those who were set apart to the ministration of divine things, and this was considered as donated to the Lord when given to the priest, (see Num. 18: 21, 28, 31), which was to be the temporal reward of the sons of Levi for their "services in the tabernacle of the congregation" (ver. 31). One-tenth of the goods of the people were consecrated to the Lord without reserve, and the result was that the people were bountifully blessed. But now things seem to have changed. People, to a great extent, don't want to give the Lord or his cause one dollar for every five hundred they possess! What an estimation they must put on salvation. If they were to be judged of these things according as they contribtribute (which is a correct standard), it is plain to see that the present life and its wealth is of many fold more importance with them than "the world to come." It is rather a mechanical expression, nevertheless a true one, that when you convert a man's heart, you convert his pocketbook. And this agrees with what the Savior says, "Where your treasure is will your heart be also" (Matt. 6: 21). If a man's treasure is in heaven he will not heap together treasures here, and see the cause of the dear Master languish. No, he cannot, unless he does it to the expense and forfeiture of the former.

It is too true that for the want of the necessaries of life many of those who are called to the gospel, and obliged to leave it, and go and "serve tables," as it where, while many of those who profess to have their affections weaned from earthly aggrandizements, and set on things above, are holding within their grasp the Lord's dues. The Lord has called the minister to forsake all things else and give himself entirely "to the ministry of the word," and if he is obliged to leave it and engage in something else for the want of support (for he must live), see ye to it, you who have the Lord's money, that you do not have to answer in that day for what he has failed to accomplish, through your neglect of duty. He will not be held accountable for this, but you who have the means God has put into your hands for that purpose, will be considered the unfaithful stewards.

It is true that there are many unneccessary things bought, that, were their costs appropriated to the advancement of the cause of the Lord Jesus, we would see greater results than we do now. But the trouble is that people do not want to deny themselves of such things, but will indulge and feed the flesh to the expense of their spiritual growth. To such we would offer the Savior's instruction upon this point. He says, "Except a man deny himself and take up his cross and follow me, he cannot be my disciple."

Some are loud in crying out against salaries for ministers; but when it is fully ascertained, these are the men who are the least willing to work without ample remuneration, whether you call it salary or what you please.

As a poor minister has to depend upon his occupation for support, it would be just as reasonable to ask a poor laborer who has to earn his subsistence by daily toil, to give his work for nothing, as to expect the preacher to devote time and energy to the work for nothing. The farmer works with the expectation of being rewarded for his labors, the mechanics do likewise, and so with all classes; and why should it be thought a stange thing that a poor preacher should expect his living by his ardent labor? I cannot see any other answer than this, that those who are so bitter against it, do not think the gospel of a crucified and risen Redeemer, worth supporting. Their works will characterize their faith, and if the gospel is not worth supporting it is not worth anything.

Highland Creek, Ont.

David's Throne.

JOHN BOWER.

The restoration of the throne of David does not imply the restoration of ancient Israel. David's throne was God's throne (1 Chron. 29: 23). Then Solomon sat on the throne of the Lord instead of David, his father. Therefore a kingdom set up by the God of heaven, with David's oldest living son, according to the flesh, and God's only begotten son as the king, with Mount Zion as the capital, would be the restoration of David's throne, and be the kingdom of God without containing one of the natural born citizens of David's ancient kingdom. This is fully sustained by the Savior in Matt. 8: 11, 12: "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness."

The natural born citizens that killed the heir, hated him, and would not have him to reign over them, will be slain when the nobleman returns, having received the kingdom (Matt. 21: 43 and Luke 19: 14-27). His enemies shall lick the dust when he saves the souls of the needy (Psa. 72: 9-14).

The citizens of the future Davidic kingdom will be selected, chosen and faithful ones, from out of every kindred, and tongue, and people, and nation (Rev. 5: 9); selected out of all nations, a people for his name and chosen out of the many called, despised and persecuted; for God has chosen the poor of this world, rich in faith and heirs of the kingdom which he has promised unto all them that love him (James 2: 5). The Savior told the Jews that the kingdom of God should be taken from them and given to a nation bringing forth the fruit thereof (Matt. 21: 43). Daniel saw it given to the people of the saints (holy ones) of the Most High (Dan. 7: 18, 22, 27). They will be spiritual beings, for "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15: 50), and being born of the Spirit (John 13: 5), will have life in themselves, everlasting life. And this restored Davidic kingdom will be everlasting and universal, under the whole heavens. It will fill the whole earth. All the citizens will be holy ones, for all the aliens shall be cut off. All tares shall be gathered out and burned up in Gehenna, "and every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever" (Rev. 5: 13). Amen, and amen!

Sylvester, Mich.

How often do we have a wild yearning that the comfort and the sorrow which go astray in the world might be somehow brought together.

Reports.

An Open Letter.

J. C. & S. E. SMITH.

DEAR BRETHREN AND SISTERS:—Greeting in the Lord! We have seen much good done in the name of the Lord within the past eight weeks, having traveled over six hundred miles and had three tent meetings and three protracted meetings. Sinners have been converted and backsliders reclaimed; have seen three churches set in order of fifty members in all, and others will unite; baptized sixteen;—and other brethren at these meetings have baptized eight, and others will go forward. The Lord has graciously blessed and given the increase. All praise be to the Lord on high for the way of life and salvation.

I will insert a letter that I received while at Wellington, Sumner county, Kan., from a Universalist, who had attended our tent-meeting just before this at Wellington, at Bro. Nichols'. She says:

"Bro. Smith:—I would be pleased to have you send me two of those tracts written by D. L. Moody. I have one which I wish to keep. It is the sermon entitled, 'The Blessed Hope.' I wish to send two of them East. A series of meetings has just closed, in which the Revs. H. and B. claim to have 'forever stranded' the Adventists. In my opinion they have not done it. I think that it is only a work of time to work the *undersigned* into a full-fledged Adventist. It was your preaching that stirred the people up to a sense of duty. A woman, who, with her husband, has joined the Christian Church, told me that it was the Advent preaching that convicted her husband; 'but,' she added, 'we cannot believe as they do.' I am just foolish enough to believe as my reason and the Bible dictates. The doctrine of endless torments is a monstrous error; it is barbarous and heathenish, and I have paid the last cent that I expect to toward preaching it up. I am much pleased with 'Doctrine of Immortality.' But the most beautiful idea connected with the Advent faith is, that the meeting of friends at the last day is their first meeting, and the meeting of all at once. It seems so plain to me, and so fair and just. Oh, the soul-sleepers can sing with a double rapture, 'What a meeting that will be!' Then you can break the shackles of prejudice; your work is destined to bless mankind. It seemed to me the last sermon you preached here must have moved a heart of stone. In the interests of Adventism, I am your friend and well-wisher. L. E. H."

On our return from Wellington we had two more meetings near Douglas, and this sister volunteered at the water, and obeyed the Lord in baptism with two others. Thus, dear brethren and sisters, the Lord has greatly blessed from place to place, and given the increase. The tracts and books that we have received from the East are doing great good in removing prejudice and error. We scatter thousands and thousands, from place to place, as we travel. At our Douglas meeting Brn. French, Williams, Campbell, and Preston were present to help in the gospel. At our Wellington tent-meeting, Brn. Royse, Godfrey, Williams, French, and Hunt were with us to aid. At our Crawford County Conference meeting, Brn. French, Fore, and Pickett were present; and at our Campmeeting at Arvonia, Osage county, Brn. Spencer (of Illinois), Comstock, Page, Bliss, Boutwell, Hayworth, Case, Moulden, and Klock were present to aid in the work.

Calls come to us far and near for labor and tent-meeting. O that there were a thousand tongues to sound the great Redeemer's praise in this great Kansas field. Laborers—true, pure, whole-hearted laborers—are needed. There are thousands of places that ought to be canvassed this

autumn and winter, if time continues, and we need tracts and books to scatter among the multitude, when they come to hear the word of the Lord; and to scatter as we go, beside all waters. We also need means to defray the expense of shipping tent, rope, kerosene, traveling, shoes, clothing, etc., for the oxen as they tread out the corn.

Come, brethren, you that labor at home year after year, for yourselves, do you not think you would get greater crops and more blessings if you would give a little of your income to the Lord? You love the truth, but do you love it enough to help pour neighbor, and have them see the light? Others were interested in your welfare, and helped you in receiving the light; now are you willing to help your neighbor? You have the means, and a sacrifice would prove a blessing to you. But if you withhold, it will tend to poverty. The Lord help you that you may be able to see things as they are, and lay to your shoulder, and help bear the burdens of the day. God calls upon you now to act at once in this matter. The A. C. TIMES needs a support, and the laborers hire should not be kept back. Are you willing to occupy now, while probation lingers, and these last moments of time are waning out? Oh, for noble work, and work all together in every way we can for Jesus's sake, and for his own honor and glory. From your brother and sister in Christ, looking for the "blessed hope."

Arconia, Kan.

Conference Report.

Report of the Annual A. C. Conference of Northwestern Missouri and Southwestern Iowa, held at Red Oak, Montgomery Co., Iowa. The Campmeeting which was held in connection with this Conference began on the 8th of September. On the 10th, the Conference was called by the President, Bro. Wm. McCulloch. The officers were all present. A Committee of three, on business, was appointed, consisting of Brn. D. O. Hink, J. A. Romig, and A. Collins. The visiting brethren were then invited to sit with us, after which the Conference adjourned to the next day.

Sept. 11th, 8 a. m.—Conference was called, and opened by singing and prayer. The Committee on business then reported; after which the Constitution was read by the Secretary. It was then

Voted, That we waive the rules, and that all present be allowed to sit in Conference. The reason of this was, that there was not a delegate appointed; hence none present but the ministers had a right to act.

Voted, That the Secretary inform the Conferences as to their duty with regard to sending delegates, etc.

Voted, That any who desire to unite with us be invited to do so.

Voted, That Bro. Henry Pollard be received into our Conference, and at the proper time recommended to the brethren at large as a minister.

Voted, That Bro. P. A. Smith be received into the Conference and recommended as a preacher.

The following officers were then chosen: President, Wm. McCulloch; Vice President, A. Collins; Secretary, B. Forester; Treasurer, D. Q. Kent.

The standings of ministers were then examined, and the following were given certificates: E. Blanchard, Henry Pollard, E. H. Carman, J. Hamilton, C. F. Carman, P. A. Smith, B. Forester, unordained. Ordained:—D. O. Hink, Wm. McCulloch, P. F. Willoughby, Wm. Patton, D. Q. Kent, G. W. Woodward, and Wm. Morphy.

MISCELLANEOUS.

Bro. McCulloch reported that he had paid $100 on the tent, and had $7.00 on hand. When the tent came there was about $23.00 worth of things missing. The tent was left in his care for the following year. Moved, That the next Conference be held at Red Oak, beginning on the Friday next preceding the last Sunday in August, and, that the Conference convene the Monday following the beginning of the Campmeeting.

The following Campmeeting Committee was appointed: Wm. McCulloch, J. A. Romig, P. A. Smith, and J. Cromwell.

Voted, That Bro. Hink's resolution on finances be accepted as herein found.

FINANCE SYSTEM.

WHEREAS, There exists a manifest want of general systematic effort to provide funds for the purpose of carrying on the cause of Christ, as committed to us as a people, and especially is there a failure to properly sustain the expenses of the Annual Conference, the burden generally falling on a few; t erefore,

Resolved, That we recommend to the consideration of all our churches the necessity of at once carrying out the Christian duty as given in 1 Cor. 16: 1, 2: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come;" thus defining systematic giving to the Lord.

Resolved, That it shall be the study of all our Ministers, together with the Deacons and Elders, to lay the matter before, and insist upon, all our brethren rigidly adhering to the rule laid down as a Christian duty.

Resolved, That a certain per cent. of all money so raised be appropriated to the use of the General Conference for the purpose of defraying expenses of the Annual meeting, so that the burden may be more generally borne by the whole body.

Resolved, That 25 per cent. be devoted to the purpose above mentioned.

The following concerning a new hymn book was passed:

WHEREAS, The new hymn book lately issued by the A. C. Publishing Society of Boston, Massachusetts, and entitled "Christian Hymns and Songs," is nearly one-half (112 pages out of 232) composed of a publication entitled "Gospel Hymns No. 2," which latter publication contains many expressions and sentiments obnoxious to our views as Advent Christian believers, inconsistent with the doctrines publicly taught and defended by our ministry, and directly opposed to the teaching of the Scriptures as we verily believe. And

WHEREAS, That part of the book which is not open to this objection is, when bound by itself, too limited in its range, and not sufficiently copious in familiar and standard hymns and tunes to render it suitable for adoption as a standard hymn book for our congregations. Therefore be it

Resolved, 1st. That the A. C. Conference of Southwest Iowa and Northwest Missouri, cannot consistently, with their belief and interests, receive the book entitled "Christian Hymns and Songs," nor can they recommend it to their brethren of like precious faith as a suitable book to us for the purposes of our religious worship.

2nd. That we recommend our brethren to unite in concerted action, as soon as possible, to secure for themselves a new and sufficiently copious compilation of the best standard and Scriptura hymns of our day, with a judicious selection of both new and familiar music, the whole to constitute the recognized and standard hymn book for the use of our people at large.

The following preamble and resolution was passed:

WHEREAS, It has been currently reported, that D. S. Dugger is a member of this Conference. Therefore, *Resolved*, That we inform the brethren at large that he is not a member of our Conference, neither does he claim to be in sympathy with us. The Conference adjourned to call of the Chair.

The meetings were good. There were five baptized. This is nearly a new field, yet we think that much good was done by way of removing prejudices and spreading the truth.

B. FORESTER, Sec.

Conference Report.

The extra session of the Advent Christion Conference of Kansas, met according to a previous notice, at 9 o'clock, A. M., Sept. 22. An appropriate hymn was sung, a portion of Scripture read, and a prayer offered by Eld. G. P. Boutwell. The President, L. S. Smith, in the chair. The secretary being absent, T. R. Comstock was appointed secretary *pro tem.*

Ministers present: J. C. Smith, state evangelist, E. N. Bliss, James Page, Jacob French, H. H. Klock, D. J. Moulden, N. T. Case, D. Webster, J. W. Hayworth, and N. W. Spencer, of Ill.

The matter of districting the state into evangelical districts was placed before the Conference, and was ably discussed, and a committee of five was appointed to draft an amendment to the Constitution and By-laws. This committee were T. R. Comstock, J. C. Smith, J. W. Hayworth, D. Webster, and N. T. Case.

The Conference presented their report which was received, and the Conference discharged.

The Constitution and By-Laws were so changed that the state was divided into four evangelical districts; also the time of holding the annual session of the State Conference was changed from the 3d Friday in May, until the Thursday nearest the first quarter of the moon, in September of each year.

A motion made and carried that Bro. N. W. Spencer and N. T. Case be admitted to the Conference as regularly ordained ministers. A motion made and carried that Bro. James Hayes be admitted as a member of the Conference.

A petition was presented by the Washington county Quarterly Conference asking that the license granted to Bro. W. H. Shriner be revoked. After a considerable discussion the following motion was made; that the license of W. H. Shriner be revoked on the grounds that the State Conference did not understand the matter when they granted the same to him, insomuch that he was not recommended by the Quarterly Conference of which he was a member. Carried.

A motion made and carried that a committee be appointed on ordination. Whereupon J. W. Hayworth, N. W. Spencer, and J. C. Smith were appointed as such committee. They presented Bro. Thos. R. Comstock for ordination, who was elected and set apart by ordination and laying on of the hands of Eld. J. C. Smith and N. W. Spencer.

A motion prevailed that Bro. H. H. Klock be a committee to arrange the new Constitution and By-Laws for publication, present a copy of the same to the Secretary of the State Conference, and have 500 copies printed for the Conference. A motion made and carried that a committee be appointed to wait on Bro. Geo. McAtee, and labor with him in regard to his views on baptism, and report at the next session of this Conference. Whereupon Bro. N. T. Case, J. W. Hayworth, and T. R. Comstock were appointed as the committee.

A motion made and carried that the license granted by the State Conference at its last session be good until its meeting again in September, 1878. A motion made and carried that the present state evangelist hold his office until another one be elected and qualified.

A motion made and carried that licenses be granted to Jacob French and N. E. Case.

A motion made and carried that each evangelical district be notified by the secretary to meet and elect a district evangelist, to hold his office until their quarterly meeting next preceding the annual meeting of the State Conference.

Adjourned to meet again on the Thursday nearest to the first quarter of the moon in September, 1878, in Evangelical District No. 1, at the place designated by the evangelist of said district, who shall give due notice to the officer of the State Conference.

THOS. R. COMSTOCK, Sec. *pro tem.*

Correspondence.

From L. H. Cook, Magnolia, Wis.

BRO. BURR:—I am to labor at Magnolia the coming year, in Green county. My calls are more than I can fill. "The harvest is great, but the laborers are few." But if the few who are laboring will go forth with their hearts all aglow with the love of God, many sheaves may be gathered and fitted for the garner, before the harvest is past. Lord, fill us with holy zeal, power from on high, unction of God. We purpose, if the Lord will, to have a series of protracted efforts the coming winter. There are indications that good may be done here.

We have some noble brethren and sisters here in Magnolia, whose hearts are in the work. We hope to see them all, when Father's family are all gathered home.

From Thomas Histed, Munger's, Mich.

BRO. BURR:—I am a poor, lonely pilgrim, and yet not alone, because Jesus is here, as well as elsewhere, by his Holy Spirit. I know this is not our abiding city. I am trying to live for a city that hath foundations, whose builder and maker is God. Here in this valley it is truly lonely. Oh, that some one might come here to teach the truth of Christ's Kingdom, which is to come so soon. Here is a space unoccupied between Bro. Bower's district and Sanilac. When will it, or how can it, be reached? Souls are perishing for the true Bread of life. Here you can find a pilgrim's home with me at any time. I am too poor to bear a great expense as yet; but I am willing to do something, and will do all I can for this place. If the blessed Lord should give a little longer time, and my life should be spared, I may say, "Come out here, and I will bear your expenses alone," to some good Christian brother who will preach to us. Mine is a home for the Master's children.

From Sr. K. R. Sheldon, Coldwater, Mich.

BRO. BURR:—Having enjoyed the privilege of reading the A. C. TIMES for the past year, I have come to feel a deep interest in its welfare, and also the dear brethren and sisters whose names I see from time to time among its contributors. I feel as though I was acquainted with you all; and although my name may be strange to nearly all of you, yet I am not a stranger to the "blessed hope" which is as "an anchor to the soul;" and, while I have been strengthened and built up in this "precious faith" as I have read your words of comfort and good cheer, a thought has suggested itself that I, too, might say something that would encourage some poor one who is struggling for "light and liberty." Thank God for the blessed Word, with Jesus' own words, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Twenty years ago I sought, and found, a friend in Jesus. I knew that I "loved him, because he first loved me." I knew he was able to save me because the blessed Word told me so; but how, when, or where, I did not know. I heard so much from those who were my superiors in age and experience, that seemed a mystery, that the future seemed dark; only, Christ was precious. I could only trust that God would make the dark things plain some time; so, like David, I said, "What time I am afraid, I will trust in thee; I will commit my way unto the Lord: trust also in him, and he shall bring in to pass." For the last two years, God has indeed led me into the light and liberty of the gospel hope. When I first found the Savior, I had a great desire to tell every one I met of the great joy which was mine. And to-day I feel as though I would like to tell all the dear brethren and sisters in Christ, of the "blessed hope" I have, that Jesus will soon come again, to redeem our loved ones who are sleeping in Jesus, and to clothe us all with immortality. Let us be faithful, dear friends, a little while longer, for soon we shall see the King in his beauty. "Therefore let us not sleep, as do others, but let us watch and be sober," until we hear the trumpet's glad sound, and receive the welcome, "Well done."

It was my privilege to attend the State Camp-meeting at Charlotte. I enjoyed it much, and feel that it was a source of strength and comfort to me in my weary, but *willing*, toil in my Master's service. I often shrink from public duties, and feel my utter weakness; but the words of Jesus, "My strength is sufficient," has thus far enabled me to do what I could, in the prayer-meeting and in the sabbath school, wherever I have found a home. And as God has recently blessed my husband, and "begotten him again to a lively hope," through Christ, I am determined to do what little good I can, by holding up this glad and glorious "gospel hope" of eternal life when Jesus comes.

Pray for us, dear brethren and sisters, that the little band of believers here may be "sanctified through the truth." "Thy word is truth," O God! thanks be to thy holy name.

From Rachel B. Lunn, Garrettsville, N. Y.

BRO. BURR—And the Brethren and Sisters scattered abroad:—I wish to say a few words. You little know how much good the paper does such ones as we are. It is all the preaching we have of our faith in the second coming of Christ, and of immortality through the resurrection to eternal life through him. We often see letters in the paper from Eld. P. W. Hough, our dear old pastor, who first led us to believe in life through Christ and the resurrection, for we used to think all were immortal. May God bless him and his, and if we never meet again in this world, may we meet in the Kingdom. We do not have any Second Advent preaching, and have seen but two or three of like precious faith in a long time. We attend the Christian church and our children have both been converted and baptized, and we all believe the Advent doctrine and advocate it. My husband has a small Sabbath-school, and is trying to do what good he can. Pray for us that we may be kept to meet in the Kingdom, with all the redeemed, at Christ's coming.

From Maria B. Thompson, Broadalbin, N. Y.

BRO. BURR:—I truly feel that I am one quite alone in the wilderness; not one of like precious faith; not one to tell all my heart. But I do prize the paper next to my Bible. How should I do without it? I think that the visions of Daniel are now being unsealed; and we are told that they are blessed that read and understand the prophecy of this book. I am trying to keep myself in the love of God and patient waiting for Christ. This is my great desire. We are told that a thousand shall fall at thy right hand, but it shall not come nigh thee. I wish to be with those that may stand in that great day, and, having done all, to stand. Pray for me and all my friends, although they all turn a deaf ear to me. How much like the days of Noah. God is not in all their thoughts. Oh, how I weep for them; for the evil day is coming when repentance will be too late.

The world truly is rushing after pleasure; and the most of it takes its rise from the church. O how sad! "Lovers of pleasure more than lovers of God." But I rejoice that I am counted worthy to suffer shame for his name.

From Eld. H. G. McCulloch, Mineral, Ill.

BRO. BURR:—I am at this place holding a few meetings, and attended the dedication of the chapel, yesterday, Oct. 7th. The continual rain all day interfered greatly with the gathering of the people; yet we had a good congregation. Other meetings were closed, and all, Baptists, and Free Methodists, united in the service. The chapel is not large, but neat, and nicely furnished, costing about $1,000. The good Spirit of the Lord seems to be here, and we trust good will be done.

My purpose is, the Lord willing, to be at Ionia over next Lord's day (Oct. 14), and through the week until Saturday, and then to Chicago; then, if it be my lot to preach there for awhile, to spend more of my time in the city; but I leave it all with the Lord. Never was my heart so deeply interested in the great truths of the Bible, as now. Never did the blessed hope seem so dear to my soul. Never could I grasp a brother's hand with deeper love and sympathy, than today.

O, my brethren, preach the word! Tell the thrilling story of the coming kingdom; but do it in love—do it in kindness—keep Jesus in view—let the Holy Spirit point every arrow of divine truth, and

When the shadows of time pass forever away,
May we all greet the light of the in-coming day.
When the sorrow and suffering of earth shall be past,
May we all shout the victory in the kingdom at last.

Selected.

Sublime Meteoric Shower All Over the United States.

"The sanguine flood
Rolled a broad slaughter o'er the plains of heaven,
And nature's self did seem to totter on the brink of time."

Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded is that of the thirteenth of November, 1833, *the whole firmament, over all the United States, being then in fiery commotion!* No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. It was the all-engrossing theme of conversation and of scientific disquisition, for weeks and months. Indeed, it could not be otherwise than that such a rare phenomenon—next in grandeur and sublimity to that of a total solar eclipse, or a great comet stretched athwart the starry heavens, in full view of a wonder-struck universe—should awaken the deepest interest among all beholding it. Nor is the memory of this marvelous scene yet extinct; its sublimity and awful beauty still linger in many minds, who also remember well the terror with which the demonstration was regarded, and the mortal fear excited among the ignorant that the end of the world had come. During the three hours of its continuance, the Day of Judgment was believed to be only waiting for sunrise, and, long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead. Impromptu meetings for prayer were held in many places; and many other scenes

of religious devotion, or terror, or abandonment of worldly affairs, transpired, under the influence of fear occasioned by so sudden and awful a display.

But, though in many districts the mass of the population were thus panic-stricken, through fear, as well as want of familiarity with the history of such appearances, the more enlightened were profoundly awed at contemplating so vivid a picture of the apocalyptic image—that of "the stars of heaven falling to the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." In describing the effect of this phenomenon upon the black population, a southern planter says:—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying '*Oh, my God! the world is on fire!*' I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressing cries of the negroes. Upward of one hundred lay prostrate on the ground, some speechless, and others uttering the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, *the whole heavens seemed in motion.*"

The display, as described in Professor Silliman's Journal, was seen all over North America. The chief scene of the exhibition was within the limits of the longitude of sixty-one degrees in the Atlantic Ocean, and that of one hundred degrees in Central Mexico, and from the North American lakes to the southern side of the island of Jamaica.

Over this vast area, an appearance presented itself far surpassing, in grandeur and magnificence, the loftiest reach of the human imagination. From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens. Some of these were of great magnitude and most peculiar form. One, of large size, remained for some time almost stationary in the zenith, over the Falls of Niagara, emitting streams of light which radiated in all directions. The wild dash of the waters, as contrasted with the fiery commotion above them, formed a scene of unequaled and amazing sublimity. Arago computes that not less than *two hundred and forty thousand meteors were at the same time visible above the horizon of Boston!* To form some idea of such a spectacle, one must imagine a constant succession of fire balls, resembling sky-rockets, radiating in all directions from a point in the heavens near the zenith, and following the arch of the sky toward the horizon. They proceeded to various distances from the radiating point, leaving after them a vivid streak of light, and usually exploding before they disappeared. The balls were of various sizes and degrees of splendor; some were mere points, but others were larger and brighter than Jupiter or Venus; and one, in particular, appeared to be nearly of the moon's size. But at Niagara, no spectacle so terribly grand and sublime was ever before beheld by man as that of *the firmament descending in fiery torrents over the dark and roaring cataract!*

Everywhere within the range of the exhibition the first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. On more attentive inspection, it was seen that the meteors exhibited three distinct varieties, as follows, described by Dr. Olmstead:—

First, those consisting of phosphorescent lines, apparently described by a point. This variety was the most numerous, everywhere filling the atmosphere, and resembling a shower of fiery snow driven with inconceivable velocity to the north of west, and transfixing the beholder with wondering awe.

Second, those consisting of large fire-balls, which at intervals darted along the sky, leaving luminous trains which occasionally remained in view for a number of minutes, and in some cases, for half an hour or more. This kind appeared more like falling stars, giving to many persons the very natural impression that the stars were actually falling from the sky; and it was principally this spectacle which caused such amazement and terror among the unenlightened classes.

Third, those undefined luminous bodies which remained nearly stationary in the heavens for a considerable period of time; these were of various sizes and forms.

One of the most remarkable circumstances attending this display was, that the meteors all seemed to emanate from one and the same point; that is, if their lines of direction had been continued backward, they would have met in the same point, a little south-east from the zenith. They set out from the same distances from this point, and following the arch of the sky, ran along the vault with immense velocity, describing in some instances an arc of thirty or forty degrees in less than four seconds. The trains which they left were commonly white, but were sometimes tinged with various prismatic colors.

One ball—seen at New Haven, and supposed to have been identical with one described by various observers—that shot off in the north west direction, and exploded a little northward of the star Capella, left, just behind the place of explosion, a phosphorescent train of peculiar beauty. The line of direction was at first nearly straight; but it soon began to contract in length, to dilate in breadth, and to assume the figure of a serpent drawing himself up, until it appeared like a small luminous cloud of vapor. This cloud was borne eastward—the wind blowing gently in that direction—opposite to the course in which the meteor had proceeded, remaining in sight several minutes.

Of the third variety of meteors, the following are remarkable examples: At Poland, Ohio, a luminous body was distinctly visible in the north-east for more than an hour; it was very brilliant, in the form of a pruning-hook, and apparently twenty feet long, and eighteen inches broad; it gradually settled toward the horizon, until it disappeared. At Niagara Falls, a large, luminous body, shaped like a square table, was seen nearly in the zenith, remaining for some time almost stationary, and emitting large streams of light. At Charleston, S. C., a meteor of extraordinary size was seen to course the heavens for a great length of time, and then was heard to explode with the noise of a cannon.

The point from which the meteors seemed to issue was observed, by those who fixed the position of the display among the stars, to be in the constellation Leo. At New Haven it appeared in the bend of the "Sickle,"—a collection of stars in the breast of Leo—a little to the westward of the star Gamma Leonis. By observers at other places remote from each other, it was seen in the same constellation, although in different parts of it. An interesting and important fact, in this connection is, that this radiant point was *stationary* among the fixed stars; that is, that it did not move along with the earth, in its diurnal revolution eastward, but accompanied the stars in their apparent progress westward.

According to the testimony of by far the greater number of observers, the meteors were, in general, unaccompanied by any very peculiar sound; but, on the other hand, such a sound, proceeding, as was supposed, from the meteors, was said to be distinctly heard by a few observers in various places. These sounds are represented either as a hissing noise, like the rushing of a sky-rocket, or as explosions, like the bursting of the same bodies; and these instances were too numerous to permit the supposition that they were imaginary.

A remarkable change of weather, from warm to cold, accompanied the meteoric shower, or immediately followed it. In all parts of the United States, this change was remarkable for its suddenness and intensity. In many places, the day preceding had been unusually warm for the season, but before morning a severe frost ensued, unparalleled for the time of year. Indeed, the seasons and atmospheric changes exhibited remarkable anomalies long after that period. Thus, in parts of Michigan, so uncommonly mild was the season throughout the latter part of November and the whole of December, that the Indians made maple sugar during this month, and the contiguous lakes remained unfrozen as late as January third. At the same period, the season in the southwestern states, as far as New Orleans, was uncommonly cold. In most portions of New England, an unusually mild winter was succeeded by a remarkably cold and backward spring, requiring domestic fires to be kept throughout the month of May, and frequently in the month of June. A succession of gales commenced about the time of the meteoric shower, first in the Atlantic Ocean, and afterwards in various portions of the United States, almost unequaled in this country for their frequency and violence.

The meteors were constituted of very light, combustible materials. Their combustibility was rendered evident by their exhibiting the actual phenomena of combustion, being consumed, or converted into smoke, with intense light and heat; and the extreme tenuity of the substance composing them is inferred from the fact that they were stopped by the air. Had their quantity of matter been considerable, with so prodigious a velocity, they would have had a sufficient momentum to enable them to reach the earth, and the most disastrous consequences might have ensued. Upon submitting this subject to accurate calculation, upon established principles, Dr. Olmstead ascertained that the quantity of heat extricated from the air by the falling meteors, exceeded that of the hottest furnaces, and could be compared only to those immeasurable degrees of heat produced in the laboratory of the chemist, before which the most refractory substances are melted, and even dissipated in vapor.

Some of the larger meteors must have been bodies of very great size. Dr. Smith, of North Carolina, and other persons in various places, saw a meteor which appeared as large as the full moon. If this body were at the distance of one hundred and ten miles from the observer, it must have had a diameter of one mile; if at a distance of eleven miles, its diameter was five hundred and twenty-eight feet; and if only one mile off, it must have been twenty-eight feet in diameter. These considerations leave no doubt that many of the meteors were of great size, though it may be difficult to say precisely how large. The fact that they were stopped by the resistance of the air proves that their substance was light; still, the quantity of smoke, or residuum, which resulted from their destruction, indicates that there was quite a body of matter.

The momentum of even light bodies of such size, and in such numbers, traversing the atmosphere with such astonishing velocity, must have

produced extensive derangements in the atmospheric equilibrium, as the consideration of certain points will show.

These large bodies were stopped in the atmosphere, only by transferring their motion to columns of air, large volumes of which would be suddenly and violently displaced. Cold air of the upper regions would be brought down to the earth; the portions of air incumbent over districts of country remote from each other, being mutually displaced, would exchange places, the air of the warm latitudes being transferred to colder, and that of cold latitudes to warmer regions; remarkable changes of season would be the consequence, and numerous and violent gales would prevail for a long time, until the atmosphere should have regained its equilibrium. That the state of the weather, and the condition of the seasons that followed the meteoric shower, corresponded to these consequences of the disturbance of the atmospheric equilibrium, is a remarkable fact, and favors the opinion early suggested, that such disturbance is a natural effect of the meteoric shower, and it is a consequence from which the most formidable dangers attending phenomena of this kind are to be apprehended.

With regard to the nature of the meteors, Dr. Olmstead, after establishing the fact that they were combustible, light, and transparent bodies, infers that the cloud which produced the fiery shower consisted of nebulous matter, analogous to that which composes the tails of comets. It cannot be said, indeed, precisely what is the constitution of the material of which the latter are composed; but it is known that it is very light, since it has no appreciable force of attraction on the planets, moving even among the satellites of Jupiter without disturbing their motions, although its own motions, in such cases, are greatly disturbed, thereby proving its materiality; and that it is exceedingly transparent is evinced by the fact that the smallest stars are visible through it. Hence, so far as there can be gathered any knowledge of the material of the nebulous matter of comets, and of the matter composing these November meteors, they appear to be analogous to each other.

Various hypotheses have been proposed to account for this wondertul phenomenon. The agent most readily suggesting itself in this and in most other unexplained natural appearances —electricity—has no known properties adequate to account for the production of the meteors, for the motions they exhibited, or for the trains which, in many instances, they left behind them. And, if this agent be supposed to have some connection with the light and heat which they exhibited, it is to be borne in mind that the compression of the air which must result from the rapid progress of large bodies through it is a sufficient cause of this.

Magnetism has also been assigned as the principal agent concerned in producing the meteoric shower. The aurora borealis, and the remarkable auroral arches which occasionally appear in the sky, have been found to have peculiar relations to the magnetism of the earth, arranging themselves in obedience to the laws of magnetic attraction. Something of this kind was supposed by some to appear during the meteoric phenomenon, especially in the position of the apparent center or radiant-point, which was, as noticed by many observers, very nearly in the place toward which the dipping-needle is directed. From other observations, however, it appears that the radiant-point was not stationary with respect to the meridian, but accompanied the stars in their westerly progress; the apparent coincidence with the pole of the dipping-needle being, according to this, purely accidental.

According to the view that has been taken, by some, of the origin of meteoric stones, namely, that of ascribing them to terrestrial comets, the hypothesis has been suggested that the meteors in question might have a similar origin. But the body which afforded the meteoric shower could not have been of the nature of a satellite to the earth, because it remained so long stationary with respect to the earth—at least two hours—a period sufficient to have carried it nearly round the earth in a circular orbit.

Nor can it be supposed that the earth, in its annual progress, came into the vicinity of a nebula, which was either stationary, or wandering lawlessly through space. Such a collection of matter could not remain stationary within the solar system, in an insulated state; and had it been in motion in any other direction than that in which the earth was moving, it would soon have been separated from the earth, since during the eight hours while the meteoric shower lasted—and perhaps, in all its wide range, it lasted much longer—the earth moved in its orbit through the space of nearly five hundred and fifty thousand miles.

In connection with the account of this meteoric shower, mention may be made of a remarkable light, seen in the east at the time of that great display, and subsequently in the west after twilight, at different times until the month of May, which light assumed different aspects, corresponding, apparently, to those which the body revolving around the sun, in a manner contemplated by theory, would occupy. Hence it was conjectured that this luminous appearance proceeded from the body itself, which afforded the meteoric shower. It has also been suggested that this light may result from the same cause as the zodiacal light; and that the latter interesting phenomenon perhaps results from a nebulous body revolving around the sun, interior to the orbit of the earth.

The direful effects which such a "fiery shower" might, in the absence of that law of harmony which governs the universe, have unquestionably produced, is a point worthy of contemplation. Had the meteors been constituted of materials a little more dense, their momentum would have enabled them to reach the earth; and had they held on their course three seconds longer, it is impossible to conceive of the calamities which would have ensued by the descent to the earth of bodies of such magnitude, glowing with the most intense heat. *Half the continent must have been involved in one common destruction!*

One of the most interesting facts pertaining to this grand celestial phenomenon is its periodical character. Between the years 903 and 1833, of the modern era, thirteen of these great showers are recorded, separated from each other by intervals of thirty-three and sixty-six years. It is not a little remarkable, too, that the epoch of these periodic displays coincides with the annual November showers so familiar in their occurrence to all, and that their point of divergence in the heavens is the same. Indeed, the phenomenon of the long interval or period differs from that of the annual period only in its numerical character.

The last of these magnificent stellar showers —second perhaps, in grandeur of demonstration to that of November, 1833, which latter stands solitary in its unsurpassed extent and splendor —occurred November 14, 1867, beginning at about three o'clock in the morning. At half past three, a meteor of a greenish blue color, and about the size of a star of the first magnitude, shot out from the direction of the constellation Leo, lighting up the sky with a long train of crimson, and traveling in a north-westerly direction. It had scarcely faded from the sight, when another, equally brilliant though not quite so large came speeding along in its track, and it was followed by fourteen of smaller magnitude, one by one, in quick succession. At this moment a heavy cloud drifted toward the north, and for some minutes the spectacle was partially lost to view. That the meteors were falling rapidly, however, was plainly evident, for, from all points, where the mass of clouds was thin, occasional meteors flashed out, and the frequent lighting up of the clouds as they passed over, left no doubt that the mysterious phenomenon was having full play in the regions beyond.

At ten minutes before four o'clock, the northern sky again became clear; a thick, and almost impenetrable cloud passed over the moon, partially obscuring its light, and thus enabling the observers to view with greater distinctness the size and brilliancy of the meteors.

The display was now a most magnificent one indeed. The meteors shot out from Leo in all directions, and with remarkable swiftness traveled across the horizon. Sixty-three were counted in one minute and ten seconds, of which three were of extraordinary size and beauty. One of these, of a greenish hue, and followed by a long train of the same color, traveled in the direction of Ursa Major, and as it was disappearing in the southern horizon, apparently burst, lighting up the sky for a great distance on all sides. It soon became utterly impossible to keep any correct account of the number falling. Eight, ten, and twelve sped onward, on their erratic course, at the same moment, scarcely disappearing before others of equal splendor took their places. For fully twenty minutes they continued to fall with the same rapidity, during which time there were counted, exclusive of those already mentioned, three hundred and thirteen. This number, however, was not one-fifth of that which really fell, as observed in New York City. Not less than fifteen hundred or two thousand were estimated by observers at that city, to have radiated from Leo, during this space of time, some of which were splendid in color and movement.

One of the meteors constituting this display is described as of surpassing beauty, size, and brilliancy. It radiated from Leo, and took a direct northerly course toward Ursa Major, followed by a long train of yellowish-red hue, which spanned the horizon from its point of appearance to that of its disappearance. This meteor was of the same greenish-blue color as the others which preceded it, and as it passed over about one-half of the course traversed, it seemed to burst, and then the spectacle was one of extreme beauty; apparently, hundreds of fragments of an almost blood-red color broke from it and scattered in every direction, while it continued its course toward the north, no longer wearing its greenish-blue color, but of one uniform and beautiful blue. The panorama it presented was exceedingly grand, and lasted about three minutes, before the varied colors disappeared and the fire-lit skies resumed their wonted serenity. After this appearance, the display gradually died away.

Although it is doubtful, from the want of the requisite data, whether the source of the meteors, or the height of the meteoric cloud, has been accurately ascertained, yet the truth in regard to the latter may be approximated. According to the established laws of falling bodies, the velocity the meteors would acquire in falling from a point two thousand two hundred and thirty-eight miles above the earth to within fifty miles of its surface—this being considered as nearly the height of the atmosphere—is about four miles per second, which is more than ten times the maximum velocity of a cannon-ball, and about nineteen times that of sound!—*Our First Century.*

It is much easier to find a score of men wise enough to discover the truth, than it is to find one intrepid enough, in the very face of opposition, to stand up for it.

Truth.

The worth of truth no tongue can tell;
'Twill do to buy, but not to sell.
A large estate that soul has got,
Who buys the truth and sells it not.

Truth, like a diamond, shines most fair,
More bright than pearls or rubies are;
More worth than gold or silver coin;
Oh, may it ever in us shine.

'Tis truth enlightens and makes free,
And sets the soul at liberty,
From sin and Satan's heavy chain,
And then within the heart doth reign

They have a freedom then, indeed
That doth all freedom else exceed;
Freedom from guilt, freedom from woe,
And never more shall bondage know.

How happy they who in their youth,
Are brought to know and love the truth;
For none but those whom truth makes free,
Can e'er enjoy true liberty.

Truth, like a girdle, let us wear,
And always keep it clear and fair;
And never let it once be told,
That truth by us was ever sold.

—*Selected by J. C. Shaw, from T. F. Barry's Collection.*

Fellowship.

The fellowship, or fellow-feeling existing between Christians, is an essential element in Christian character. Where that is wanting, there is a lack of the Spirit of Christ. Without this Christian sympathy, there can be no prosperity worth naming. When that is broken up, desolation follows, infidelity takes an advanced position, and Satan has a triumph.

There are two kinds of fellowship among the professed disciples of Christ. One is based on *creeds*, the other on *character*. The creed union has in it "the strength of the iron," and is well calculated to "break in pieces and bruise" the body of Christ. In character, it usually lacks the "fine gold," but is well mixed with hay, wood and stubble. Backbiting and bitterness, envy and evil speaking, fashion, folly and fun, hard sayings and feelings, cold, formal prayers, long, dry talks on some point of doctrine, are peculiar to those whose fellowship is based on a creed. They often call themselves "Come outers," and manifest more of the spirit of Ishmael than of Jesus.

No candid person can dispute the fact, that believing a right creed does not necessarily make a true Christian, because the truth may be held in "unrighteousness." My brother who reads this would not venture to assume that all who believe as he does are righteous persons. But "what fellowship hath righteousness with unrighteousness?" None. Then it follows that the true test of fellowship, as laid down by the Lord, is not an adopted creed in which a body of persons are united. That may be necessary to form a separate denomination, but not to constitute the church of Christ. It must be admitted that in all evangelical denominations, where distinct creeds are supported, that there are some good, and some bad members, hence it follows that the adoption and defense of these different creeds is not what makes them good or bad. Hence the conclusion, if persons holding different creeds can be equally good, their theological opinions should not be made the test of fellowship.

If it could be proved that all who adopt a certain creed were true Christians, and that all opposed were unrighteous persons, then there would be some ground for making that particular creed a test of fellowship. But such is not the case.

It must be admitted that the Lord's test of fellowship is the only right one. What is it? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." In the days of the apostles, they found one who did not follow them, and they cast him off; but Jesus rebuked them, saying: "Forbid him not; for he that is not against us is for us." Would he not say the same now, to those who refuse to fellowship some of his dear, loving disciples, because they honestly differ in their views of certain passages in Scripture?

There is a bond of union stronger, more lasting, thrice blessed than that caused by the adoption of any human creed, and that is a union of hearts, produced by the Holy Spirit, in spite of all differences of theological views. No one can really love God without the aid of the Holy Spirit; for the sacred Scriptures inform us, that "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. 5: 5). Then, whenever one is found who loves God, it is because he has the Spirit of Christ; and if Christ has accepted him, and is dwelling in him by his Spirit, is it safe to cast him off, and call him a heretic? Let it not be forgotten that our divine Master said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40). Would any reasonable person venture to say, that no one who holds mistaken views of some portions of the Scriptures truly loves God? Certainly not. Then the conclusion comes out again, that Christian *character* and not *creeds*, should be the test of fellowship. All those of one creed may love each other, or they may be divided by roots of bitterness, and thus be unfit for the kingdom of heaven; but all who are filled with the Spirit of Christ cannot help loving each other, in spite of their creed differences. Hence it follows that whenever a creed test is made, about which Christian men honestly differ, good people may be cut off, and bad ones accepted. Such a course only serves to divide "the flock of God," and give Satan a special advantage. Let those who are looking for the speedy coming of Christ keep on the safe side.—*Miles Grant, in World's Crisis.*

Christian Life.

Experience.

"Then they that feared the Lord, spake often one to another." How natural to speak of our kindred to one another, and of him who is our bosom Friend, and the same to each of us.

And if we do not talk of him, his love, care, and kindness to us, who will? No being but man knows of Christ as a Savior.

How often it is the case, that the best of a rather lifeless meeting is the sweet little experience that some dear child of God has related. That humble one did not think about edifying, but the love of Christ so constrained her that she thought she could not return to her home with all that blessing pent up in her heart, for she had learned by experience that she was always owned from on high when she honored Jesus.

When the Free Church dissented from the Kirk of Scotland, they began to turn their attention to Christian experience, and sent to England for lives and writings on the subject; of Wesleyan theology, etc. They were conscious that they had been too much engrossed in doctrines, to the neglect of experimental Christianity. And as the fruit of this new movement, we find McCheysne's Journal and letters, full of glowing personal experience.

They had found dry truth unprofitable, or not as powerful, as when sent home to the conscience by, "I know whom I have believed." "I know that my Redeemer liveth." "I am crucified with Christ." "I know that I abide in him," for he gives me my requests.

Bunyan understood the necessity of relating experience when he sent the Interpreter to require Christiana's and Mercy's experience and relate to him how they were minded to go on pilgrimage. And so sweetly he encouraged them, saying to Mercy, "What was it then, dear heart, that hath prevailed with thee to do as thou hast done?" And then she went on to relate how she was affected by Christiana's experience, and how she had yielded to its persuasion. And to this the Interpreter said, "Thy setting out is good, for thou hast given credit to the truth." Now, if Christiana had kept that sweet and profitable experience hid in her own heart, Mercy would not have set out on her journey to the King's country—at least not through her faithfulness. Friend, is your sweet experience under a bushel? The sweetness will not last if you waste your opportunities.

That is the way it is, in listening to, and believing the truth, as related by others, we are saved; for God is no respecter of persons, and he is as willing to receive one sinner, who tells of his acceptance, as the one who believes that sure testimony. And this is thoroughly Scriptural, "for many believed on him for the saying of the woman which testified, He told me all that ever I did."

The Apostolic was a witnessing church; but after a time, as foretold, the pure testimony declined, and the rubbish of forms, ceremonies, and false doctrines came in and tarnished the glory of the General Church, and the Great Head hid away the remnant under persecutions, etc., for a time, so that the gates of hell did not prevail against her.

But we are now in the witnessing age of the church, which will no doubt continue under the trials and provings which are to be exercised upon her, till he comes whose right it is to reign. And then by the brightness of his glory, he will subdue all to himself.—*Guide to Holiness.*

My Jesus.

There's a song in my heart to the Savior of men,
A song that I sing again and again,
To him who redeemed me and cleansed me from sin,
And makes of my heart a fair temple within.

How glorious, how fair is my Savior, my King!
Let earth and the arches of heaven now ring
With the theme of his beauty—the wonderful grace
That shines in his movements, that beams in his face.

Among thousands of thousands he shineth most bright,
Most lovely, most glorious, 'mid angels of light;
Surpassing all thought is his power and love!
They reach through the earth, and the heavens above.

My Beloved, my Prince, my Jesus, my Lord!
Forever and ever thy name be adored!
Thou art more than all else in the wide world to me,
My Beloved is more than another *can* be.

Thou art fair, thou art fair, and I love thee my Lord,
Thou knowest my heart—I hang on thy word.
From thy lips droppeth honey most rich and most sweet,
And to do thy dear will is my drink and my meat.

Blessed Jesus, I'll trust thee forever and aye,
I'll tread in thy footsteps from day unto day.
Only lead me and teach me and cause me to be
A light to lead others from darkness to thee.

—*M. A. Long, in Banner of Holiness.*

An Extract.

It may be said, "The gospel covenant does not promise entire freedom from sin." What do you mean by the word sin? Those numberless weaknesses and follies sometimes (improperly) termed sins of infirmity? If you mean only this, we shall not put off these but with our entire bodies. But if you mean, "It does not promise entire freedom from sin, in its proper sense, or from committing sin," this is by no means true, unless the Scripture be false; for thus it is written: "Whosoever is born of God doth not commit sin" (unless he lose the spirit of adoption, if not finally, yet for awhile, as did this child of God);

"for his seed remaineth in him, and he cannot sin, because he is born of God." He cannot sin so long as "he keepeth himself," for then "that wicked one toucheth him not" (1 John 3: 9; v. 18).

We see, then, how to judge of that other assertion (often made) "that the mercy of God to his sons in Christ Jesus extends to all infirmities, follies, and sins; multiplied relapses not excepted." We grant, many of the children of God find mercy, notwithstanding multiplied relapses; but though it is possible a man may be a child of God who is not fully freed from sin, it does not follow that freedom from sin is impossible; or, that it is not to be expected by all; for it is promised. It is described by the Holy Ghost as the common privilege of all; and "God will be mindful" (oh, let us be so!) "of his covenant and promise, which he has made to a thousand generations."

This caution is necessary to be remembered, that ye who are weak be not offended. Neither be ye offended, when ye hear the wisdom of the world pronounce all this mere enthusiasm: a hard word, which most of those who are fondest of it, no more understand than they do Arabic. Ask in the spirit of meekness, him who calls it so, "Is the kingdom of God set up in your soul? Do you feel that peace of God which passeth all understanding? Do you rejoice with joy unspeakable and full of glory? Is the love of God shed abroad in your heart by the Holy Ghost which dwelleth in you? If not, you are no judge of these matters. You cannot discern the things of the Spirit of God. They are enthusiasm, madness, foolishness to you; for they are spiritually discerned."

Ask such a one (but with meekness and love), "Are you taught of God? Do you know that he abideth in you? Have you the revelation of the Holy Ghost" (they are the words of our own church) "inspiring into you the true meaning of Scripture? If you have not, with all your human science and worldly wisdom, you know nothing yet as you ought to know. Whatever you are in other respects, as to the things of God, you are an unlearned and ignorant man. And if you are unstable, too, you will wrest these, as you do also the other Scriptures to your own destruction."

Be not then surprised, ye that wait for peace, and joy, and love, through faith in the blood of Jesus, that such judges as these are continually crying out, "Enthusiasm!" if you speak of the inward operations of the Holy Spirit. And to you who have already peace with God through our Lord Jesus Christ; who now feel his love shed abroad in your hearts, by the Holy Ghost which is given unto you; with whose spirit the Spirit of God beareth witness that ye are the sons of God; it is your part to confirm your love toward them, in all lowliness and meekness; (for who is it that maketh thee to differ? or what hast thou, which thou hast not received?) and to plead earnestly for them at the throne of grace, that the day star may appear in their hearts also, and the Sun of Righteousness at length arise upon them with healing in his wings.—*John Wesley.*

Young Folks.

"Clean Hands."

"I say, Harry, what has made you take this wonderful clean fit all of a sudden?" asked John Shelford of his little brother, who was drying his hands after a vigorous pumping. "This is the seventh time I have seen you go to the pump and wash your hands to day."

"Because I want to be strong," replied Harry.

"Well, but washing your hands won't make you strong."

"Yes, it will, the Bible says so."

"I don't believe it does," said John.

"I'm sure it does, though," returned Harry, positively; "papa read it at prayers this morning: 'He that hath clean hands shall be stronger and stronger;'" and Harry waved his arms in the air, and went through sundry gymnastic exercises, as if to see whether his numerous washings during the day had increased his strength.

"Well, you don't suppose that means really clean hands; you are a silly boy. You have had all your trouble for nothing."

"No I havn't. I'll ask papa to-night if the Bible doesn't really mean what it says."

So in the evening, when Mr. Shelford had come home from business, as soon as he had finished his tea, Harry began:

"Papa, doesn't the Bible say that if you have 'clean hands' you'll be strong?"

"Certainly, my boy," said Mr. Shelford, smiling; "I see you remember what we read this morning, how Job said: 'The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.'"

"There," cried Harry, "I knew I was right; and washing your hands will make you strong won't it?"

'It is very good for little boys to wash themselves, and it helps to make them strong and healthy if they keep clean; but there are some stains that we can't get out with soap and water, and it was freedom from these stains that the Bible meant. The other day I saw a little boy lift his hand to strike his sister; that made it far dirtier than if he had been making mud pies for a whole day."

Harry blushed, and his papa went on:

"When I was a little boy, I was taught that it was my duty to keep my hands from picking and stealing—picking, you know, means taking little things that don't belong to you; like stealing lumps of sugar out of mamma's cup-board, or picking fruit off the young trees that I tell you not to touch."

"Then Eve made her hands dirty when she took the forbidden fruit," put in John, who feared the conversation was getting personal.

"Yes, indeed she did, and no one can tell the number of soiled hands that have been the result of that action. Now, John, can you remember the name of a man who 'stretched forth his hands to vex certain of the church?' That made his hand very dirty indeed."

"That was Herod, papa, when he killed James and put Peter in prison."

"Yes; and do you know who it was who tried to clear himself from the blame of a terrible act by washing his hands?"

Both boys were silent, and Mr. Shelford asked again:

"Who took water and washed his hands saying: 'I am innocent of the blood of this just person?'"

"Oh! that was Pilate, papa," said Harry; "when he let the people crucify Jesus."

"Yes, but the stain of the sin was just as much on his soul after he had washed his hands as before; and it is the same with our sins, whether we call them little or great; we cannot get rid of them, or of their consequences, however we try to clear ourselves. No washing of our own will do it. So what must we do, Harry? When you make your hands dirty with doing wrong things, how can they be made clean?"

"God can wash them, papa; that is what you mean, isn't it? because David said, 'Wash me, and I shall be whiter than snow.'"

"And Peter," added John, "asked the Lord Jesus, to wash not only his feet, but his hands and his head; but Jesus said he need only have his feet washed."

"Yes, because, as the Lord said, he was washed already, by faith in Christ's cleansing word. It was the same cleansing that David meant when he prayed, 'Create in me a clean heart, O God.' And I want my dear boys to pray, too:

'Wash me, but not my feet alone,
My hands, my head, my heart.'

Then you will have the blessing that is promised to him that hath 'clean hands and a pure heart;' and you will every day grow 'stronger and stronger' in the best kind of strength, till you are like those to whom St. John said, 'I have written unto you, young men, because ye are strong.'"—*Early Days.*

Don't let Mother Do It.

Daughter, don't let mother do it!
Do not let her slave and toil
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forehead—
Sprinkle silver in her hair?

Daughter, don't let mother do it!
Do not let her bake and broil
Through the long, bright summer hours;
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step which once was buoyant
Now is feeble, weak, and slow.

Daughter, don't let mother do it!
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless;
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it!
You will never, never know
What were home without a mother
Till that mother lieth low—
Low beneath the budding daisies,
Free from earthly care and pain—
To the house so said without her,
Never to return again.

—*Selected.*

The Brevity of Life.

To the young it does not seem short; it seems very long. To the boy of fourteen, the man of forty seems a long way off, and he of sixty removed by an age almost illimitable. But as time passes on, the aspect of life changes. The man of forty thinks forty not nearly as old as he thought it when he was fourteen; fifty appears to him but the prime of life; sixty far from aged. When, at length, increasing years admonish him that his life-work is ended, and that he can enter on no new undertakings, and he looks back to reflect upon what he has accomplished, he wonders to see so little, and is amazed to find the road so short in traveling, which appeared so long in prospect. He then understands as he never did before the meaning of the Scripture simile. "Yes," he says to himself, "it is indeed true. Life is as a tale that is told, and as a dream when one awaketh."—*Selected.*

Farm and Home.

Value of Horse Feed.

From an exchange we take the following table upon this subject: "The comparative value of horse feed is found by experiment to be as follows: 100 pounds of good hay is equal in value to 56 pounds of oats, 57 pounds of corn, 275 pounds of carrots, 54 pounds of rye or barley, and 105 pounds of wheat bran." Such tables, however carefully prepared, are too indefinite to be of any practical value, and besides, they are too liable to be affected by attendant circumstances to be accurate. It cannot be meant that either of the varieties of oats valued in comparison with hay would be an equivalent substitute for it.—*Canada Journal.*

Make Home Happy.

In our own day, then, perhaps more than ever before, is it of consequence to saturate the family with Christian influences; to make home happy—as nothing short of holiness can make it. The father or mother—let us rather say the father and the mother—who can successfully practice the divine art of making the fireside at which, in the center of their little ones, they sit, the sweetest spot in all the earth to every member of the charmed circle, may have done more for the world's genuine prosperity, than dozens of "reformers." Inoculating their sons and daughters with the inappeasable desire for true home peace, rest and piety, they lay the foundation of, it may be, a dozen happy and pious homes in the next generation, each one of which shall win and transmit the like blessing. —*Congregationalist.*

Keeping Apples.

The *Western Agriculturist* says: Use great care in picking them from the trees, and when transferring them from the basket to the barrel handle them like eggs. Get the best granulated sugar barrels to keep them in, and when the barrels are full cover them from the air. Then, with a barrel-header press the heads in, and keep them out of the cellar as late as you can without having them freeze. Put them in the dryest and coolest part of the cellar, and raise them from the ground three feet or more on skids, and do not open or disturb them until they are wanted for use. If exposed to the air by opening the barrels to pick them over, some of the apples will rot and others will wither.

Politeness.

Many a man raised from poverty and obscurity to wealth and honor can trace his rise to civility; it is sure to reproduce itself in others, and he who is always polite will be sure to get, at least as much as he gives. We believe it was Macauley who defined politeness as benevolence in small things. The French, who are nothing unless satirical, declare politeness to be the zero of friendship's thermometer.—*Selected.*

Health.

Bouncing the Babies.

It is a subject of marvel to most people that so many people die in infancy, but to an observing mind the wonder is that any children live to maturity. When you and I feel miserable, we want to be left in quiet. Repose is the sweetest remedy for nervousness or other ills; but baby is trotted, bounced, toted, "ketchy ketchied," chucked under the chin, poked in its cheeks, or somebody's thumb is thrust into its toothless mouth, irrespective of a need of ablution; and then if a baby isn't happy, it is reputed very irritable. Tickling the baby's feet, creeping the fingers like the motion of a mouse across its breast and up its fat, sensitive neck-wrinkles, is another mode of amusing baby. Of course the child laughs, and the idiots who torment it forget that it is the same expression with which they reply to a similar process from the hand of some mischievous but torturing friend; and we all know that this laugh from a man is a hysterical outcry of nervous irritability. When the laugh ceases, weariness brings weeping, or perhaps a restless and unrefreshing sleep followed by depression, and probably by indigestion and colic. Nothing should ever be done to startle a child—even a too frequent playing of bo-peep, if violent, has been known to bring on St. Vitus' dance. All surprises are dangerous to the nervous system, just as all sudden atmospheric or dietic changes are very unhealthy, and sometimes fatal. If music is selected to please the young child's ears, it should be gentle and soothing.—*Sanitarian.*

Treatment of Insect Stings.

The following instructions which are particularly opportune at this season of the year are worthy of being treasured up, as they may be of great service if retained in readiness for use on occasion:

"The pain caused by the sting of an insect is the result of an acid poison injected into the tissues. The first thing to be done is to press the tube of a small key firmly on the wound, moving the key from side to side to favor the expulsion of the sting with its accompanying poison. The sting, if left in the wound by the insect, should be carefully extracted, as it will greatly increase the local irritation. The poison of the virus being acid, common sense points to the alkalies as the proper antidote. Among the most easily procured remedies may be mentioned soft soap, liquor of ammonia (spirits of hartshorn), smelling salts, washing soda, quicklime made into a paste with water, lime-water, the juice of an onion, bruised dock leaves, tomato juice, wood-ashes, and carbonate of soda. If the sting be severe, rest and coolness should be added to the other remedies, more especially in the case of nervous subjects. Nothing is so apt to make the poison active as heat, and nothing favors its activity less than cold. Let the body be kept cool and at rest, and the activity of the poison will be reduced to a minimum. Any active exertion whereby the circulation is quickened will increase both pain and swelling. If the swelling be severe, the part may be rubbed with sweet oil, or a drop or two of laudanum. Stings in the eye, ear, mouth, or throat, sometimes lead to serious consequences; in such cases medical advice should always be sought as soon as possible."—*Selected.*

General News.

Chief Joseph and his band of Nez Perces Indians surrendered to Gen. Nelson A. Miles, Oct. 5.

An explosion took place lately in a colliery at Pemberton, Lancashire, England. Forty persons perished by the explosion. Only two bodies recovered.

If the northwest monsoon proves good the India famine will end in four months. The prospects in the northwest have so much improved that the schemes of railways and other works for relief have been abandoned.

A special from Frankfort says: According to trustworthy intelligence received here, the fortresses of the Franco-Italian frontier are being hurriedly put in a state of defense. Fenestrelle, Exilles, and Winadis are being armed with new steel and bronze guns.

Gambetta has been sentenced to three months' imprisonment and to pay a fine of $800 for placarding his recent address to the electors of his arrondissement. The printer of the address has been sentenced to fifteen days' imprisonment and to pay a fine of $100.

A strange electric phenomenon occurred at Virginia City, Nev., some time since, according to the *Enterprise*, published at that place. There appeared on C Street sparks of fire coming up through the pools of water beside the street. These sparks seemed to explode on reaching the surface, in many instances producing reports loud enough to be heard across the street, and being accompanied by a little cloud of smoke, and emitting a decidedly sulphurous smell. It was noticed that the phenomena occurred only on one side, under the telegraph wires. The sparks seemed to be caused by drops of water falling from the wires of the telegraph, which exploded when striking the pools of water. This solution was seemingly confirmed by the fact that when the wires became dry the phenomena ceased. It still remains to be explained, however, why, under the circumstances, such results should follow the falling of the water drops from the wires.

A Madrid special says the Cuban loan, which is guaranteed by the Colonial Customs, will be increased by $5,000,000 and by $20,000,000 next year, to defray the war expenditures.

Cholera is decreasing in the coast towns of China, but is still prevalent in the interior. There is great distress every where from the famine caused by short crops, the ravages of locusts, and heavy floods in the southern provinces.

The Asiatic cholera has appeared in Yokohama and Nagasaki. There are no foreign cases, and among the Japanese the disease is under good control, and no spread of an epidemic is anticipated. Foreign ships of war have all left the harbor to avoid the danger.

A Belgrade correspondent says he hears from a diplomatic source that the Porte has demanded explanation regarding Servia's purpose in arming and negotiating with Russia and Roumania. The Porte declares it will be obliged to send a special commissioner to Belgrade to inquire whether its suzerain rights are not being tampered with....The Russian estimate places Mukhtar Pasha's loss on the 2d and 3d of October at 6,000....The Turkish War Office confirms the report of the junction of Chefket Pasha with Osman Pasha, and the entry of reinforcements and supplies into Plevna....The Porte has seized a Greek vessel entering the Gulf of Arta with arms and ammunition. Greece has demanded her restoration....A Constantinople dispatch says Achmet Eyoub Refat Pasha, late Chief of Staff, two Brigadiers, and several superior officers are to be tried. Eyoub Refat is charged with disobedience in having refused to obey Mehemet Ali's orders to advance....In consequence of the restrictions placed by the Russians on the movements of correspondents, the number of those with the army before Plevna have been reduced from sixty to two, a number of English and Russian correspondents having been ordered to quit. Hereafter they will only be admitted to the lines of active operations on the days of engagements; at other times they must remain at corps head quarters. This is decreed on account of information sent out by them having thwarted the Russian plans....Some deserters from the garrison at Plevna, who have been brought into the Russian lines, report that the state of the garrison is very unsatisfactory, and that there are 10,000 sick within the place....A telegram from Kars, Wednesday noon, October 3, says: A battle was fought yesterday, near Aladja-Dagh, lasting from midnight until 6 in the evening. The losses are heavy on both sides. Movements are discernible this morning in the Russian camp, which seem to indicate a renewal of the fighting. ....A cold rain and lack of winter clothing are causing great mortality in the Russo-Roumanian army. The number of deaths the last twenty days are: Of army between Plevna, 5,000; of the Czarowitch, 4,899; in the Dobrudscha, 3,000; and Tirnova and Schipka, 2,000.... An official dispatch from Karajal says a band of 4,000 in urgents were defeated on the 30th of September and the 3d of October with a loss of 450 killed, wounded and prisoners....A Karajal correspondent confirms the report that Mukhtar Pasha had evacuated Katzelpa and Soubatin, retiring to the summit of Aladja-Dagah. The correspondent says this movement was necessitated by Mukhtar's having lost 8,000 men. During the battles of October 2 and 3 the Russians occupied the positions evacuated by the Turks....A correspondent with Chevka Pasha's headquarters telegraphs from Radawicrzy, near Plevna, as follows: Our army occupies Telishe, and today effected a junction with Osman Pasha, who took up positions on the heights of Dubrik. There has been no fighting on our way hither except a trifling cavalry skirmish in the plain of Lukovitz. The Russians who were encamped there fled on our approach. We hope to arrive at Plevna to morrow. Reconnoissances in any direction have failed to discover a single Russian..... From Vienna and Constantinople reports come that Suleiman Pasha intends commencing operations at once against the Lower Yantra and Biela. This is probably not the part of the Russian line against which he would himself prefer to operate, as it is the most strongly fortified. Some military authorities who have inspected it pronounce the Russian positions there impregnable. The Porte, however, which sent Mehemet Ali imperative orders to commence offensive operations without delay, has given his command to Suleiman Pasha in the full confidence that he will execute the orders which his predecessor ventured to set aside....Mukhtar Pasha is reported now to be actively engaged in revictualing Kars, so that the fortress may be ready to stand a winter siege. ....The Czarowitch has declared it impossible to winter his army in Bulgaria unless Rustchuk or some other fortress previously surrender....A Belgrade special says the Cabinet has unanimously and definitely agreed upon terms of agreement with Russia. This probably refers to the agreement concerning the subsidy of a million of rubles to be paid Servia monthly from the time her army is sent to the frontier. Troops are continually marching to the frontier, ready for any offensive movement on the part of the Turks. Christics, the Servian agent at Constantinople, is expected home shortly.

Items.

In many lives there is much not only of error and lapse, but of a certain exquisite goodness, which can never be written or even spoken, only divined by each of us according to the inward instruction of our own privacy.

Deaths.

JAY.—Frank Edman, youngest son of John and Wilma Jay. Died of whooping cough, September 27, 1877.

Funeral service by the writer in the M. E. church, at the above named place. "The Lord himself shall descend from heaven....and the dead in Christ shall be raised up first." Amen and amen.

C. W. PITSOR.

NEIL.—Died in San Francisco, California, July 27th, 1877, of consumption, Sister Margaret R. Neil, born in Woolwich, Me., in A. D. 1826, wife of William Neil.

"Blessed are the pure in heart for they shall see God." Sister Neil will be among them. This hope filled her with great power, even amid the keenest pains, and till the last. It was mine to attend her funeral services at the Advent chapel in San Francisco when a full house bore testimony to their love and respect for the deceased. The church has lost a bright light. As we looked upon her silent slumber I trust all present made the text their own and said, "Let me die the death of the righteous." H. F. C.

Crisis please copy.

ALLEN.—In Jefferson Township, Buchanan Co., Iowa, September 20th, 1877, Truman Allen, after several months illness, from inflammation of the stomach and bowels.

Truman Allen was born in Ticonderoga, Essex County, N. Y., February 4th, 1803; lived there until 1852, when, with his family, he removed to Illinois, where he remained one year, when he came to Iowa, where he has since lived. He has been almost a constant reader of the A. C. TIMES since 1854. Thus has peacefully passed away, one in whom all that knew, had confidence, as being a sincere Christian, and an exemplary man. Often have we been encouraged to press on in the Christian warfare, while hearing his glowing testimony of past blessings, and future prospects. There being no organized church in this vicinity, he held his membership with the "Wesleyan Methodists." His funeral sermon was preached by Rev. J. A. Preston, from 2nd. Kings, 20 h chapter, and last clause of first verse, all the sentiments of which, we believe, he had complied with. He leaves a wife and seven children, besides a large circle of friends and acquaintances who deeply mourn his loss. H. W. PERSONS.

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S L Miles	W F Collier
D H Darnall	D L Palsgrove
Mrs E A Parrish	Chas Rice
H R King	John H Smith
O Goodrich	G W Wright
Chas F Barlow	P Hitchcock
M L Afford	J P Marquand
O R Davis	Wm Rogers
D A Dickinson	E C Andrus
H Lubben	Henry Carey
Thos R Comstock	V F Hunt

ARTICLES RECEIVED.

W F Collier	G W Wright

BOOKS AND TRACTS SENT.

K R Sheldon	Jennie Davis
G Ackerman	John H Smith
W H Snyder	Henry Carey

TO OUR FRIENDS.

We hope our friends will look at our premium list, and see if they cannot find it to their advantage, as well as our own, to endeavor to get us some new subscribers. We have changed the form and enlarged the paper, and by doing so have made it much more attractive. This has cost us money, and we have done this in the belief that it would be returned to us in the form of an increased subscription list to enable us to carry on the work of spreading gospel truth, and preparing a people for the coming of our Lord Jesus Christ. Who among us will be the ones to help carry on this glorious work. Let us not only have your well-wishes for the prosperity of this Society, but let us have your co operation also. Labor with us to scatter the seed of eternal truth that shall ripen into a glorious harvest to be gathered into the Paradise of God.

PREMIUMS.

We will give one copy of A. C. TIMES one year, for 3 new yearly subscribers.

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AGENT.

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Back numbers of late issues of the A. C. TIMES can be had for destribution, FREE, if ordered to be sent by express; the party ordering to pay the express charges. If ordered by mail we will send them for 75 cts. per hundred. Send for some to distribute in new fields.

We cannot promise to furnish a complete file of back numbers of this paper after this, as some of the issues since the change of form have been exhausted. Those who wish to preserve their file of them complete, must be careful to see that their subscription is RENEWED PROMPTLY. If impossible to *pay* at the *time*, be *sure and write* what you can do.

Those of our contributors who send us articles for publication and desire extra copies of the paper containing the same, must so inform us at the time the communication is sent. If this is not done we cannot supply them, as we do not print any extra papers to lay on our shelves. Our writers will confer a favor by bearing this in mind. AGENT.

Notices.

Quarterly Meeting.—The first quarterly meeting of the Michigan A. C. Conference will be held at Maple Grove Schoolhouse, commencing Friday evening, Oct. 19, to hold over Lord's day. All the brethren in the surrounding region are cordially invited to attend. Maple Grove is 1 1-2 miles south and 2 miles west of Coldwater. The society here is new, and not Adventist in name, and only partly so in faith, but cordially invite all lovers of Jesus to come and worship with them. The fullest liberty will be accorded to all and the kind hospitality of Christian homes. Come. *Be sure to come.* Enquire for K. R Sheldon. For the brethren. J. R. PRESTON.

Quarterly Conference.—The last Quarterly Conference of the DeKalb District, will be held with the church at Afton, commencing Friday, October 26th, at half past 2 o'clock, p. m., and continue over the following Lord's day. Come my beloved brethren, let us assemble and speak often, to cheer the fainting mind, and thus shall we be his jewels. Everybody loves these meetings.

E. H. BURINGTON, Pres.
GEO. M. BUTTON, Sec.

Union Conference.—By invitation of the church at Galesburg, Mich., a Union Conference is called to meet at that place, Thursday, 7 p. m October 25, and continue over Sunday. Come, all who love the Lord and his appearing. Let us worship and work together in "the fellowship of the Spirit." The church at Galesburg will gladly entertain all who come. Let others be ready to pay the money expenses.

O. R L. CROZIER,
Chairman of Committee.

Kansas Conference.—The 5th meeting of the Advent Christian Quarterly Conference of Lawrence and Leavenworth will be held with the church at Sarcoxieville, commencing on Friday evening, October 19th, 1877, and continue over Sunday. It is important that this meeting be well attended. Officers for the coming year are to be elected. Our brethren and friends from other districts are invited to meet with us, and labor for the advancement of Christianity and the salvation of the people.

M. MCGUIRE, Secretary.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Conference.—The Annual Meeting of the Solomon Valley Advent Christian Quarterly Conference will meet with the Advent Christian Church, of Smith's Grove, Rattlesnake Creek, Lincoln county, Kansas, on Friday evening, October 19th, and continuing over the following Sunday. A special invitation is extended to Brn. Hayworth and Spencer to be present with us, as well as all other lovers of the truth.

V. P. DILLINGHAM, Sec.

Annual Conference.—The Advent Christian Conference of Ohio, will hold its next annual session with the church in Sparta, Morrow Co., commencing on Thursday evening, October 18 1877, and hold over the following Sunday. Bro. J. Blynn of Sparta, Ohio, writes: "Those wishing to be at the commencement had better come the day before, as we are a few miles from a railroad. We will meet with teams those that come on C., C., C. I. railroad at Cardington. Those that make Mansfield a point, will take the B. & O.; will meet them at Centerburg. Those intending to come will write to J. Blynn, Sparta, Ohio, a few days before the time, what day, and how many, so that we may make the necessary arrangements. Come, all that can; come praying that our meeting together may be profitable."

FRANK BURR, Pres.

Quarterly Meeting.—The Second Quarterly Conference of the Advent Christian church for St. Paul District, Minn., will be held with the church at Otsego, commencing Friday evening, October 19th, and holding over the Sabbath. Churches will please send delegates, or report by letter.

S. WILDER, Clerk.

Quarterly Meeting.—By request of Elder Meigs, I will assist in holding a Quarterly meeting at Arena, Wisconsin, beginning Friday evening, October 19th, and holding over Lord's day. Let friends be present the first night in full force to work for the Lord. WM. SHELDON.

Quarterly Meeting.—The Second Quarterly Meeting in Eastern District will be held with the church at Fairfield, Sauk Co., Wisconsin, to commence on Friday evening, October 26, and to continue over Lord's day. All are invited to come, and come with a desire to labor for the perishing. B. R. MEIGS.

Quarterly Conference.—The A. C. Quarterly Conference of the Winona District will be held at Viola, commencing October 19, 1877, at 7 o'clock p. m., and continuing over the Sabbath. While our hearts are glad because our heavenly Father hath blessed us with a bountiful harvest, let all of us show our thankfulness by coming up to the feast with our tithes and offerings, trusting the Lord to pour us out a blessing. E. P. WAIT, Sec.

Notice.—The Southwestern Missouri A C. Conference will hold their annual meeting at Montevallo, Vernon Co., Missouri, commencing on Friday evening, Oct. 19th, 1877. All are invited especially those that preach the Word.

J. M. SEYBOLD, Sec.

Notice.—To the brethren in Iowa: Having finished my engagements with the churches I have been preaching for, I am now at liberty to go wherever duty calls; either to assume the pastoral charge, or to labor in protracted meetings. Those wishing to correspond with me can address me at Clarksville, Iowa, until further notice. E. A. MARSH.

Notice.—There will be a Quarterly meeting in the Northwestern District of Wisconsin, from the eighth to the eleventh of November inclusive, at Gilmanton, Buffalo County. Hope to see ministers and brethren from Brunswick and Williamsburg. Come, for the day of work will soon be over. GEO. W. TURNER.

By order of Eld. S. J. Adams.

P. W. HOUGH'S APPOINTMENTS.

To all whom it may concern:—As we have been placed in charge of the Quarterly Meetings, due our Conference this year, I wish all who desire a meeting of this order to make it known to us at their earliest convenience, so that we may make the proper arrangements and give timely notice.

Quarterly Meeting Notice.—The first Quarterly Meeting will be held with the Richland church, Chickasaw Co., Iowa, commencing Friday evening, Nov. 2, 1877, and hold over Lord's day.

Second Quarterly Meeting.—Second Quarterly Meeting will be held with the friends at Buffalo Grove, Buchanan Co., Iowa, commencing Friday evening, Nov. 30th, 1877, and hold over Lord's day.

And now, brethren and sisters, shall we set apart the Friday before each Quarterly Meeting for fasting, confession, humiliation, thanksgiving, and prayer? Amen. It will do us good. Your brother while waiting. P. W. HOUGH.

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AURORA COLLEGE

Annual Meeting.—The annual meeting of the Southern Iowa and Northern Missouri Advent Christian Conference will meet with the Bethlehem church, at Bethlehem, Wayne Co., Iowa, Thursday evening, October 18, 1877. Now brethren, we hope to see a general rally. Let every church be represented by delegates who will work shoulder to shoulder for the advancement of the cause of the Coming One. Come, praying that great work may be accomplished for the salvation of the perishing. JOHN NEWLIN, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOLER.

The Advent Christian Church worships each Sabbath in Green Street Tabernacle, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld H. G. McCulloch.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.
J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.
GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.
SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koler, 229 Noble street, Chicago, Ill.
CHAS KOLER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 3th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.
GEO. M. TURNER.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.
B. N. MEIGS.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

IOWA.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.
JOHN SCARCE.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.
P. W. HOUGH.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.
W. W. CATE.

NEW YORK.

Second Advent Church, Brooklyn, N. Y. Preaching every Lord's day at 3 and 7:30 p. m. Conference at 10:30 a. m. Wednesday, prayer and conference meeting at 7:30 p. m. Friday, Bible Class, 7.45, p. m. 246 Bridge street.

Second Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10:30 a.m. and 7:30 p.m. Prayer meeting Wednesday at 7:30 p. m.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.
D. WEBSTER.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

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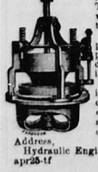

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Advent Christian Times.

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EDITOR ADVENT CHRISTIAN TIMES,
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OUR column of Church News has been better filled of late than formerly. Our readers like that. We hope, therefore, that our brethren will send in items for it, so that all may know how the work prospers, and what changes are occurring.

THE *Standard* (Baptist) says:

The annihilation doctrine is a tremendously Quixotic tilt against good exegesis and human consciousness."

Which is to say that the doctrine of eternal torment is but a windmill after all. Notwithstanding all such comparisons, the Bible says: "All the wicked will God destroy," (Ps. 145: 20) which is what annihilationists teach.

SPEAKING of seeing things in a new light, the *Alliance* says:

"All at once five Baptist clergymen, two ordained ministers, and three licentiates, have run and jumped into the Universalist church. The pertinent inquiry now is, whether they scratched their eyes out, or whether they scratched them in again.

Eyes that have been scratched are poor mediums for light or sight. The inference of the above is that certain religious ideas of the future are but bramble bushes. As far as the doctrine of the future life of the ungodly is concerned, the eye that is enlightened by the word of God will see the "everlasting destruction" (2 Thess. 1: 9) of those who "obey not God," without the aid of brambles.

KEEPING THE SABBATH.

An inquirer wishes to know why the seventh day Sabbath ought not to be kept at the present time, and why the first day is kept.

In the first place, the seventh day as a Sabbath is entirely an Old Testament, or old covenant institution. It finds no place in the commands of Jesus or of the apostles. The new covenant is not the same as the old, as the new takes hold of the heart, while the old only regulated the outward life; neither are the laws of the new covenant the same as those of the old, only so far as the old may be incorporated into the new. Everything in the new covenant is found in Christ as risen from the tomb; not in Christ after the flesh (2 Cor. 6: 15), or a Christ before he was raised. The word sabbath signifies simply *rest*, and nothing more. The Christian's rest is not in the day of the week, but in a risen Christ. Those who recognize their Sabbath as being in the seventh day of the week, put it in a day on which Christ was dead. They worship a dead Savior in that ordinance. We are in the new covenant, and our Savior is living, hence we do not observe the old covenant Sabbath, nor are we to memorialize a buried Savior by a seventh-day Sabbath keeping.

As for keeping the first day of the week as a Sabbath, we apprehend that people too often make a mistake respecting it. We know of no command in the new covenant that makes the first day take the place of the seventh as a Sabbath; if there were, then the law which regulated its observance would also be in force for the first day of the week. This would shut every man out of the kingdom who performed any manual labor on that day; for while a violation of the old covenant cut men off from the present life, a constant violation of the new covenant through neglect, will shut a person off from the life to come. The first day of the week is a day set apart to worship a risen Lord. Mary first worshipped him on that day, and the disciples did likewise on the same day (John 20: 19). This was ever kept up from that day onward, as any one will see by reading the New Testament record.

As for keeping the Sabbath, the time has come when the Sabbath keeps the man. Under the old covenant, men were ordered to keep the requirements of God, and to observe times, and seasons, and forms, in order to be successful in their worship. Under the new covenant, the requirements of God are the means which are made use of to keep the man. Hence we read, "Kept by the power of God" (1 Pet. 1: 6). The Father seeketh such to worship him as worship in spirit and in truth. The Christian's Sabbath, is a continued rest in the risen Savior, trusting and obeying from the heart, and thus he is kept from sin by the Spirit of the Lord Jesus, who gives him rest, or a Sabbath, continually. This will be readily seen by reading Heb. 4, in connection with the invitation of Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). Those who are striving to keep a Sabbath day are striving to make a yoke of bondage easy to their necks; those who find their Sabbath, or rest, in Christ, and not in a day, find true rest, and the yoke is easy and the burden light.

THE BEST WINE.

It is often remarked concerning religious meetings that "the best of the wine was at the end of the feast." A reference is made by this to the instance in Cana of Gallilee, where Jesus turned water into wine at the end of the marriage feast he was attending, and the governor pronounced it better than any he had tasted during the feast.

It is a good thing to have the best wine, religiously speaking, at the close of a meeting, but the inquiry arises, Why not have "best wine" all through the meeting? It was the Lord who made the good wine at the feast in Cana. They had been enjoying the natural wine that man had made, during the first part of the feast, but Jesus, who made the best wine, was with them all the time, and could have furnished them the good wine at any time, if they had only asked him. Very likely they did not know this fact of Jesus' power, but Christians are supposed to know it. Why, then, in a religious meeting, do not Christians call on Jesus to furnish the wine of the feast at the outset, instead of waiting until near the close for the best wine?

In Cana, they drank the natural wine until it was all consumed, and then they partook of the wine made by the Spirit. If the common wine had only held out in quantity, even had it grown "worse" they would have drank it, and not applied to Jesus at all. Too frequently is this the case in religious meetings. Men will drink natural wine of the "worse" kind throughout the meeting from beginning to close. Or, in other words, a human spirit will pervade the services instead of a divine one. There is a plainly discernible difference between a human spirit and a divine one, when either one is partaken. Men may rejoice when the spirit of enlivenment is entirely human; but when the divine Spirit fills the heart, there is a purity, and

a quality so superior that the partaker discerns a great difference, although he may not, like the governor at Cana, be aware of its source.

With the Spirit of Jesus present in a religious service, the animating influence should always come from him. Reject the human and wait on the Lord. Prayers are frequently made to the Lord for his Spirit, while at the same time the heart is drinking from another fountain, or cup. The best way, in religious meetings, is to take only the wine that Jesus gives; then the best wine will be had throughout, but its effects may be more perceptible at or towards the close.

EVERY KNEE SHALL BOW TO CHRIST.

The Lord's irreversable decree is, "That unto me every knee shall bow, and every tongue shall swear" (Isa. 45: 23), the meaning of which is thus given by the apostle Paul: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 10, 11). This affirmation is very strong, and very broad, embracing not only things in heaven, and things in earth, but also takes in the things under the earth, or under ground, dead and buried—these all must bow the knee to Christ, and confess his sovereignty "to the glory of God." That all do not thus bow before death, is certain, for many die blaspheming Christ; so all the wicked dead must yet come forth to bow, and confess Christ; and the time when this shall be witnessed is thus given by Paul: "We must all stand before the judgment seat of Christ, for (or because) it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" Rom. 14: 10-12). So the time when this bowing and confessing is due, is at the judgment, after mercy's day is past; then things under the earth, now sleeping, will bow and confess when too late; but it will be to God's glory, while to the sinner's "shame." But how can this be realized without having the wicked raised to bow and confess at the judgment seat of Christ, or there plead guilty? W. S.

MEN WILL READ.

We cannot be blind to the fact that men will read something, for the world is flooded with reading matter, the most of which is detrimental. It therefore behooves the lovers of truth to exert themselves in various ways to get the right kind of reading before the people. The advocates of ruinous errors are industriously circulating their poisonous productions, and do not stop to whine over the cost, either. Is truth less valuable than error? Or are we under less responsibility to our Master? Truly, in more than one respect, "the children of this world are wiser in their generation, than the children of light." The ground is ready for seed, and somebody will sow it, and the more others sow tares, the greater is the necessity that we sow the seed of truth. It will not do to abandon the field to the devil, nor should his activity lead us to relax our efforts, but rather augment our zeal. Reading matter in the shape of periodicals and tracts should be made to do effective service in the field. Where they can not be sold, purchase to lend, and thus make one book or tract go the rounds of several families. One single copy of one of my tracts, by being repeatedly lent, brought four preachers into the truth. Let every neighborhood within the reach of brethren be thus supplied, one family after another, with borrowed works, extorting a promise from them to read the works and return them. W. S.

MORMON ITEMS.—NO. 5.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

JOSEPH THE MANASSEHITE.

Was Joseph Smith an Israelite of the tribe of Manasseh, or an Indian? Certainly, if his inspired books correctly testify concerning him. in his inspired translation of the Bible, he makes the patriarch Joseph say of his own posterity: "Abranch shall be broken off, and shall be carried into a far country . . . Thus saith the Lord God of my fathers unto me . . . a *seer* will I raise up *out of the fruit of thy loins*, and unto him will I give power to *bring forth my word* unto the seed of thy loins . . . and his name shall be called *Joseph*, and it shall be after the name of his *father;* and he shall be like unto you; for the *thing* which the Lord shall bring forth by his hand shall bring my people unto salvation" (Gen. 50: 25, 27, 30, 33). The branch broken off is claimed to be Lehi, and the far country is said to be America, and the "seer" who should bring forth a certain "thing," is Joseph Smith, whose father had the same name. All this might sound quite plausible if it had not been said that this seer should be of "the fruit of the loins" of the patriarch Joseph, who was an Israelite; and more than this, this fruit of Joseph's loins was to produce this seer after this Lehi branch should come to America; and as the Nephite portion of this branch were "exterminated," and only the Lamanite portion remains in existence, Joseph must certainly be an Indian, having sprung from the "tribe of Manasseh" (Alma 8: 1). Now, in the first place, Joseph had no Indian features about him, and in the second place, all his forefathers for several generations before him were certainly white men; yet Joseph was certainly an Indian (having descended from the patriarch Joseph through Lehi the Manassehite) if he is really this "seer" who should bring forth the wonderful book? If he was not an Indian, or the fruit of Joseph's loins through Lehi's only surviving posterity, the Lamanites, or Indians, then he had no right to claim that he was the "seer" who should bring forth that book, for that "seer" must be an Indian, or down goes Joseph's inspired translation of the Bible, and down goes Joseph with it, for his inspiration is proven spurious. Was Joseph an Indian? Now, lest Mormons make a huge effort to prove that Joseph was an Indian, in order to make good the claim that he was the predicted "seer" who should bring forth the book, we would remind them that the Book of Mormon three times affirms that the bringing forth of this book should be from a Gentile. Nephi says of the records on plates: "I have written them to the intent that they may be brought again unto this people from the Gentiles" (Nephi 12: 1). Also in Moroni's preface, it is said: "Hid up unto the Lord, to come forth in due time by the way of Gentile." Here is a serious conflict. 1st. Joseph makes the "seer" who should bring forth the book, an Israelite. 2nd. He makes the finder of the book a Gentile. I see but one way to get out of the difficulty, and I suggest it, to help my Mormon friends; that is, Joseph's *soul* might have been a Gentile, and his *body* an Israelite-Indian. W. S.

Church News.

ONE young convert was baptized on the 14th, at Union Mills, Ind., by the Editor.

BRO. P. H. WAIT writes from Sandy Hill, N. Y., that the meetings there are full of life and well attended. Bro. A. A. Wait is pastor.

THE church in Union Mills, Indiana, desires the Northern Indiana and Southern Michigan Conference to be held in that place in November.

BRO. DICKINSON reports good news from Solon, Iowa. One hundred and fifty converts in two weeks seems like old fashioned work. Read his letter in our correspondence column.

BRO. R. F. CLARK writes to us from Antioch, Cal., that glorious meetings have been held in that place by him and Sister Clark. Have organized a church of 28 members. They expect to remain there through the winter.

ELD. D. MATHEWSON has returned from the east, and is in Laporte Co., Indiana, where he thinks to make his home for a season, preaching as the way may open. There is a good field of labor in that county, and much good may be done by judicious management.

ELD. J. RIDLEY is about removing from Cherokee, Iowa, to Burr Oak, Winneshiek Co., Iowa. His health is not equal to the task of driving over the open prairies of western Iowa in the winter season. He writes that the interest in Cherokee County is good, and that they need some one to labor there. The Burr Oak church will find a devoted and worthy laborer in Bro. Ridley.

Contributed Articles.

"Marrying a Ghost!"

C. P. DOW.

Don't be surprised, however, it really is stated in particular detail, in the *American Spiritual Magazine*, for January, 1877, published at Memphis, Tenn., that a veritable, *unmistakable* ghost, *alias*, a "materialized human spirit," was married in due form of law, to a certain Judge H., of Vermont, "a gentleman of acknowledged talent and culture, and a recent convert to the faith"—of Spiritualism, at Terre Haute, Ind., on the night of November 19, 1876. A Mrs. Ann Stewart, whose "phase of power consists principally in materializations of disembodied spirits," was the acting "medium," having a "cabinet" *duly prepared*, around which at the time, "some twenty persons, ladies and gentlemen," all strong "in the faith," of Spiritualism, were sitting in a circle about the rostrum, upon which the "cabinet" stood. Moreover, be it understood that Judge H., the *bridegroom* far away in Vermont, having recently lost his material wife by death, and somehow obtaining "through the mediumship of Mrs. Stewart, the most convincing evidence of the fact that his late wife had actually returned to earth, and bearing tidings from the angel world, held sweet communion with him." Her death, according to "the *statute law*" of this "mundane sphere," the Judge well knows was equivalent to a divorce, it permanently ended the contract, so that he was at full liberty to marry another material wife. However, he did

not so incline, as far as appears, for it seems that by some means, a few weeks previous to Nov. 19, the impressible Judge H. was informed by some kind of telegraphy or "telephone," that by going to Terre Haute, he would meet his former wife. Accordingly he went, and found an agreeable surprise awaiting him.

It does not appear that previous to his arrival, the obedient judge had the least idea of marrying his former wife again; that is, before his own death, at least, but it is evident that Mrs. Stewart had made the match and planned the wedding; and the well-nigh demented Judge, apparently well satisfied with his former wife, accepted the proposal most heartily. It is told that among the devotees, and as a necessary arrangement, one Dr. Pence was there, with a "music box," he a noted Spiritualist, like all the rest of the company. What chance was there for deception, pray? Now, without the least garbling, you shall have what purports to be a full and authentic account of this "singularly yoking together" of the material and ponderous Judge and an immaterial—I don't know who—I confess to doubt about the *im*-materiality. Please attend to the original narrative:

"At seven o'clock Mrs. Stewart entered the cabinet, the lights were *turned down* and quiet prevailed, broken only by the sweet and trembling vibrations of the Doctor's "music box," a condition necessary to assist the controlling spirit to more fully materialize." Or, as we dare presume to say, it would give more time for Mrs. Stewart to prepare herself for what was to follow, by the way of dress, masking, or the fitting of accomplices, if any were required; and the "trembling vibrations of the Doctor's music box," would happily prevent noises in the cabinet being heard by inquisitive ears outside. But to the narrative: "Some twenty minutes were whiled away in this manner, when the door of the cabinet opened, disclosing an angelic figure arrayed in a complete bridal costume of snow white texture, *indescribably beautiful*," (as nearly as could be told with the lights turned down! I *wonder why*)? "The veil, which appeared"—to an excited imagination in the dark—"like a fleecy vapor, encircled her brow, being caught at the temples, fell in graceful folds, and seemingly almost enveloping her entire form. Thus, like treading on the clouds, the form walked softly out upon the rostrum. The Judge, who had received spiritual intelligence as to what was about to occur, *at once* recognized the materialization as that of his departed wife, and exhibiting considerable feeling mingled with much dignity of manner," (as would well become a Judge on such an occasion), "approached her with affectionate greeting, and placed within her *gloved hand* a boquet of rare flowers, imprinted upon her lips a fervent kiss." (I wonder upon whose lips? but I suppose I can't know—in this case "faith" hardly "comes by hearing").

"'*Are you ready?*' inquired the Doctor," (*Dr. Pence* seemed to be pounds in value as master of ceremonies, and not merely of the "music box.") "'*We are*,' responded the Judge. Justice Denehie, of this city, then stepped upon the rostrum, and, joining the hands of the couple, *in a few well chosen words*, in the name of the great over-ruling power, united the mortal to the immortal; (?) vows of eternal constancy and fidelity were exchanged, tokens of love were made anew." Very much like an earthly wedding. Well, it strikes me that Justice Denehie must have found his knees smiting together like old "Belshazzar's," in such an august presence. It was probably the first time for him, and it is not strange that *his words were "few*," and about their being "*well chosen*," I don't know. We are told, "As she crossed the threshold of the cabinet a dazzling light flooded its precincts, revealing to the audience a 'spirit full' (?) of marvellous beauty." So, that was the last of Judge H's lately acquired wife, so far as we know. Poor satisfaction!! And certainly, I, in such a case, should like to know positively whose hand I had in mine, during a marriage ceremony in which I acted as bridegroom, a ceremony duly performed by a city justice, and so *legal*, lest it might transpire that I was married to a "mortal." I think I should have held on to that *gloved hand* awhile. Is Mrs. Stewart a widow—and so, marriageable? is she beautiful? does she possess a "face of *marvellous beauty?*" The scene closes thus: "The *music box* sent forth its nervous notes again," and so it ended. What delusion! Too transparent to "deceive the very elect," we opine. These are the "*last days*," an age of *folly* as well as of wisdom. Jesus says, "Let no man deceive you." "Be not *deceived*."—*Paul.*

Magog, P. Q.

The River of Death.

O. D. GIBSON.

I wish to suggest a few thoughts to those who accept Luke 16: 12-31, as evidence of the immateriality of the human soul, and its conscious existence after death. When a person takes a journey across the country, so long as he keeps a good look-out ahead, and sees no insurmountable obstacle in the way, he will press on. But if he discovers a river so deep and wide that he can neither probe or bridge, with any material within reach, wisdom would dictate that he change his course ere he plunge into its deep, swift current and perish. To undertake to swim it, or pass it on a rotten log would be equally dangerous.

We are on the journey of life. Across our path lies the deep, wide river of death. With the telescope of God's Word we discover a beautiful landscape beyond. How can we cross to the other shore? Some try to bridge this river of death with the rich man and Lazarus parable, but it is found too short at both ends, with no place for girders or brace, thus showing it never was designed for that business, or place. Nothing less than the long and strong beams of the resurrection can ever reach over to the firm, solid ground of the new earth shore. All the ties, girders, cross beams and braces of the Bible are framed into them, and fit perfectly, making one grand and reliable structure that will carry us safely to the other shore. Let us measure the timber this parable furnishes in some of its aspects, as applied to the state of death.

First. We will notice, it presupposes that men are rewarded *at* death, or *in* death. Now this deduction contradicts the tenor of the Bible's teaching everywhere else. At all places where future rewards are plainly declared, it is always at the time of resurrection or judgment (See Matt. 25: 31-46—2 Cor. 5: 10—Matt. 16: 27—Luke 14: 14—Rev. 11: 15-18—22: 12). Torment in flame comes then (Matt. 13: 42-50). Damnation comes then (John 5: 23). Perdition comes then (2 Peter 3: 7). The wicked are not punished *till then* (2 Peter 2: 9; Job 21: 30). As eternal life is the reward of the righteous, and the *new earth* their inheritance to enjoy it in, every one can see at a glance that there is no chance for them before.

Second. As death is the wages or punishment for sin, and as God will "reserve the wicked unto the day of judgment to be punished," we can see how, after the resurrection, this can all be accomplished. "The sea gave up the *dead* which were in it; death and hell (*marg.*—the grave) gave up the dead that were in them, and they were judged every man (both righteous and wicked) according to their works." A book of life is opened, and those whose names are not in it are cast into a lake of fire, where they experience the second death, which is the wages of sin. How does this tally with the rich man going into a "flame" at death? Not at all. So then, deductions from unexplained parables must not stand against plain statements elsewhere. "Thou shalt be recompensed at the resurrection of the just." "For the Son of man shall come in the glory of the Father, with his angels, and *then* he shall reward every man, according to his works." How do these plain assertions tally with the deduction of Lazarus going at death into heaven, because it is stated in parable language that he was "comforted" "in Abraham's bosom?"

Third. "There is no work, nor *device*, nor knowledge in the grave whither thou goest." How does this tally with the rich man *devising a plan* to keep his brethren from coming where he was?

Fourth. This parable speaks of these men as being as literal *after death*, as *before death*, i. e.: as material in all their parts. How will this tally with the claim that all that is said of these men after their death, is said of their disembodied spirits? and that such souls or spirits are immaterial, and incorporeal, having no organism? But these men after death had eyes, tongues, fingers, and bosoms. Can there be such organs and no organism? It takes material to make organs called eyes, tongues, and fingers. There cannot be such things without material, else how could "*flame*" "torment" them, or "*water*" cool them? It would be utterly impossible, for that which is immaterial occupies no space. You might put an immaterial spirit, soul, or man, into a mustard seed shell, and it would have more room to circulate in, than a steamboat would in Lake Michigan, for the boat would take some space, but such a soul *none*. It has no surface, and cannot come in contact with its kind, nor anything that has surface. So a *material flame* or an *immaterial flame* cannot affect it. It cannot touch anything or be touched by anything; in fact, there is nothing of them to touch, so to try would be worse than beating the air, for that is material although it is invisible. But this rich *man* was *buried*, yet we do not bury *spirits*. And in the place where buried, "he lifted up his eyes," organs of sight. Do incorporeal spirits have eyes? or does this belong to the body? If we do not bury spirit, then spirit is not the *man*, for it was the rich *man* who died (do spirits die). It was the rich *man* who was buried, and it was the same *buried rich man* who lift up his eyes after he was buried in *hades*, the grave, here called hell (see also 1 Cor. 15: 55; Rev. 20: 13, carried into margin).

Fifth. The two dead men are in sight and hearing of each other, but cannot get together. Well, what hinders if they are in speaking distance? A gulf is in the way. A gulf! what is that? Well, it is a deep chasm or ravine, filled with air, and nothing else but air to cross on. What else do immaterial spirits need? Do we not constantly sing of them,

> "Or if on joyful wing, cleaving the sky,
> Sun, moon, and stars forgot, *upward I fly*,
> Still all my song shall be,
> Nearer my God to thee."

Now if the soul can leave terra firma and cleave the sky, so as to get beyond the planets, what would a gulf hinder, across which two men can converse? Surely, none at all. Let me quote you authority for this: "If Gabriel were to meet a vast planet in his ethereal flights, would he be obliged to turn aside and go around it as a ship at sea would around an island? Such is the superiority of spirit over matter, that angels and disembodied human souls can doubtless fly through solid marble and granite as *easily* and swiftly as in the open void of heaven" (H. Mattison, D. D., page 199). So if marble and granite is no stoppage to them, surely a narrow gulf, though having no bridge, could not keep them

apart, and yet it is said that *this* was *all-sufficient* to keep these two dead men apart. How do these things tally?

Sixth. After this dead man had devised the plan to prevent his brethren coming to him, he argues thus: "If one went unto them from the dead, they will repent." Now if the dead are not *dead*, but alive, or in other words, if the spirit is the *man proper* and has all the knowledge in the body, and only steps out at death, and can still think and talk, even better than before, having eyes, tongue, and other organs, then it is independent of, and *does not need* the body, and has only to go from the so-called spirit world, and deliver its message. But is this the way these dead were to communicate to the living? Nay.

Now, after all the figures used in this parable, of dead men talking, etc., a key is now given at its close, by the Saviour, showing that dead men cannot talk without being raised to life from the dead, for the expression, "If one went unto them from the dead" is explained or paraphrased as "One *rose* from the *dead*." Now as it was Lazarus they desired to have sent, the Savior here shows conclusively that as Lazarus was *dead*, there was no way for a dead man to *talk* but to raise him from the dead; then he has a tongue to do it with. But I see this article is getting too lengthy, so I will but add that we see the timber in this parable is too short, by all odds, to bridge the river of death. It will not reach. Nothing but Jesus and the resurrection will ever do.

Palmer, Ill.

Patience.

W. A. SHAW.

It is necessary to a full and perfect Christian character, that we learn to exercise this one of the prime Christian graces. How far short of our high privilege we do fall, when we fail to patiently endure the hand of affliction. How many believers, who otherwise would be models of piety, are unable to see and feel the necessity of *waiting* on the Lord, and are continually anxious to move things in their way and in the manner which seems best to them, not realizing the truth that God's ways are higher than our ways, and his thoughts than our thoughts.

What wonderful examples of fortitude we have in the sick rooms of those who have learned to meet the trials of life and physical suffering with the patience which the gospel of Jesus Christ alone can impart, from those who have learned the truth of the words which the apostle wrote, saying: "No chastisement for the present seemeth to be joyous but grievous, but afterwards it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." What a feeling of spiritual peace meets one on entering the room where one of Christ's suffering ones have fought the battle of faith with the demon of impatience, and conquered; what a sanctified atmosphere surrounds the couch of such an one, when the afflictions of this present time have ceased to annoy, and the peace which passeth all understanding is keeping the heart and mind of the poor sufferer, trusting and relying on Jesus. No wonder that one of olden time exclaimed, "Let me die the death of the righteous, and let my last end be like his."

If it is true as it is written, "In your patience possess ye your souls," how great a possession we have in our own power, and how earnestly ought we to strive to maintain the standard which the gospel has put forth for us in this particular. May the Lord aid us in the patient endurance of the trials of this life, and above all, may we be kept in a patient waiting for Christ.

Chicago, Ill.

Think all you can of the good qualities of others; forget and keep silent concerning their bad qualities.

Out-Pouring of the Holy Spirit.—No. 5.

N. FIELD, M. D.

In support of the popular mistake that the Holy Spirit exerts a direct and independent influence on sinners for the purpose of convicting and converting them, I am referred to Gen. 1: 3, as proof of the assumption. "My Spirit shall not always strive with man." The time of this striving was to be one hundred and twenty years. If this operation was direct and irrisistible as the Calvinistic creeds assert, it is passing strange that nobody was converted but Noah and his family, eight persons in all! Poured out on the anti-diluvians 120 years to no purpose. They continued in their wickedness and scoffed at Noah, until the flood came and swept them to perdition.

No one acquainted with the subject, will deny that the Holy Spirit strives with sinners. But how is it done is the question. In Stephen's speech, recorded in the seventh chapter of the Acts, he said to his infidel hearers: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your father did, so do ye." Now, how did their fathers resist the Holy Spirit? Turn to Nehemiah 9: 30: "Yet many years didst thou forbear them and testified against them by thy Spirit in thy prophest: yet would they not give ear: therefore gavest thou them into the hand of the people of the land."

Here we have the whole matter explained. The Holy Spirit strove with the anti-diluvians through Noah. What he preached was dictated by the Holy Spirit, and in this way, and this only, God made known his will to the world while the ark was preparing. Through prophets, and under the guidance of the Holy Spirit, God revealed his Spirit to the Jewish nation. Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

The word of a prophet was to the Jews just what the Holy Spirit was to the prophets. The words of Stephen were the words of the Holy Spirit, which the obstinate and rebellious Jews resisted. Men who resist the word of God in our day resist the Holy Spirit. They resist the sword of the Spirit, or, in other words, they resist the moral power of God for their salvation. If they will not believe the gospel, they would not believe though one should rise from the dead and attest its truth. Denying the miracles of the New Testament, or charging them to the agency of the devil, and calling Jesus of Nazareth an imposter, is the sin of blasphemy against the Holy Spirit. Thousands of infidels commit this unpardonable sin. France was full of such blasphemies at the close of the last century, during the famous Reign of Terror.

The 13th and 14th chapters of John are quoted to prove that the Holy Spirit enlightens men independent of the word. And sinners are encouraged to wait for the Holy Spirit to convince them of sin, righteousness and judgment to come, without the written revelation. They expect the Spirit to supernaturally endow them just as it did the apostles. Vain delusion. The Holy Spirit guided the apostles into all truth, reminded them of what they had seen and heard, and through them convinced the world of sin, righteousness, and judgment to come. What does any man know about these things without the gospel? Nothing; therefore, a natural man, without revelation, knows nothing of the things of the Spirit. They are foolishness to the heathen idolater. He must learn the deep things of God from the revelations of his Spirit, through chosen vessels for that purpose.

The Holy Spirit is the agent in revealing the whole plan of salvation. Through prophets, Jesus, and his ambassadors, the apostles, we have the whole truth in regard to our origin, our condition, our duties and obligations, in view of what has been done for our redemption. Paul says, "No man can say that Jesus is Lord but by the Holy Spirit." Then every man, whether saint or sinner, who says this, says it on the credit of what the Spirit has revealed concerning the blessed Savior. He learns this in the New Testament and nowhere else.

Jeffersonville, Ind.

One God.

C. MENDENHALL.

False systems of religion have "lords many, and gods many." The Egyptians are said to have had 30,000 gods. Idolators generally have a deity for every passion; a "tutelary being" for each individual, each day and month.

Christianity admits of but *one* God; for it is written, "Thou shalt have no other gods before me" (Exod 20: 3). We are clearly warned against a plurality of gods. Idolatry is to be shunned. Not only images of wood, metal, or stone must not intervene between us and the Omnipotent, who controls all things—but we must allow nothing spiritual, moral, or traditional, to lead us to accept any other being or thing.

We have not thirty thousand gods, nor does the Word reveal *three*: "But to us there is *one God* the *Father*, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him" (1 Cor. 8: 6). Let us realize God, not as an abstraction, but as a person; not as one who is wrathful toward us, but one who "so loved the world;" one who "commendeth his love," and one who *is Love*. Comprehend him as a Father, by the spirit of adoption, and not vainly grasp at an incomprehensible *three in one*. He is not dual, triune, or quadruple, but *one;* hence we read, "There is *one God*, and one mediator between God and man, the man Christ Jesus" (1 Tim. 3: 5).

The doctrine of the Trinity has caused dissension, bloodshed, and evil, and we feel no desire to enter the arena of controversy; but we desire all men everywhere to be cautious of any doctrine or system that needs phrases of human coinage whereby to express itself. The word "trinity" does not occur in Holy Writ. The blessed "three in one" is foreign to inspired literature. But we *do* read of "*one Lord*, one faith, one baptism, *one God and Father* of all, who is above all, and through all, and in you all" (Eph. 4: 5, 6).

There is nothing confusing, or conflicting, or absurd in the Scripture mode of speaking of Jehovah; but when the Platonic teaching of men in the third and fourth centuries introduced this, and other spurious dogmas, establishing them by council decrees—abstruse theories, and incorrect conclusions abounded. The plain declarations of inspiration, and the exercise of an unprejudiced reason are in favor of the divine unity. We have but one God; for "this is life eternal, that they might know thee, *the only true God*, and Jesus Christ whom thou hast sent" (John 17: 3).

Let us then, beloved, worship God with a whole heart. Never allow "the world, the flesh, or the devil" to rear an object of worship there. Self must not be worshiped; the world must not be loved; but God is ever to be first—all else secondary. John says: "Little children, keep yourselves from idols" (1 John 5: 21). We may have proper conceptions relative to the "trinity" or other themes. We may not fall before the car of Juggernaut, or bow before the shrine of Baal, and yet be joined to idols. A darling habit—a vitiated taste—a perversion of the affections may stand between us and the *one God*. And shall we be held guiltless?

Love God—walk in the footsteps of his immaculate Son—treasure his precepts and be governed thereby, and a glorious futurity shall be yours.

Lexington, Mich.

Paradise.

JOHN SCARCE.

This word is found but three times in the Bible, viz., in Luke 23: 43; 2 Cor. 12: 4; Rev. 2: 4. In Luke we read, "And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in paradise." In 2 Cor. 12: 1-4 Paul says, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth); how that he was caught up into paradise." The passage in Luke does not tell us where paradise will be located, neither does the one in 2 Cor. 12: 4. In Rev. 2: 7 we read, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Now if we can tell where the tree of life will be, we can tell where paradise will be located. In Rev. 21: 1 we read, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In Rev. 22: 1, 2 we read, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life." "Blessed are they that do God's commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Paradise will be located on the renewed earth, and the saints will be admitted into paradise when Jesus comes and sits on the throne of his father David, and my prayer is that the word of truth may illuminate our pathway through life, so an entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

Ingart's Grove, Iowa.

Soul-Sleepers.

M. B.

Yes, "soul-sleepers" is what they call us, as if that, indeed, were an unreasonable or unscriptural idea. Why should odium attach to a name which may justly and correctly be applied to such illustrious characters as Job, David, Solomon, Daniel, Paul, and, above all, to Christ himself? I know that people in general will not believe that these believed in the mortality of the soul; but in the face of so much evidence, how can they doubt it?

Let us hear patient old Job on this matter: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep*" (Job 14: 15). "For now shall I *sleep* in the dust; and thou shalt seek me in the morning, but I shall *not be*" (Job 7: 21). "For now should I have lain still and been quiet, I should have *slept*" (Job 3: 13). And yet they say that Job believed in the immortality of the soul. Did he?

"And many of them that *sleep* in the dust of the earth shall awake" (Dan. 12: 2). So we see that Daniel, too, had fallen into the error (?) of believing in the unconscious state of the dead.

Christ's own words are, "The maid is not dead, but *sleepeth*" (Matt. 9: 24).

Paul says, "And if Christ be not raised . . . . then they also which are *fallen asleep* in Christ are perished" (1 Cor. 15: 18). And again, referring to the resurrection, "For if we believe that if Jesus died and rose again, even them also which *sleep* in Jesus will God bring with him" (1 Thess. 4: 14). These are but few of the many passsages which speaks of death as a sleep. I know people say this refers to the *body* only; but here, again, immortal-soulists defeat their own object; for while they affirm that the body is simply the house in which the soul, the living part, dwells, how can that be said to sleep which never really lived? David says, "My soul shall rest in hope," not his body only. Will some one rise to explain?

Romeo, Mich.

To the Household of Faith.

MARY A. TIBBETS.

How joyous to the Christian heart is the fond anticipation of greeting those of like precious faith, in an holy convocation of days together in the worship of God, of waiting upon him in social spiritual intercourse, expressive of our joys and sorrows, and the glorious hope of our soon-coming Savior.

Such has been the privilege of the church here in Volga, with the Advent Christian Conference, which closed its session on Sabbath evening, Sept. 16th, when the delegates left us on Monday morning, in the care of our much beloved brother, Dr. N. Field, who, though feeble in body, continued the meeting each day and evening until last night, when, for the present, the meeting closed under favorable circumstances, one dear young lady (the daughter of one of our deacons) presenting herself for baptism, at the close of the sermon. Our hearts were made glad that even one, in these perilous times of the last hours of the groaning earth, should start for the kingdom. Others signified their intention to do the same immediately, which we trust, through the divine blessing, they will have strength to perform.

As a church, we have had some very precious seasons while waiting on the Lord, rendered particularly so by the presence of visiting friends, who, though not yet having come out of their respective churches, yet gave us their spiritual counsel and hearty approval of our Advent views. May the blessed Lord comfort them as they comforted us. We trust the words of truth spoken by all present, both delegates and ministers, may spring up unto eternal life, in the hearts of many of those who gathered nightly in order to hear the glorious gospel so ably presented by our ministering brethren. And while all was not done that we desired, yet we bless and praise the Lord for the manifestation of his loving kindness toward us in building up the graces of the church, enlightening the public mind who so largely turned out to hear, and adding one to our number who had long been the desire of our hearts.

We hope to reap some blessed results from the meeting now closed, as we are assured that our "labor is not in vain in the Lord." Our venerable brother and his wife, whose spiritual words gave interest to the meeting, left us this morning with other dear ones for their own homes, and while we feel their loss, we are made to rejoice in the influence for good their presence imparted. O, may we all, dear loved ones scattered abroad over the land, cultivate all the Christian graces, and so live as to be ready for the general meeting with the church of the first born, the gathering of all the saints in the kingdom of glory, is the prayer of your waiting sister in the blessed hope.

Volga, Ind.

A Singular Co-Incidence.

CHAS. R. WHITE.

I see by a late A. C. TIMES, that a Roman Catholic paper says the people need not be uneasy about the Pope's death, as he will live until the "consummation of the world." Ten years ago, when it was fully expected the Pope would be driven out of Rome if he did not leave voluntarily, and also his death was constantly anticipated, I took the position that the Pope would never leave Rome or die, before the second coming of Christ, whatever length of time might intervene. My neighbors know how long I have held this apparently singular position. Although I hold that all the succession of Popes is Paul's "man of sin," yet the present Pope is pre-eminently so. The "man" was an infant in Paul's day; now he is a "man," arrived at full stature.

Louisana, Mo.

Reports.

Quarterly Meeting.

On the 1st and 2d of September, 1877, we met at North Fairfield, Ohio, to enjoy our regular Quarterly meeting. The spirit of the meeting was deep. The Spirit of the Lord was truly with us, and that to bless, praise his holy name. We all were greatly refreshed and stirred up; and I believe we, as a church, are determined to take a more decided stand for truth, and a living Christianity, and to keep the light of truth before this people, lest their blood be required at our hands. We have not done what we could in the past; and may the good Lord pardon our negligence.

We were favored with the presence and labors of Eld. E. F. Sergisson, of Rochester, N. Y., who preached the word with a sharp edge, dividing to each their portion. His labors were well received. We greatly need such a man among us, to break to us the bread of life, rightly dividing the word of truth. Pray for us, that the Lord may open the way for him to remain among us as our pastor, that we may be a living light in this place.

JOHN HARVEY, Church Clerk.

Conference Report.

BRO. BURR:—We held a meeting of four days, in Ashley, Independence Co', Arkansas, beginning on the 29th September; and on the 1st of October the following churches met and organized a Conference to be known as the Northeastern A. C. Conference of White River: Eld. J. N. A. Billiugsley and Bro. Lafayette Redman, delegates from Franklin church; Louis Robinson and Sr. Margaret Shaw, delegates from Head Stream church; and Elds. Rosebrough and J. P. Williams, delegates from Ashley church.

The following officers were elected: Eld. S. Rosebrough, President; Eld. J. P. Williams, Vice President; W. M. Bonham, Secretary. Walter M. Bonham was licensed to preach.

Our first Quarterly Meeting will be held at the Head Stream church, commencing on Saturday, December 8th, 1877. Our first Annual Conference will be held at Franklin, Izzard Co., Arkansas, commencing on Thursday before the second Sabbath in November, 1878.

W. M. BONHAM, Secretary.

Conference Report.

The churches of Southern Indiana believing in the second coming of Christ, held their Annual Conference at Volga, Jefferson Co., Indiana, commencing Friday evening, Sept. 14th, and holding over Sunday. The attendance was moderately large.

Preachin gbrethren present were Elders Dr. N. Field, G. W. Green, J. L. Warman, Collins Bradley, and E. Cooprider. Bros. Green and Field did most of the preaching, and good order and attention was manifested by all present. One young lady confessed Christ and made a start for the kingdom. Others, I am satisfied, wer almost persuaded to start, and one did on the Sunday after our meeting, and was buried with Christ in baptism. To God be all the praise.

At our business meeting on Saturday, the following resolution was read and adopted:

Resolved, That the licenses of ministers who have habitually neglected to make any report to the Conference, of their labor, shall not be renewed as has been done heretofore, until such shall give good reasons.

A resolution was adopted that the Secretary be instructed to write a letter to the brethren in the northern part of the state, soliciting a union between the two Conferences, or bodies. The Conference then adjourned to meet at Jeffersonville, Ind., in August, 1878.

THOMAS PORTER, Secretary.

Correspondence.

From D. A. Dickenson, Cascade, Iowa.

BRO. BURR:—We all like real news from the brethren scattered over the country and especially if we have any good news, so I thought I would write a few lines to tell all the readers of the A. C. TIMES that the Lord is doing marvelous things for the people at a place that Bro. Buck has been preaching to some this summer, called Solon, in the minutes of our Annual Conference.

The meeting commenced last May. In going home from our Manchester meeting, Bro. Buck proposed that I should come down and help him in a meeting at this place, and hold it over Lord's day, which would close up his meetings at that place, as he expected to go away. We began it, accordingly on Lord's day, Sept. 23, at 11 o'clock, with good attendance.

By the way, we would say, this place has had some Advent preaching before Bro. Buck was there. Bro. P. W. Hough had been there and held a Quarterly Meeting, and reported good attendance; and I myself had also been there in years gone by, and there were some few who had been standing firm in the faith ever since our first meeting at Iron Hill, but they had no organization then. Then there were some few Methodists, and Presbyterians, and Christians, but not enough of any or all of them to keep up meetings.

We had a very good meeting in the morning, and in the evening an invitation was given for any one that wished to make a start for the Blessed Kingdom to make it manifest, when one after another arose until about a dozen started that night; and, of course, we had to continue the meeting, and the results were most glorious. We continued the meeting every day and night that week, and on Saturday we had about fifty come forward. On the Sunday evening following we were so completely choked up that we could hardly do anything. The house was crowded to its utmost capacity, and twice as many more were standing on the outside, around the windows. We held a consultation and concluded to send for our tent at Manchester, which arrived on Tuesday, and was erected near by and seated, and the Lord continued to pour out his Spirit all the week, until it was estimated that not less than one hundred and fifty were brought to Christ and made happy in his love; and I must say that I never, in all the meetings I have attended, have seen anything like this.

I have been somewhat skeptical of late years in regard to genuine conversions. I think I have made the remark that I would really like to see a real old-fashioned conversion once more, when men and women could say boldly, "I know that my sins are all forgiven, and the blood of Jesus cleanses from all sin." It seems to me there has been too much superficial work, and preachers have been too anxious to have a chance to bury people by baptism before they were dead. And again, so many have been converted to the minister instead of to Christ, that there were no fruits manifest save when their minister was with them. As soon as their minister is gone, you might look in vain for them.

Our meetings were conducted on the union principle, and before the close we had two Methodist preachers and one Christian (the old Christian order, a Holy Spirit man, too), and it was expected that many more would be in attendance from a distance on last Lord's day, but it rained all day, and so kept them away; but notwithstanding the rain, we had nearly a tent full in the morning, and a precious time we had, when probably a hundred and fifty testimonies were given for Christ, and, oh, such testimonies as some we heard there! Some of them had been the wildest drunkards, and had abused their wives to such an extent that their lives were almost unendurable. God has done wonderful things for them; he has saved them through and through, as some expressed it, and made them every whit whole. But on account of rain and mud, we concluded to close on Sunday evening until next Friday again, and hold over Sunday, and thus closed the best meeting that I ever attended.

From Martha E. Cochrane, Reno Co., Kan.

BRO. BURR:—Thinking perhaps a few words from away down in Southern Kansas would be welcome, I concluded to write. We have a very beautiful and rich prairie country, and this year we have had a bountiful harvest of all kinds of produce which is raised here, and which, of course, is needful for the sustenance of man.

This section of the country is being fast settled up by an intelligent and industrious class of people. School advantages are much better here than religious advantages are, there being but very little preaching done in the country; the small towns are supplied with ministers. Most of the school districts try to sustain a Sabbath-school, and a few hold prayer-meetings at the schoolhouses. This is truly a grand field for labor, if there was only some one to work in it. My object in writing this is in hopes some earnest, persevering Advent preacher may see it, and conclude to come here—right here in this neighborhood (Highland School-house being the place to hold worship), and work earnestly and bravely, and always be ready to meet opposing forces, which I expect will be legions here, at least for awhile. I have been here over three years and have only met one family believing in the Second Advent faith. I have had three of the A. C. TIMES sent me by an old friend. They were indeed welcome visitors. I see by a letter in one of them that there are some Adventists in Wellington, in this State. Should any one conclude to come in this large field to labor (several are better than one), it will be necessary for them to consider well the disadvantages belonging to a new settled country in order to be satisfied here. May the Lord send some of his servants to labor in his vineyard, and that quickly. Hutchinson is the nearest railroad station, fourteen miles away.

From William Rogers, Galesburg, Mich.

BRO. BURR:—I was in hopes that I could send pay for the paper for one year; but as times are hard I cannot, and I cannot get along without the paper, so you will find pay for it for three months. I send the paper after I read it to my folks in Jackson county, Mich. Hope it will give them more light. We are having good meetings here. Bro. C. D. Berry preaches to us. We all think that he is one of God's children. We started a little church here last winter, with seven members; now it numbers about thirty. I am glad to see so many coming out on the Lord's side. We are all looking for the soon-coming of our blessed Master. I long for the time to come when we can see Jesus and be made like him. It is my thought daily and hourly, to live closer to Jesus. I am trying to live an every-day Christian; and I know that when a person tries to live an obedient life, and asks God for help, that person will receive the blessing. It cheers my heart to think that we have got such a good friend as Jesus, to whom we may take all of our trials and tribulations, when he helps us so much.

From Geo. M. Button, Rochelle, Ill.

On Sunday, Oct 14th, we held a church meeting at Union, Illinois. The church at Coral, Ill., because some had died, many had moved away, and many had given up their hope, and for this reason was virtnally broken up—therefore by the remaining members it was resolved to declare the old organization dissolved, and to re-organize another church, to be called the Second Advent Church, of Union, Ill., under the usual covenant. Thirteen names were given, with a good prospect af more soon. Bro. Robert Clark was elected deacon, and Bro. W. W. Joslyn, clerk. We think this church is in the best and happiest condition now that it has ever been. Its prospect now is excellent. Pray for them, brethren. Bro. M. M'Omber, of Algonquin, Ill., was with us. He spoke in the evening at Riley, to good acceptance. He is a young man of good abilities.

He that hath no charity merits no mercy.

The Sermon.

What It Is to Be a Christian.

A Sermon Preached by Phillips Brooks, D. D., Boston, Mass.

Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision (Act 26: 19).

I like these noble words, because they are truly triumphant words. They are the words of one who is looking back and remembering the brightest point of all his life, in which his life not only took a new departure, but began to move in a different direction, and became verily a new life. They are the words which give at once a jubilant and triumphant tone to the whole Christian life. It seems to me, if there is anything we want to guard against in the beginning of our Christian life, it is the tone which so many Christian lives have everywhere, and which it seems as if Christian lives were so continually tending to, of something which is low and painful and almost apologetic. They go around through the world complaining; and they go about through the world lamenting; and they go about through the world almost apologizing to other people for being Christians. I think we live in the midst of a pretty low-toned and feeble and sickly Christianity, and it is something good that there should come the ringing voice of the apostle Paul, who says, in words that fitly fill his heart with joy and make him stand with complete, undaunted courage before those who are listening to him: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." And as he told the story, there rose before him the vision which had been the turning point of his life. He remembered how he was going from Jerusalem to Damascus, and how on the way there had been manifest to him a sight which changed all his life—from the point of which his life became new; a changing point in which some new inspiration came to him, in which he had been living ever since.

How constantly we are seeing something of this kind! Everything a man does that is really worth the doing comes to him in the first place in some kind of vision. The vision comes before the action, if the man's action is worth anything. A man who does his work before he sees what that work is to be, does not do his best. You remember when you look back over your lives, some vision that has come to you at some point of your life, and changed your life. Take some lower vision. There comes to a man an idea of the grandeur and greatness of being wealthy, and from that time on his life is changed. He follows a different impulse, and becomes independent of

many of the things he has been seeking before. Or there comes before a man a much higher ambition. He wants to enter into the knowledge with which God has stocked his world, to understand the mysteries of this great world in which we are living. When a man sees that vision, how immediately he becomes independent of all the lower standards by which he is surrounded, and going forward, simply asks that he may understand the truth! And when the man has a vision, how great it would be to win the applause of his fellow-men! and from that time his ears are unsatisfied till he hears men praising him. Another man has a vision of responsibility. There comes to him a great idea that he is in this world not merely to do his own will but some will that is greater than his own, and from that time on he lives a deeper, stronger life because of the great thought that he is responsible to God. Now, when a man needs new courage to stimulate him, he looks upon the vision that first stimulated him. As we look back on our lives, we can all see there are a great many visions that have been shown to us—prophecies of what we might become; and the difference between men in this world, more than in anything else, is not in the visions God has given them, but is in the way they are obedient or disobedient to them. Now, St. Paul simply found himself in the midst of this universal law, when from the time he saw the vision and was obedient to it, his whole life was changed; and something like it shall come into our lives and we shall be able to go forward in the course he pursued so nobly, if we are obedient to the vision we have.

Let us ask ourselves what was the vision that was shown to St. Paul. He is on the way from Jerusalem to Damascus. The heavens opened over him, and a voice came down; and, humbled in the dust, he hears the voice of his Master. Then he knew that Jesus Christ was the only true Master, and that in the service of that Master would come that which was best for him in the world; that his life before had been a failure because it had been against the true Master of his life; and that just as soon as he fastened himself to Jesus Christ as his Master, he would enter upon that course which should bring forth all his powers and make him the man that God intended him to be. It seems to me we cannot too clearly see the genius of the Christian life as it is given to us there in the vision that was shown to St. Paul. It was not merely that he was a sinner, that he had certain duties he had been neglecting; but it was that there was one great secret of power which he might obtain by putting himself in constant personal connection with his Master.

It seems to me there is something in the very simplicity of the text. When he recognized the vision he says he became obedient to it. My dear friends, that is the truth I want to take to myself, and have you take to yourselves to-night: the truth that the government of this world is all by obedience; that it depends upon what a man obeys, what a man is. The personal obedience is the Christian life; the personal salvation to one who has done for us that which has not merely won the right to demand of us that we should obey him, but has also shown us what he has done, how worthy he is of exacting our obedience. The vision, then, of the Christian life, it seems to me, that thing upon which the Christian fastens his eye and which he follows, and which leads him on through all the rich and beautiful ranges of Christian growth, the vision that first moves him, is Christ, his Master, and his own life completely obedient to Christ. We ask ourselves again the question, How shall I become a Christion? It is simply the new life that comes to a man when he has put himself in personal obedience to the Master, and in obedience to that Master there opens before him all the richness of the new life, and in this obedience man watches the character of him whom he is obeying. There is no power in this world like friendship. There is nothing, as you look upon your life that has shaped you, made you what you are to-night, so completely as the friendships in which you have been living from your boyhood up. Now, Christianity seems to be simply the perfection of this power of friendship. It seems to be simply the speaking of the sky so that we can see that, above every other friendship, above everything that shapes our lives, there is the power of God, made manifest in Jesus Christ, so that he who passes his life in utter and entire obedience to that of the Great Master enters into the character of that Master more and more.

Look at the old saint whose Christian life is almost over, whose beautiful days are drawing to their beautiful close, who just remembers the far-back time when he first became a disciple of the Master. What has made him what he is? I try to analyze it, and, when I get at the secret of it, it is that there has been a heavenly vision made manifest to him. It became known to him that there was one who, being his Master by the very right of his birth, had asserted his Mastership by the love he had shown him and by the death he had died for him; and, as gradually his years slipped by, his life had been shaping itself upon the life of that great Master, till now he says, in the words that old Paul used, "I live; yet not I, but Christ liveth in me," the perfection of his life as it has been shaped by obedience upon the life of his Master. It seems to me it is more and more necessary that we should bring ourselves to an absolutely simple conception of what Christianity is. The Christian experience is not merely something that comes into a man's life when he becomes conscious of his sins; it is not merely a new series of duties he enters upon; it is coming into friendship with that great noble person in whom God is manifest to us; the giving of our lives so thoroughly to him that we become like him; our natures shaped upon his nature, till our life is his life, and his life is our life. That is what it is to be a Christian. O, Christians, remember this at the very beginning of your Christian life! Christianity and Christian experience is not the repenting of sin; it is not the doing of new duty; but it is the bringing of our life into conformity with the life in which God is manifest to us—the life of our Lord Jesus Christ. I climb a hill upon its darkened side. There is no sun that lights me, but I know upon the other side there is light; and as I go I stumble over ugly roots that trip me up. The dark shades are around me, and I go stumbling on. That is not the real purpose of my climbing the mountain. The obstacles are the incidents. But now I am at the top! There billows the sun before me, and I am illumined by his glory. Now, that is just the way with the Christian. It is not the experience of sin; it is not the conviction and wretchedness of sin that is the object of their Christian life. The soul humbled under its sins has only just reached the threshold of the new Christian experience. I beg you to understand this, my dear friends. I beg you to understand it, because this is what gives this glorious and triumphant tone to Christian experience. It is the recognition of the life of Jesus Christ as the pattern of the life into which we have to be shaped by our continued obedience to him.

But some one says: "Where is the place, then, of repentance of sin? Where is the place of the duty that the Christian is to do?" Repentance of sin is simply the natural, inevitable consequence, when my life meets the perfect life. When I come into the presence of Jesus Christ, then every wickedness of my life shows up against his glory, and it is the shame in which I am thrown by meeting him that makes me cast my sins indignantly away. "But where comes in the duty of the new life?" Ah! It is not that we may be brought to Christ that we do our duty, but that is simply the duty that we do, the song triumphant and the thankfulness with which we assure ourselves that we have, indeed, made him our Master. There is some poor drunken fellow in our city—what makes that man a Christian? What makes the difference that has come over so many souls in our city the last few weeks? It is that they repent of their sins? That must come first, but it came in fact when sitting here or in their own room, for he meets them everywhere, the Savior came into their presence. When they heard the voice of their Master, when they thought how he had suffered to the very death for them; then they became ashamed that they, men, worthy of such a Master and of such a sacrifice, should go on in the low drunkenness in which they had been living, their sins became in their sight abominable things, and they cast them away.

There is one great idea, one very rich and beautiful idea, that lies at the very bottom of the whole Christian thought, and that is, the rescuing a soul and bringing it to Christ is simply bringing it back into a life in which it naturally belongs and out of which it has wandered. It is not an unnatural thing, a man becoming a Christian. Oh, if we would only understand that it is a most natural thing, that vision of the kingdom of God! As natural as the coming back of the poor prodigal out of the wretchedness in which he had been living, to his father's house, where he belonged; as natural as the coming back of this poor bleating sheep borne by the shepherd back to the fold out of which it had wandered. The Savior's teaching is that man belongs to God, and that the coming to God is the coming back to God from whom we have departed. The coming of Jesus and his rescue of our nature always seems to me to be like this: There are people who, having been born in a land of richness and of culture, full of all good and of holiness, have been taken away in their childhood, or have wandered by some act of their own, and have gone off and lived in exile on a savage island, where there is nothing that is beautiful or pure. They have been growing up in the midst of vileness and sin. By and by, on that island where they are living, they see a ship coming to them. It draws nearer and nearer across the waters. They begin to wonder what it is, and by and by a boat drops over its side and some one lands, a new form and yet an old form among them, and lives in their midst. When he comes it is all strange to them, but by and by he reminds them of things they had forgotten. There come into their hearts memories of that which had seemed entirely to have passed away. He came from the home in which they were born, and where their true place is, and he is come to remind them of their heritage. And by and by, as he lives there for them, and suffers there with them, there springs up in their hearts a memory of that old land from which he came. They recognize him as one with whom they have to do, and after awhile they are touched at the remembrance, and they say: "Oh, deliver us from this bondage!" And then he takes them by their hands and leads them back again; once more crosses the sea, and landing on the shore from which he came, they find places waiting for them there. Oh, my friends, those of you who are Christians, don't you know what it all means? Don't you know how as little by little your sins were cast away, and you began to live another life; as little by little new holiness, of which you never dreamed as possible for you, opened before you, and you entered into them, how a strange naturalness was in all? It was all new; but yet it was not new. There was something that reminded you of some association there had been

before. And your Savior, how was it with him? When you first heard of him, when he first stood out before you, as if you saw him verily with your eyes, and you heard his word, and as you bowed in prayer and hid your eyes from everything besides, when Jesus Christ stood before you, you seemed to see something strange that you had never met in your life before; but little by little, as he touched the deeper powers of your nature, you had a new conviction—*My* Savicur! *my* Saviour!

I tell you, my friends, I should have no hopes for the conversion of many of mankind if it were not God's world from the beginning. If a man says to me: "I have no God: I have no God. I am my own God. The world around me is my God;" then I know if the Saviour could be set before that impious man, there would be something in his heart that would recognize God, and the Saviour, who is his brother by the very fact of his being a child of God. And if he could see him as he is, he would say: "Take me back to my Father! Take me back to my Father whom I have forgotten, but whom you have showed me." The way has been made clear by that mysterious work by which you have come and given yourself into my life and bore its wretchedness and its sin for me. That is Christ giving a vision to the soul. He is before you now; right in your presence; looking at you; and Christ not only to whom you may come and begin a new life, but to whom you may give yourselves with the old life for which you are made. For the old life is the new life in this great world, and the children of God have wandered from him, but are his children still, and to whom the Son of God has come to tell them of their Father.

Here seems to me, too, is the power, the deep, deep power of the life a Christian lives after he has become a Christian; this idea of a new power, a new force in his soul. I think a great many stop when they are talking and thinking about seeing Christians, wondering what their new life shall be. "You tell me it is all new. You say I am to be something different from what I have been. You say the old life is to be left behind me, and I go on an entire new course. What am I to do with myself when I am a Christian?" That, it seems to me, is answered, if we can conceive of this great fact of Christian life.

But it is but the living of the life which God has made clear to us through the manifestation of Christ, and to which it is really a restoration. What does the child say when he comes back into his father's house after he has been living in his wretchedness and sins? The very things that fill his father's house spring up to meet him, and he finds everything is made for him: and so when a man who has become a Christion looks around upon the world and says, "I don't know what I am going to do," the work of his Father comes to him and he will catch something of the Spirit, something of the work of the great Son of God. I am amazed when I see how instantly the young Christian catches his new work, and goes about doing the tasks of Jesus as if he had been doing them all his life. They are natural to him. And then a great deal of your life when you are a Christian will go on in doing the same things you have been doing. You will buy and sell, you will meet your friends upon the street, you will sit around your family board, you will talk about the news of the day, and it will seem all like the old thing, and yet like such a new thing. Can you not bear me witness, many of you, how life has been transfigured, and all duty has been changed? What deep things we are doing all the time and doing them so triflingly, and making them so shallow and superficial. We are dealing with our friends in what we call friendship. True friendship is infinite, and we are making a light thing of it. We are dealing with our families. Family love is the deepest and most sacred thing on earth.

Does the heavenly vision come to everybody? Does everybody have shown to him by Christ that he belongs to God, and that there is a high life for him if he will be God's child and servant? Yes, it does come to everybody. Christ is absolutely the universal light that lighteth every man who cometh into the world. Don't dare to dream that you are somehow an exception, and that the divine life has never been shown to you; that Christ has never been made manifest unto you; that you are doing what you might be doing; that you are what you might be. I should not know how to believe in Christ for myself if I didn't believe in Christ for every man and woman in this world. If there was one for whom he had not died, I should not dare to think that I was not that one.

Just one word more: See how this simplifies the Christian life: "I was not disobedient." I was "obedient to the heavenly vision." I did what was made manifest to me that I ought to do. Obedience, just the doing of that which is shown to us as our duty, is all that Christ asks of us, and is the saving of the soul. The saving of the soul? No; the soul was saved when Christ came and saved it. It is the doing of the vision that he has laid out open before us when he simply says: "Obey and live. Do the thing you know you ought to do." Now, is there not something you ought to do to-night? Is not there some vision you are not obeying? Is not there some manifestation of the Saviour you are not receiving? If you can stop and be obedient to the heavenly vision he is giving you now of himself, glory will brighten as the daylight grows, till the noontime shall come at last. There came by and by another vision to Paul. There came a time when, lifted out of the world in a way that so amazed himself that he could not know whether it was really he or not, he saw unspeakable things and heard unspeakable words. Would the latter vision ever have come to him if had not willingly obeyed the first vision that was shown to him? It was because he stretched out his hands upon the road to Damascus and said: "Lord, what shall I do?" that by and by he saw sights that he could not tell to mortal man. That is the way. Obedience sets the seal upon a revelation that the Master gives us, and then upon that sealed revelation some new light shall come, which a new obedience shall seal. So, every obedience new light, and every light new obedience, as if they were the maintaining stairways which led up to heaven to the throne of God, the soul goes on till it is made perfect in the image of him who came to seek you when you were all wretchedness and sin. This is the glory of the Christian life. Light up your eyes, Christians! Let not men think that to be a Christian is to be a weak and crushed and broken thing! Let them see that the Christian life is the glory of all life, for no man is a man till he is Christ's. Lift up your heart, O poor discouraged sinner, fascinated by your sin, yet holding it, come unto him who has conquered your sin, as he has brought you into the light of his glory, and fastening yourselves to him let him draw you away from your sin, with that sweet compulsion of tried obedience which transforms you gradually but certainly into likeness with himself. That is the Christian faith; that is the Christian progress; that is the Christian glory, because only he who is disobedient to no heavenly vision, at last has the other vision of the golden streets, and the river of water of life with the tree of life beside it, which is always filled with fruitage, always rich in growth to the glory of the Lord. Now let us pray for that.—*Golden Rule.*

God being what he is his church must be secure for time and for eternity.

Selected.

God Over All.

To-day I walk in the city street,
Amid the crowds that ebb and flow;
And in the faces that I meet
I read the signs of joy and woe.

In some the marks of care I trace;
O'er some the light of smiles is shed:
And here and there I see a face
From which all signs of hope is fled.

Many to happy homes shall pass,
Where smiles their glad return shall greet;
While others pinched with want, alas!
Shall, houseless, haunt the busy street.

High up in some chill garret's gloom,
Perchance a feeble ray of light
Shall mark where in the cheerless room
The watcher sits through all the night.

They pass me by—the sad, the gay,
The child of want, the heir of pride.
Along the city's crowded way
Walk vice and virtue side by side.

The sky looks down alike on all;
The sun and stars keep watch above;
For all alike the rain drops fall,
And God holds all in his great love.

Soon will the bright day hasten by,
And swift the solemn night will fall,
But though thick clouds may veil the sky
I know that God doth watch o'er all.

—*Selected.*

An Earthquake Described by Peter Cartwright.

In the winter of 1812 we had a severe earthquake; it seemed to stop the current of the Mississippi, broke flat boats loose from their moorings, and opened large cracks or fissures in the earth. This earthquake struck terror to hundreds of people, and under the almighty panic, hundreds and thousands crowded to and around the different churches. There were very many interesting incidents connected with the shaking of the earth at this time. Two I will name: I had preached in Nashville the night before the second shock came, to a large congregation. Early the next morning I arose and walked out on the hill near the house where I had preached when I saw a negro woman coming down the hill to the spring with an empty pail on her head. It is very common for negroes to carry water in this way without touching the pail with either hand. When she got within a few rods of where I stood the earth began to tremble and chimneys were thrown down, scaffolding around many new buildings fell with a loud crash and hundreds of the citizens suddenly awoke and sprang into the streets. Loud screaming followed, for many thought the day of judgment had come. The young mistress of the above named negro woman came running after her and begging her to pray for them. She raised the shout and said to them: "My Jesus is coming in the clouds of heaven and I can't wait to pray for you. I must go and meet him. I told you so that he would come, but you would not believe me. Farewell. Hallelujah. Jesus is coming, and I am ready. Hallelujah! Amen!" And on she went shouting, and clapping her hands with the empty pail on her head.

Near Russellville, Logan County, Kentucky, lived old brother Valiant Cook, of very precious memory, with his wife Tabitha. Brother Co was a graduate of Cokesbury College at early day in the history of Methodism in the United States. He was a very pious, successful pioneer preacher, but for the want of sufficient support for a rising and rapidly increasing family, he had located and was teaching school at the time of the above named earthquake. He and wife were in bed when the earth began to shake and tremble. He sprang out of bed, threw open

the door, and began to shout, and started with nothing but his night clothes on. He steered his course east, shouting every step, saying, "My Jesus is coming." His wife took after him and at the top of her voice cried out, "O Mr. Cook don't leave me." "O Tabby," said he, "My Jesus is coming, and I can't wait for you," and on he went, shouting at every jump, "My Jesus is coming, I can't wait for you, Tabby." Hundreds joined the Methodist church from this excitement.—*Peter Cartwright; selected by E. S. Levi.*

The Patent Office Fire.

Below we give a carefully compiled statement of the models and records lost and such as were saved at the great Patent Office fire on the 24th inst.:

IN THE NORTH HALL.

The models of the following inventions were entirely destroyed: Wood-working (4 classes), wood-screws, wire-working, water-wheels, water distribution, tubing and wire, stabling, sheet metal, seeders and planters, saws, railways (4 classes), pumps, pneumatics, plows, ores, needles and pins, nails, mills, metal-working (7 classes), metallurgy, horseshoes, harvesters, harrows, hardware manufacture, grinding and polishing, garden and orchard, files, dairy, casting, brakes and gins, nuts and rivets, bolts, bee-hives, baths and closets, æration and bottling. Aggregate number of models destroyed in this hall, 57,000; valued at $885,000.

IN THE WEST HALL.

Models of bridges, brushes and brooms, tobacco, threshing, lime and cement, stone, roofing, presses, paving, mechanical powers, car-couplings, masonry, churns, journals and bearings, engineering, hydraulics, hoisting, glass, fences, excavators, carriages and wagons, carpentry, butchering. Aggregating 36,500 models, at a total value of $511,000.

IN THE EAST AND SOUTH HALLS.

Besides the famous relics of the Father of our Country and other patriots, models of the following inventions escaped destruction: Sewing-machines, fire-arms, looms, carding-machines, trunks, tanning, surgery, sugar, stills, signals, preserving food, plating, paint, optics, fats and glue, oils, measuring instruments, manures, leather, ice, hose and belting, horology, harness, gunpowder, gas, fuel, electricity, drafting, dental, cutlery, coffins, clay, clasps and buckles, chemical miscellaneous, caoutchouc, boots and shoes, bleaching and dying, beer and wine, artificial limbs, felting and hats, fine arts, fishing, furniture, games and toys, governors, jewelry, kitchen utensils, knitting and netting, lamps and gas fitting, laundry, locks and latches, music, ordnance, paper making, paper manufactures, photography, printing, projectiles, sates, ships, (2 classes), silk, spinning, stationery, steam, stoves and furnaces, toilet, umbrellas and fans, valves, weaving, educational, dryers and kilns, crinoline and corsets, cordage, cloth, builders' hardware, book-binding, boats, beds and apparel.

The first patent was issued to Samuel Hopkins, on July 14, 1760, "for making pot and pearl ashes." Up to 1836, 46 years, 10,301 patents were issued, and to date over 195,000. The annual number of patents granted is about 14,000. The annual receipts are about $800,000, and expenditures $660,000.

A distinguished writer says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother without offending her." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

As riches and favor forsake a man, we find him to be a fool; but nobody could find it out in his prosperity.

Christian Life.

Only Jesus.

Only Je us for my Savior,
He has shed his blood for me;
Long by sin a captive taken,
Jesus' love has set me free.
Only Jesus
Can my great Redeemer be.

On his perfect mediation,
Does my hope of mercy rest;
Glorying in that free salvation,
Ever clinging to his breast.
Only Jesus
Can give weary sinners rest.

Ladened with my grief and sadness;
Fearing, doubting, long I sighed,
Till I found a ray of gladness—
I had sinned but Christ had died.
Only Jesus—
Then my broken spirit sighed.

Building on the Rock of Ages,
Soon were hushed my sad alarms;
Though the storm around me rages,
He alone my spirit calms.
Only Jesus—
I am safe within his arms.

Savior of my wounded spirit,
Great Redeemer of my soul.
Come, thy temple to inherit,
Come and make the wounded whole.
Only Jesus
Can the tempter's power control.

Enter in, thou mighty Leader,
Evermore my Captain be;
My Director, Guider, Feeder,
Let me feel my strength in thee
Only Jesus
Can be all in all to me.

—*Selected.*

"I Shall See Him—But Not Now!"

READ NUMBERS 22: 23, 24.

When God brought his people Israel out of Egypt, through the wilderness to the Promised Land, the Moabites, on the border of whose territory they encamped, were frightened because of their great number, and said, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field."

Therefore Balak, the king of Moab, sent to Balaam, telling him of the terror they were in, and praying him to come and curse the people, because they were too mighty for him to overcome by force of arms.

When Balak's messengers came to Balaam, God told him, "Thou shalt not go with them; thou shalt not curse the people, for they are blessed." But Balaam loved the wages of unrighteousness. He would willingly have cursed the people whom God had blessed, in order to obtain the wealth which the king of Moab offered him; and so he went, in spite of the positive command of God.

Immediately on his arrival, Balak welcomed him and took him to the high places where they worshiped their false god, Baal, that Balaam might see all Israel and curse them from thence. But a man's tongue is not his own; and "God put a word in Balaam's mouth, and said, Return unto Balak; and thus thou shalt speak." And he came back and said:

"How shall I curse whom God hath not cursed?
Or how shall I defy whom the Lord hath not defied?"

Again and again Balak tried to get from Balaam's lips a curse upon Israel, but each time God put into his mouth a more emphatic blessing. At last Balak gave it up in despair, saying, "I called thee to curse mine enemies, and lo, thou hast altogether blessed them these three times."

There are thousands in these days who go after the error of Balaam for reward. They will disobey the express commands of God for gain. They act upon the principle, "Get money, honestly if you can; but get money." Often they fail; but even when they succeed, no blessing goes with their gain, for "the curse of the Lord is in the house of the wicked."

But while evil men love the wages of unrighteousness, they do not wish to die the death of the unrighteous. Balaam expressed the desire of all covetous men, who, while in this life they covet an evil covetousness, look upon the people of God and say:

"Who can count the dust of Jacob,
And the number of the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his."

But this cannot be. As the tree leans so it falls; and as it falls so it lies. Tell me how a man lived, and I will tell you how he died. No words more full of dread and despair ever fell from human lips than those in Balaam's last address to Balak:

"He hath said, which heard the words of God,
And knew the knowledge of the Most High,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open,
I shall see him, but not now;
I shall behold him, but not nigh."

How many there are who have heard the words of God; who have the knowledge that the Most High is a righteous and holy God, and yet the only wise God our Savior; who, when the things of this world have for a time faded from their mind, have had their eyes opened to see themselves as sinners in the sight of God, and even to see the Son of God, the Saviour of the world, dying on the cross for them. And yet they do not yield to the entreaty of Christ, "Be ye reconciled to God."

Are you one of these? Have you until now refused to obey the Most High? Have you, like Balak, forgotten that "God is not a man, that he should lie, nor the son of man, that he should repent?" Do you not hear him say, "If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me?"

"Not now." "I *will* see him; but not now." The Saviour who died for you, says, "Behold, I stand at the door and knock." And you, in your sinful selfishness, say from within, "I *will* see him; but *not now*."

"If any man will open the door".....".Not now!"

"I will come in to him"...."Not now!"

"And sup with him".....".Not now!"

"And he with me.". . ."Not now! *not now!* NOT NOW!"

And as your unbelief increases with your neglect of so great salvation, and your heart is hardened by the deceitfulness of sin; your "Not now!" whispered hesitatingly at first, increases to a rough blast of deliberate refusal, and rises at length to a whirlwind of vehement rejection. But it will fall again—fall to a weeping wail, and again will rise to a whirlwind of remorse, set to the despairing music of gnashing teeth; and while the eternal "not now!" of a rejected God echoes in your ruined soul, the bell of eternity will toll its weary knell, "For ever!"

GRACE—*not now.*	JUDGMENT—*for ever.*
LOVE—*not now.*	HATE—*for ever.*
HEAVEN—*not now.*	HELL—*for ever.*
GOD—*not now.*	SATAN—*for ever.*

"I *shall* see him." "For behold he cometh with clouds, and every eye shall see him." "Not now;" but then, oh, then, when opportunities are past—when the gospel of his kingdom has been preached to all nations, and the end has come—then "I shall behold him—*but not nigh!*" The elders saw the promises afar off, and were persuaded of them, and embraced them, and made them nigh by faith—but I shall behold the Promised One *not nigh!* In him all the promises of God are yea, and in him amen. The Israel of God shall see his face and be gathered beneath his wings. And "I shall behold him—BUT NOT

NIGH." In company with another covetous man (see Luke 16: 19, 23), I shall behold him across the great gulf fixed forever between the saved and lost. "I SHALL BEHOLD HIM—BUT NOT NIGH."

Thus shall it be with those who receive him not. "But to as many as receive him, to them gave he power to become the sons of God—even to them that believe in his name." And if you are one of those who have received him, into your mouth God has already put this precious word, "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him: for we shall see him as he is."

If you have never yet received him, oh, receive him now.—*Herald of Mercy.*

Not all Sadness.

Earth is not all tears and woe,
There are bright things here below,
There are verdure on our hills,
There is music in our rills,
There is fragrance in the air;
In our homes the dear and fair.

God's promise standeth fast,
And the glory breaks at last,
Peace is rising out of strife,
Death is dying into life;
Up springs the eternal sun,
Heaven and earth will soon be one.

—*Bonar.*

Anecdote of Mr. Moody.

I heard of a case the other day in which the rare tact and wisdom of Mr. Moody were conspicuous. He met a man in the inquiry room with the question, "Are you a Christian?" The man replied, "I am a practical Christian." "Ah," said Mr. Moody, "a practical Christian. When were you converted?" "I never was converted. I don't believe in such stuff." "But the Bible says you must be born again," replied Moody. "I don't know anything about that. I don't believe the Bible." "Don't believe the Bible and yet call yourself a practical Christian," said Mr. Moody. "Do you believe Webster's Dictionary?" "Yes," said the man, "I believe in Webster's Dictionary." "Well, Webster says that a man who doesn't believe the Bible is an infidel. You had better call yourself by your right name," said Mr. Moody, and left him.—*Cor. of the Christian Secretary.*

Thyself First.

Let us all adopt the sensible conclusion of Dr. Taylor's little girl. We give it as related in *Zion's Herald:*—"Dr. Taylor relates how, after preaching on the text, 'He brought him to Jesus,' his little daughter said she liked it." "And who do you propose to bring to Christ?", continued the father. "I think I will bring myself first," was the reply. Go thou and do likewise. Bring yourself. The Lord will not refuse other offerings, but no other will be complete without yourself. Religion is a personal consecration, and all efficient work has its root in a deep personal experience. Give yourself to the Lord, and he will show you what more to do and how to do it.

Young Folks.

Shooting the Rapids.

A little boy six years old was sailing down the waters of the St. Lawrence. All around him was bright and sunny, and forms of beauty floated in every distant cloud. For months past he had been reading stories of the sea and land, and as the steam-boat passed in and out among the thousand islands that dotted the river, he talked to his mother of what he would do if thrown adrift upon a spar, or cast ashore upon the pebbly beach of these fairy like isles, with their fresh verdure and their forest trees.

The day wore on; the islands were passed, and the boat began to descend the rapids; head-winds lifted the breakers; the sky darkened, and the sunny scene of beauty was exchanged for one of gathering gloom. Charmed by the excitement of the scene both mother and child watched the rushing waters, as the strong boat coursed along its way like a thing of life. Standing by his mother's side the little fellow grasped her hand closer and closer, and with his blue eyes, shaded by earnest thought, looked upon the surface of the rushing stream. Rain began to fall, and the waters were tossed in foam, and as the keel of the vessel grazed the hidden rocks, visions of storm and wreck seemed to flit through the little one's mind.

Fair and Fragrant Flowers.

Among the blessings from above
That cheer this world of ours,
Some of God's tenderest gifts of love
Are fair and fragrant flowers.

Relics of Eden's purer joys,
Faint types of heaven foreshown;
Sweet messenger that God employs
To make his goodness known.

Not only does his bounteous hand
Our daily food prepare,
But he with loving heart has planned
Delights that all may share.

Ten thousand flowers of varied hues
With beauty deck the earth;
Alike for rich and poor he strews
These gems of priceless worth.

And surely he whose skill has wrought
Each lily of the field,
From pressing care and anxious thought
Can all his children shield.

Then let us trust him day by day
Nor doubt his gracious aid,
Till we behold that bright array
Of flowers that never fade!

—*Selected.*

Two Sword-Fish Stories.

On Saturday afternoon, about the time the frigate *Repulse* was getting under way, a large fish was seen by the natives of Waikiki rapidly approaching the bay. As he neared the reef he cleared it with one leap of fully 200 feet, and skimmed over the shallow water inside, until he landed high and dry on the sand beach, directly in front of Mr. J. W. Pfluger's seaside cottage. Here he was seized by a native, who, however, was unable to hold him, and the huge fish floundered about till he finally got into the water. A crowd of natives coralled him, and the water near shore being too shallow to allow him to use his fins to any advantage, they soon killed him with an ax. It proved to be a species of the sword-fish, measuring eight feet in length, while his sword measures thirty-six inches. The latter may be seen in our office. He appears to have been frightened by the *Repulse*, and shot like an arrow through the water and over the reef with such extraordinary speed, that he could not stop till out of his native element and high on the land. Those who witnessed it say that it was a most exciting scene.

These sword-fishes are very powerful. We remember Capt. Stone telling of an incident which occurred while he was running the brig *Josephine* between this port and Jarvis Island, about 1858. The brig was an extraordinary sailer, and while going at her full speed, ten miles an hour, she was struck directly under the stern counter with such a shock as to jar the whole vessel and to awaken the Captain out of a sound sleep, who supposed the brig had struck a whale or a reef. Immediately the pumps were started, but there was no water in the hold. On returning to port the brig was hove out, to find the cause of the shock, when, near the stern post, imbedded in the thick plank, the blade of a sword-fish was found, fully twenty inches in length. To have hit the brig under the counter the fish must have been going in the same direction as the vessel; and one may imagine the speed with which it moved to have plunged its sword twenty inches through the planking. It must have been going at the rate of twenty or twenty-five miles an hour, and evidently intended to hit the brig, supposing it to have been a whale. From this one can get a faint idea of the fights which take place among the monsters of the deep.—*From the Honolulu Gazette.*

A Little Hero.

While passing along Washington street one evening, my attention was arrested by a little newsboy, who said to his companion:

"Say, Charlie, how much money have you made to-day?"

"Twenty-five cents."

"Jolly, is that so? Don't you tell your mother how much you have made; keep part of it yourself."

The little fellow straightened up, and with great earnestness, exclaimed:

"Do you think I'd tell my mother a lie?"

Noble little fellow! If he abides by that principle of truth, he may rise from his [illegible]able position to one of usefulness and honor. [H]onest boys make honest men, and honest men make happy homes, good citizens, fair dealers, true Christians, and just legislators; while dishonesty fills the land with suffering and wickedness, and people jails and prisons with both old and young. Could granite walls and iron bars speak to us, they would tell us the sad fate of thousands who began their downward career by thieving and lying.—*Watchman and Reflector.*

Love Makes the Difference.

"Oh, it's just as different as it can be," said one of my young friends.

"What is?" I asked.

"Why, being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself, 'No; I can't now, for I shall have to do so many hard things, and I never can do them.'"

"What hard things?"

"Oh, I used to think, 'Now if I become a Christian, I shall have to walk just so; shall have to go to church and to prayer-meeting; shall have to pray and read the Bible.' It is so different from what I thought!"

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer-meeting; you do read your Bible and pray; you do try to walk just right, do you not?"

"Oh, yes," answered James, looking up with a bright smile; "but then I love to do them. That makes all the difference. I love Jesus, and I love to do as he wishes me to."

Yes, love makes all the difference. Love is the fulfilling of the law.—*Sel.*

The Wedding Bucket.

There once lived in the state of Connecticut a somewhat curious old farmer—an eccentric, positive old fellow, whose wife, luckily for the peace of the family, was a pattern of mildness and Christian patience.

They had one daughter, a very kind-hearted girl, who very naturally became her father's favorite, and, when the time came for her to be married, the father did all he could to provide her an outfit suited to the occasion.

A day or two after the wedding, the new son-in-law came to take the bride and her possessions to their new home. The goods were carefully

stowed away in the ox-cart, and all things made ready for the departure, when the old man stepped forward and said:

"Harry, you are about taking my gal away; and though you have the best right to her, yet I must own it is hard parting with her. She is a spunky piece—got a good deal of the old man about her. Now, Harry, take this water pail (producing a fine one), and if she throws fire, you throw water."

And so he bade them good-by.

What a fine thing it would have been if some touchy couples could have had just such a bucket given them on their wedding-day, with plain instructions how to use it. It would save many a broil, and put out many a little fire, which, left alone, consumes peace, happiness, and home itself in its furious flames.

The tongue is a fire, a world of iniquity, and it setteth on fire the course of nature. Yet Solomon long ago taught the same lesson rudely paraphrased by the old farmer: "A soft answer turneth away wrath."—*Sel.*

Farm and Home.

Evenings at Home.

Recipe for making farmer's boys love to stay at home in the evenings:

1. Treat them as partners with you. Give them to understand that they are interested in the success of the farming operations as much as you are yourself.

2. Converse freely with them. Get their opinions, and give them yours. If at all prudent make use of their plans, and when you think your own best, explain to them why you do not adopt theirs. Don't keep them altogether in the dark with reference to your plans for the future.

3. Don't require them to stay at home in the evenings all the time. When there is any meeting or entertainment from which they might receive benefit, be sure to let them go.

4. Provide them with plenty of good books and papers; especially referring to agriculture. Let them be well posted in their own business—farming.

5. Never scold them because they do not do their work or attend to the business of the farm as well as you do. Encourage them.

6. Give them a holiday now and then. They look for it, and they need it; and it will be better for you and them to let them have it.

7. A little rational amusement now and then, such as croquet, cricket, a sail, and a swim, will give variety, health and contentment.

How to Make Hard Soap.

The following is a recipe for making hard soap which is excellent and economical; Nearly every family accumulates through the winter plenty of drippings from beef and mutton. These can be utilized for the grease by boiling in water, allowing it to cool, then removing from the water, and boiling till all the water is expelled. Of course the whiter the grease, the nicer the soap. Take six pounds of sal soda, six pounds of grease, three and a half pounds of new stone lime, four gallons of soft water, half pound of borax. Put soda, lime and water into an iron boiler; boil till all is dissolved. When well settled, pour off the clear lye, wash out the kettle, and put in the lye, grease and borax; boil till it comes to soap, pour into a tub to cool, and when sufficiently hard cut into bars and put on boards to dry. This is very nice for washing white flannel and calico.—*Selected.*

Origin of Plants.

Cabbage grew wild in Siberia; buckwheat originated in Siberia; celery originated in Germany; the potato is a native of Peru; the onion originated in Egypt; tobacco is a native of South America; millet was first known in India; the nettle is a native of Europe; the citron is a native of Asia; beets originated in North Africa; rye came originally from Siberia; parsley was first known in Sardinia; the parsnip is a native of Arabia; the sunflower was brought from Peru; spinach was first cultivated in Arabia; the pear and apple are from Europe; the horse-chestnut is a native of Thibet; the cucumber came from the East Indies; the quince came from the Island of Crete; the radish is a native of China and Japan; the horseradish came from the south of Europe.

Filter for Water.

A very readily made filter for home use may be made in a few minutes, with very easily procured materials. There is first needed a tin-pail, divided into two parts, the upper one slipping into the other. The upper one contains the water to be filtered. Near the bottom of this is fixed a peculiar shaped bag, made of stout cotton cloth, doubled if need be, to prevent the charcoal from passing through with the water. This bag is very shallow at the top, but has several long pockets. These are filled with charcoal, both fine and coarse, and the top of the bag is also covered with a layer about an inch thick. There is a cover made to the bag, which stretches across the pail, above the upper layer of charcoal. The bag should be fitted very tightly to the sides of the pail, and an elastic hoop may be used to press it against the sides. When water is poured into the upper pail, it filters through the charcoal, and is rendered free from many unseen impurities. There are many districts in which at this season water is scarce and of inferior quality. In such places no water should be drank, unless it is filtered or boiled. Impure water is perhaps the most prolific source of those diseases, known as summer complaints, and is most dangerous when hot weather favors the growth of animal and vegetable bodies, too minute to be seen without a microscope.—*American Agriculturist.*

A Thing Worth Knowing.

The application of equal parts of tallow, tar, and beeswax, to boots or shoes, will render the leather water proof—making it pliable; and boots treated in this way will last more than twice as long as others. We are now wearing a pair of boots in the third year, to which this application was made when new, and they bid fair to last a few years longer.

When tar cannot be had, rosin will do as a substitute. After one good application, well warmed in, the leather will take on a fine polish from blacking, and will need no farther application. Try it; it will be worth much more to you than the yearly subscription for this paper.

Animals and Steam.

A writer in a German engineering journal contrasts the behavior of different animals toward steam machinery. That proverbially stupid animal, the ox, stands composedly on the rails without having any idea of the danger that threatens him; dogs run among the wheels of a departing railway train without suffering any injury; and birds seem to have a peculiar delight in the steam-engine. Larks often build their nests and rear their young under the switches of a railway over which heavy trains are constantly rolling, and swallows make their homes in engine houses. A pair of swallows have reared their young for years, in a mill where a noisy three hundred horse power engine is working night and day, and another pair have built a nest in the paddle-box of a steamer which plies during the season between Pesth and Semlin.

Careless Talk.

Very often, all unconsciously and certainly unintentionally, grave injury is done to young children by the careless talk of parents and teachers. It is assumed that the little ones will not notice what is said in their presence, either because it is not addressed to them directly, or because it is above their comprehension, or is unattractive or uninteresting to them. This is a serious error, from which we would be saved if we attended to the wise teaching of the homely old proverb: "Little pitchers have big ears."—*Christian Intelligencer.*

Chicken Feed.

Potatoes make first rate chicken feed. Poultry raisers use them largely in fattening their surplus stock for the fall market. They should be cooked and mixed with corn meal when fed for fattening purposes. If fed to young fowls or chicks designed for breeding, or to laying hens, it is well to substitute wheat or oat meal, if it can be readily obtained, for a portion of the corn meal. Use salt and pepper to taste as for table use; the fowls will relish such feed and thrive and fatten on it nicely.

The accounts received of the peach crop in New Jersey for the present year estimate that it will reach as high as 18,000,000 or 20,000,000 baskets, and the farmers of the state are highly elated. It is proposed to repeat the experiment of shipping them to Europe this summer.

Recipes.

A Remedy for Painful Wounds.—Take a pan or shovel with burning coals, and sprinkle upon them common brown sugar and hold the wounded part in the smoke. In a few minutes the pain will be allayed and recovery proceed rapidly. In my own case, a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation were severe. This was all removed by holding it in the smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like results.—*Cor. Country Gentleman.*

To Clean Kid Gloves.—A piece of white soap, a little sweet milk in a saucer, and a clean cloth folded two or three times. On the cloth spread out the gloves smoothly. Take a piece of flannel, dip it in the milk, then rub off a good quantity of soap on the wetted flannel, commence to rub toward the fingers, holding firmly with the left hand. Continue the process until the glove, if white, looks of a dingy yellow; if colored, till it looked spoiled; lay it to dry and you will soon see that the glove looks nearly new. It will be soft and elastic.—*Household.*

Furniture Varnish.—Equal proportions of turpentine, linseed oil, and vinegar, thoroughly applied and then rubbed with flannel, make an excellent furniture varnish.

STOVE BLACKING.—We hope the following recipe for imparting to stoves a fine black polish, which will neither burn off nor give out an offensive smell, will prove acceptable to some of our readers: Lamp-black is mixed with water-glass (a solution of silicate of soda) to the consistency of sirup and applied with a brush as a thin and even coating, then left twenty-four hours to dry. Afterward graphite, or black lead mixed with gum-water is applied, and a polish obtained by rubbing in the usual manner.

MOTHS IN CARPETS.—A good way to kill them is to take a coarse towel, and wring it out in clean water. Spread it out smoothly on the carpet, then iron it dry with a good hot iron, repeating the operation on all suspected places, and those least used. It does not injure the carpet in the least. It is not necessary to press hard, heat and steam being the agents, and they do the work effectually on worms and eggs.

CHLORIDE of lime will remove mildew from cotton, cloth, or linen. A large teaspoonful of the fresh chloride is stirred into a quart of water and strained. The cloth is dipped in the solution, and laid in the sunlight for a few minutes; if this is not effective the dipping should be repeated. This will not injure the cloth, if sufficiently weak, and the cloth is well rinsed in clear water as soon as the spots are discharged.

HOME-MADE LAMP SHADE.—This was made of six pieces of perforated cardboard cut after the pattern of any six sided shade, the edges neatly bound with ribbon, and the center of each piece neatly ornamented with a little group of the most delicate ferns and small leaves carefully tacked on. Very small stitches with silk or fine thread, will not show at all, and the shade is exceedingly pretty.

MILLET SEED FOR FOWLS.—After two years' experience with millet as a sole feed for hens, I can recommend it as the best egg-producing food I have ever tried. It has another advantage: the small size of the grain makes it fit for chickens of any age. Every farmer should give it a trial. The seed used was a mixture of common millet and Hungarian.—*Country Gentleman.*

WASHING CAMBRICS.—"Emily Maple" tells the *Rural New Yorker* people that black pepper prevents the colors from running in black and white or brown cambrics. A table-spoonful, stirred into the first water, is sufficient, and it in no way injures the water.

RUST ON TIN.—To prevent the rusting of tin, rub fresh lard on every part of the dish, and then put it in a hot oven and heat it thoroughly. When thus treated any tin ware may be used in water constantly and remain bright and free from rust indefinitely.

CUSTARD CAKE.—Six eggs, two cups sugar, butter the size of an egg, two and one-half cups of flour, one-half cup of milk, two teaspoons of baking powder. Bake in jelly tins, and put ordinary custard between each cake.

Health.

A Remedy for Cough and Spitting Blood.

Take three ounces of comfrey roots and six handfuls of plantain leaves, cut them finely, crush and beat well together; strain them through a clean cloth or sieve; weigh it; add the same weight in white crushed sugar, boil to a sirup.

Hay Fever.

In cases of "hay fever," the intense itching and burning sensation with which sufferers from that malady are poignantly familiar can be most happily relieved by bathing the parts freely with a wash made from natural lobelia, steeped to a moderate degree of strength in water. Tincture of lobelia, taken in doses of three to five drops (not enough to act as an emetic) will also greatly tend to relieve asthmatic distress, usually a concomitant of hay fever. Any one trying the above, especially the wash, will be made gratefully happy by the results, as has been a member of the writer's family, and others to whom the "discovery" has been imparted.—*Tribune.*

For the Sick Room.

Onions sliced and put in plates in a sick room are an excellent disinfectant, and will prevent contagion from eruptive troubles. They should be removed and fresh slices put in their places as soon as discolored. Be sure that these slices are buried or put where they can not be eaten, as soon as taken from the room.

It is not safe to use onions that are not taken fresh from the earth during any epidemic of eruptive diseases, as they are so quickly sensitive to or impregnated with any contagion or malaria in the atmosphere.—*Selected.*

How to Get Rid of Warts.

Warts are very troublesome and disfiguring. The following is a perfect cure, for even the largest, without leaving any scar, and has been tested by many. Take a small piece of raw beef, steep it all night in vinegar, cut as much from it as will cover the wart, and tie it on; if the excrescence is on the forehead, fasten the beef on with a strip of sticking plaster. It may be removed in the day and put on every night. In one fortnight the wart will die and peal off. The same prescription will cure corns.

To Cure a Boil.

Make a paste of the yolk of an egg, flour and white sugar. Spread it on a rag and apply to the boil. It will draw the boil to a head, but will not cause any pain. For a bruise, mix butter or lard, and as much salt as you can work in, and apply to the bruise. One or two applications will do. For a sprain, heat salt hot, moisten with vinegar, and bind on the sprain; when cool, heat again, and the pain and soreness will soon cease.

Corns and Warts.

A correspondent of the *Country Gentleman* says: "For more than a year preceding last August I was sorely afflicted with a large corn on the ball of my left foot; so much so, that at times I was almost unable to walk, and then only by being terribly tortured by the corn. I also had a large wart right in the palm of my left hand which was very much in my way, and at times very painful. I used various remedies in vain. In August I hit upon a cure for both. It was a simple application of wood (hickory) ashes and strong cider vinegar sufficient to moisten. I kept it on thirty-six hours more, when I found all pain had ceased, both being entirely destroyed. I then could wear my boot, and by a small application every night of beef tallow, in one month all the hard substance that had formed around the corn had been removed. There is now no trace left of either corn or wart.

Forget your neighbor's faults.

A Cure for Small Pox.

"I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool *Mercury*, "if the worst case of small-pox cannot be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

Cure of Neuralgia.

One of the simplest remedies for neuralgia is essence of peppermint. Bathe the part affected, keeping the hand over it. It will burn and draw, but not blister.

Oatmeal.

Oatmeal should only be purchased at places where there is a quick sale for it, as it absorbs moisture from the air, and very quickly becomes rancid and unpleasant.

Briefs.

The crown of Ivan contains 841 diamonds. The crown of Peter contains 887 diamonds. The crown of England contains 1700 diamonds. The imperial crown of Russia contains 2500 diamonds. The crown of France contains 5352 diamonds. The crown of the poorest of God's saints is one solid gem, not to be compared for beauty and value with all the diamonds in the world; for the Lord of hosts is for a crown of glory and for a diadem of beauty to the residue of his people.

If you want to be sanctified, if you want power—go to Christ for sanctification and power. Carry all your propensities to Christ! Open your heart to him! He is just as able to sanctify as to pardon. I do not limit him. I carry my temper and my appetite to Christ, and trust him for the result. He will not disappoint me. Will he ever leave one who trusts him under the power of sin? Never! Then put your whole trust in him.

A religion separated from morality and a zealous watching unto all obedience to the moral law, is not true religion, and no substitution of priestly absolutions or one's own personal confessions of daily sinfulness will avail in God's esteem, or in behalf of Zion whose cause is betrayed; while Christ is wounded in the house of his friends by every remissness and every overt act of transgression seen and known in any of God's professed people.

Any one who is much talked of must be much maligned. This seems to be a harsh conclusion; but when you consider how much more given men are to depreciate than to appreciate, you will acknowledge that there is some truth in the saying.

Man's love to his God is like the changing sand; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed stars, shining far above, clear and serene, from age to age in their own changeless firmament.

He is the greatest hero who unmurmuringly takes up his burden in life and bears it along to the journey's end, without annoying his fellow travelers with tales of the pain endured.—*W. A. Shaw.*

When the flail of affliction, O Lord, is upon me, let me not be as the chaff that flies in thy face, but as the corn that lies at thy feet!—*P. Henry.*

"Let us love one another out of a pure heart fervently," bearing and forbearing, dealing tenderly with one another.

Do I realize the fact that God is more willing to grant than I am to seek for all needed blessings, both temporal and spiritual? And with this encouragement, formed on his own assurance and promise, do I come often and earnestly to the throne of grace? Do I love communion with him? In the closet, the family, the house of God, do I rejoice to draw near to the mercy-seat? In the midnight hour, in the intervals of business, or as I walk by the way, do I rejoice in the thought to commune with him?

Men think that they can do everything until God shows them they can do nothing without his help. Trouble makes men pray. And that is why women can pray better than men; they have had so much of it. Before he has had trouble, a man's prayers are poetic. He begins way up among the sun, moon, and stars, and gives the Lord a great deal of astronomical information. He must be highly gratified. Then he goes down gradually and beautifully, and lands in "Forever and ever. Amen." Trouble will drive all that out of him.—*Talmage.*

The ravens did not allow Elijah to hoard up a surplus. They did not bring enough on Monday to last all the week. They did not bring enough one morning to last until the next morning. They came twice a day, and brought just enough for one time. You know as well as I that the great fret of the world is that we want a surplus—we want the ravens to bring enough for fifty years. You have more confidence in the Long Island Bank than you have in the Royal Bank of Heaven. You say, "All that is very poetic; but you may have the black ravens—give me the gold eagles."—*Talmage.*

Self-trust is the first secret of success, the belief that if you are here, the Authorities of the universe put you here, and for cause, or with some task strictly appointed you in your constitution, and so long as you work at that you are well and successful. It by no means consists in rushing prematurely to a showy feat that shall catch the eye and satisfy spectators. It is enough if you work in the right direction.—*Emerson.*

There are bad examples which are worse than crimes, and more States have perished from the violation of morality than from the violation of law.

General News.

The fourth edition of the Rev. Joseph Cook's Monday lectures on "Biology" was published within a week after the book's first appearance.

Miss Minnie E. Hodges, who has just resigned the position of cashier and money-order clerk in the Des Moines (Iowa) Postoffice, handled and paid out during six years $4,000,000, and never made a mistake of a cent. At times she had charge of the whole office, with twenty-five and thirty clerks under her direction, and there never was a wrinkle, or a jar, or an unpleasantness at any time.

In 1861 only 1,500,000 pounds of Indian tea was consumed in the British Isles; three years later the amount of this tea consumed was 2,500,000 pounds; in 1867, 6,000,000 pounds; in 1870, 13,500,000; in 1874, 21,000,000 pounds; in 1875, 17,500,000 pounds: and in 1876, 19,000,000 pounds. It is expected that the consumption for the present year will not be less than 32,000,000 pounds, or one-fourth of all the tea consumed in the United Kingdom. Indian tea has always commanded the highest price in the London market.

Skobeleff swam the Danube on horseback to show that it could be done, and has had five horses shot under him during the present campaign in Turkey. During one of his reconnoissances, near Plevna, he came in view of a delicious spring of water, apparently inaccessible, however, because of the hail of Turkish bullets that pattered round it. The soldiers shrank back from facing almost certain death, till General Skobeleff dismounted, leisurely walked to the fountain, drank freely of its water, and bathed his face and hands. Stung by this implied taunt, the soldiers rushed forward to shield him; Skobeleff ordered them under arrest for leaving their ranks, and calmly walked back.

The probabilities of living to be 100 years old are, according to the statistics of Dr. Farr, 223 to the 1,000,000. That is to say, computing the present average number of deaths on the basis of recent official tables of mortality in England, out of every 1,000,000 now living 223 will live to be a hundred years old; and the last one of the million will die in his 108th year.

Poikilography, that is the art of photographing in natural colors, is now not only discovered, but profitably practiced in London. The London *Standard* says: "The process in question is one by which paintings, ancient or modern, can be reproduced in fac simile, and with all the softness and blending of color that made them as pleasing to the eye of the general observer (though perhaps not to the connoisseur) as would be the original paintings themselves. The copy is essentially faithful in the minutest details from the simple fact of its being a photograph, which, by a mechanical contrivance can be enlarged to any dimension. Being thus acquired, it subsequently undergoes the poikilographic process by which it is made to resemble, and is, in fact, an oil painting that would not discredit the walls of those lovers of art whose means will not enable them to indulge in the originals themselves." The patentee of the process is Mr. Lombardi. He and an American associate have brought the invention to a basis of practical utility.

Lieut Mariot, a French naval officer, who has sailed much in the South Pacific, has hit upon the happy idea of domesticating the pearl oyster in the same way that edible oysters are so profitably cultivated,—not for eating purposes, of course, but for the rare gems which they contain. The Island of Pomotou in Oceanica is the scene of Mons Mariot's experiments, and his success has led him to induce some friends to attempt the introduction of the Oriental pearl-oyster to French waters, and there to add a pearl farm to the already flourishing industries connected with the production of edible oysters The manufacture of artificial pearls, as carried on by the Chinese and by skilled artists in Vienna and Paris, is reaching so high a state of perfection that it is difficult to detect the difference between the real and sham gems. But the trade has led to an increase in the value of real pearls, and the man who can produce actual gems on his own farm may calculate on the immediate realization of a fortune.

A gigantic specimen of the cuttlefish family—a devil-fish—was capture at Catalina, Newfoundland, on Sept. 22, by being driven ashore in a gale and stranded, where it soon died. It was taken to St. John's and was exhibited for two days and was then shipped to New York, having been purchased by the proprietors of the New York Aquarium, where it will be preserved in a tank containing two hundred gallons of alcohol. The body of the fish is ten feet in length, and seven feet in circumference, and terminates in a caudal fin two feet nine inches across. It has ten arms radiating from the head, which is four and one-half feet in circumference. Two of these arms are each thirty feet in length, and the other eight are eleven feet each in length. These arms are covered with suckers on the under side and extremites, some of them an inch in diameter, and numbering altogether upward of two thousand. The eye-sockets are eight inches in diameter. Its motion in the water is backward, by means of the expulsion of the water taken in in breathing. It is the largest specimen of the fish ever seen, being forty feet in length from the extremity of its arms to the tip of its tail.

The following are some of the great battles of the world, and the number slain in each: At Durham, 1346 there fell 15,000; at Halidonhill and Agincourt, 20,000 each; at Bautzen and Lepanto, 25,000 each; at Austerlitz, Jena, and Lutzen, 25,000 each; at Eylau, 60,000; at Waterloo and Quatre Bras, one engagement, 70,000; at Borodino, 80,000; at Fontenoy, 100,000; at Yarmouth, 150 000; at Chalon, no less than 300,000 of Attila's army alone! The Moors in Spain, about the year 800, lost in one battle 70,000; in another, four centuries later, 180,000, besides 50,000 prisoners; and in a third, even 200,000 men. Still greater was the carnage in ancient times. At Cannæ 70,000 fell. The Romans lost 80,000, in an engagement with the Cimbri and Teutones The Carthaginians attacked Hymera in Sicily with an army of 300,000 men, and a fleet of 2,000 ships and 3,000 transports; but not a ship or a transport escaped destruction, and of the troops only a few in a small boat reached Carthage with the melancholy tidings. Marius slew, in one battle, 140,000 Gauls, and in another 290,000. In the battle of Issus, between Alexander and Darius, 110,000 were slain; in that of Arbela, 300,000 more. Julius Cæsar once annihilated an army of 363,000 Helvetians; and in a battle with Usipetes, he slew 400,000; and on another occasion he massacred 430,000 Germans, who had crossed the Rhine, with their herds, and flocks, and little ones, in quest of new settlements.

The society formed in France a year or two ago for the purpose of surveying for a canal to unite the Atlantic and Pacific by the Darien route is making progress in its operations. Its explorers are busily at work in the United States of Colombia, under the direction of Lieut. Wyse, who reports his confidence that an interoceanic canal by way of Colombia will soon be an accomplished fact. He specially favors the Colombian route, because it will not require such expensive locks as the Nicaragua route, while the lowest gradients and narrowest isthmuses are also found in Colombia.

A curious phenomenon happened a few days ago in New Orleans. It is well known that the tide is hardly felt in Lake Ponchartrain, which bounds the rear of the Crescent City, owing to the vast amount of water flowing into it from the numerous large rivers and bayous, and from the larger outflow of the Mississippi through Bonnet Carre crevasse, but chiefly by reason of the narrow outlet of the lake itself into Lake Borgne through the Rigolets; therefore, great was the surprise of the many dwellers of the villages and settlements between Bayou St. John and the Carrollton Draining Canal to witness, a few days ago, the waters suddenly receding from the shores fully one and a half miles, thus lowering the surface more than three feet, and so sudden was this receding tide that fishes themselves were unable to be floated down with it, and were, in innumerable quantities left high and dry on the beach and shore. As this receding tide was not followed by a higher and more impetuous one, the phenomenon is is truly astonishing.

Pope Pius IX. is past 85 years of age. The newspapers have been watching for his death constantly, that they may suddenly announce it to the world; the Cardinals are also watching for his death, that one of them might occupy his shoes; the Prime Ministers of Europe are anticipating his death, as having a direct or indirect influence upon their political schemes; and the Catholic Church itself is looking for his death with something like an unknown dread for the safety of their hierarchy. But still he lives on. As the world's crisis is hurrying forward, and the heavy clouds are gathering darkness and skurrying through the politico-ecclesiastical heavens, men's hearts are becoming charged with feelings of dread and fear for the manner in which things may shape themselves after the Harlot's funeral and the Sick Man's death. But the children of faith can see the end of these things. They have learned to "possess their souls in patience," and to "see the salvation of the Lord." They know that the time is fast approaching when "the saints of the Most High shall possess the Kingdom," and before then the Porte and Pope, as the heads of an infidel and an apostate church shall be destroyed, they see the problem solved in the near future. Five or six of the Pope's Cardinals have passed away in death since Antonelli's death, and all of them men of less years than the Pope, who, of course, has a more burdensome position than any of them. Will he die before the coming of the Lord Jesus? There is but one niche left in the wall, and he will fill that. We wait to see.

Few people know how great an engineering enterprise is going on in Baltimore county, Maryland. For one thing alone, a tunnel six and four-fifths miles long—36,510 feet—is being built underground, for over four-fifths of the distance through hard gneiss and granite. It will be the longest tunnel in the United States, and there will be only two larger in the world—the Mont Cenis, which is eight miles in length, and the St. Gothard, now in process of construction, and which is to be nine and one-quarter miles. The fact that the water supply tunnel lies near enough to the surface to allow of numerous shafts greatly facilitates its construction. The tunnel is a circle twelve feet in diameter, and extends from the Gunpowder river, about eight miles from the city, to Lake Montebello—the distributing reservoir—near the Hartford turnpike, about one and a half miles from the city, the direction being 26 degrees west of south. This tunnel will conduct the water from the Gunpowder river to Lake Montebello. Thence a conduit 4,120 feet long, known as the Clifton Tunnel, from the fact that it passes under a portion of the Clifton Park, conducts the water to a point just south of the Hartford road, where it enters six mains, each four feet in diameter, which convey the water to the city, a distance of 1,900 feet. The country along the line of the works is hilly, and the tunnel varries in depth below the surface from 67 to 353 feet. There are 17 shafts in the main tunnel, the deepest extending 294 feet below the surface. The water rains down from the crevices of the rocks, and pours along the bottom of the drift. Gangs of men, each with his miner's lamp attached to his hat, are hard at work picking and delving in the flinty bowels of the earth; and the monotonous clang of the hammer upon the drill is constantly heard, except when everything is in readiness for firing a mine, when all retire to a safe distance, and thunderous reports roll through the rocky corridors. The work of the tunneling is all done by hand, it being cheaper than the machine work in a drift of such narrow diameter.

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91 *S. Green St., Chicago, Ill.*

WE give an eight-page paper this week, as the best we can do with the scarcity of funds in our treasury at present. "But half a loaf is better than no loaf."

AND now it is reliably reported that Dr. N. H. Barbour has lately been married to Mrs. E. B. Jobes, formerly of New London, Ohio. We understand the Doctor preaches that the resurrection of the saints in their spiritual bodies is now taking place, but it is evident that he does not believe that the living are being changed into that condition where "they neither marry nor are given in marriage." But the Doctor says he is no Adventist, so we do not vouch for his consistency.

WHEN you write articles for this paper, please write out your language in full. Sometimes writers abbreviate their words, as con. for conference, bn. for brethren, ch. for christian, and the like. We wish all such would spell their words out at full length, as the others do. Do not be afraid of using a little more paper. Do not crowd your words together so that they touch each other in the line. Also please quote out in full all the Scripture you wish printed. Do not refer to it and ask us to quote it. Please attend to these things, and we assure you of our good nature; but if you do not, then our nature will continue good, but we do not know how long you will like us. It is to save your good nature that we write this.

WOULD it not be a good idea for all the ministers co-laboring with this Society to ask all church members and young converts especially to subscribe for the paper? The paper will never become self-supporting or have the influence that it should until this is done, and continually repeated. A brother who sent the paper to a friend, lately received from her the following note, which he handed us:

"I am so glad I have learned the *truth*, as it is in his Word. It gives new life and beauty to all things and at the same time is so plain and simple. The paper is like *sunshine*, and is gladly welcomed by me."

This is but a sample, showing the good the paper is doing. Let the ministers see that every church member becomes a subscriber.

OHIO CONFERENCE.

We attended the late annual session of the Ohio Conference at Sparta, Morrow county. The meeting was one of benefit to those present, and we trust that the arrangements there devised for gospel work during the coming year will not fail to benefit many who were not present. It is proposed to make a movement in the direction of tent work next summer, and a committee were appointed to solicit funds for that purpose. That committee, whose names will be found in the Secretary's report, took definite action at the meeting, and there is but little doubt but that they will raise sufficient funds to purchase a tent for the Conference. They are to report progress at the semi-annual meeting, to be held next spring. We hope the brethren in Ohio will respond promptly to the call of this committee, when they hear from them. And lest the committee should overlook any who are willing to aid in this work, we suggest that all who can aid with donations to purchase a tent, send in their money to Eld. E. McCulloch, Nevada, Ohio. Or, if you cannot send money now, send him your pledges for any amount you will pay by the first of May next.

The meeting at Sparta was not so largely attended as it doubtless would have been had it not been a very rainy time. The storm commenced on Friday morning and continued until Monday following, causing the getting to and from service to be very disagreeable. Yet the attendance was good considering the difficulties to encounter.

The Advent Christian Church in Sparta is a young organization of a little more than a year, and they have more than doubled their membership on their first roll, and have built them a neat and commodious house of worship. Bro. E. McCulloch is their pastor, and under his faithful labors the church is continually increasing in numbers.

We had the pleasure of forming the acquaintance of Eld. Martin Beck, pastor of the "Church of God" in Canton, Stark county, who came to this Conference to, as he said, "see the inside" of our condition, with the intention of uniting if favorably impressed. He joined the Conference, being heartily received by the brethren. He and his church have been turned out of the so-called *Winnebrennarian* connection for believing what are called Adventists' views, and he is in sympathy with our work. We have known of him for some time, as he has been a subscriber to the A. C. TIMES for several years. His chief inquiry at the Conference was to know whether we were a spiritually minded people, or whether we were more formal than spiritual. He expressed himself well satisfied, and we trust his union with the little band of Advent Christians in that state will be benficial to the cause of gospel truth.

Take it altogether, we think the cause we are engaged in looks encouraging in Ohio. Eld. E. F. Sergisson, of Rochester, N. Y., was also present, and aided much to make the Conference profitable. He contemplates locating in Huron county, if the way opens favorably, and if so, then Ohio will be still better manned for work. We found the TIMES well appreciated in Ohio, as well as elsewhere, but we need practical results of that appreciation in order to success. And those results depend mainly upon the energy of our ministers in securing subscribers.

OUR FAITH.

We have faith in God. But we like also to have some faith in man. It is said that God has faith in every person who puts his faith in God, and to that person God intrusts an amount of grace sufficient to test him. This is God's reciprocation of man's faith.

Our faith in God has never been confounded. Our faith in man has frequently come to nought. Yet we must still look upon man as the means of blessing in the hands of God. Therefore, while we have faith in God, we are of necessity forced to put some confidence in men who are the stewards of God.

We speak of faith in reference to our work in publishing this paper. If we had no faith in God, we should not have anything to do with publishing it. And this faith in God has led us to trust also in the brethren who are interested in the prosperity of this paper. But our faith has

been exceedingly tried. It is being tried now. We see what might be done—what *ought* to be done—and the brethren know it as well as we do, and they are *able* to do it, and God wants them to do it, and yet it is not done. The thing to be done is to make this Publishing Society a prosperous institution. It can be done in a brief time, and could have been done long ago, if those who have the power and means were only faithful to the interests of the Society.

In faith that the Lord would bless the work we, last spring, put this paper upon a footing in outward appearance and contents such as is first class, and in every way praise-worthy. We changed its form and beautified its appearance, and secured such editorial help as has greatly added to its value, in faith that financial assistance would be rendered to immediately place the Society in a good working condition. We thought its friends would immediately secure us many subscribers. But instead, the majority have not *tried*. Men praise up the paper through its columns, but they do not send us any new subscribers, and some do not even pay the postage on their own free paper.

We hoped also for donations to assist, seeing that the cause and paper were both commendable, but no donations have come in, although every other year has given us more or less means in this way. It seems as if people think this paper will run itself. If that is the brethren's faith, it is a poor kind. That is faith without works, and is dead, and will also cause the paper to die. Our faith has works; it it had not we would not speak of it.

We are not grumbling; we hardly know how to grumble, but we are saying our last words upon this subject. We can neither beg, entreat, nor scold. We can only say that our necessities are great, and our faith is in God, and that we ask the brethren to do as God would have them do. We need more subscribers, and until they are forthcoming, we need donations of money to pay our way. Small donations are thankfully received; large ones will not damage.

These are our last words upon this subject. We do not propose to ask through the paper any more, or to fill our columns with any further burdens. We speak this once. If our brethren do not respond, we shall do the best we can, whatever the result may be.

PUBLIC SINGING.

Are we not divinely commanded to "sing with the *understanding*," as well as with the spirit? Is it not as bad to sing fables as to preach fables? Then why do some congregations supply themselves with Sankey books so fully, and with our own books so scantily that it virtually rules our own books out? The practice is *wicked*. It is well enough to get such books for the sake of a few hymns that will be suited to social meetings; but to let them monopolize the field, and crowd out our own books, is quite a different thing. Many of those hymns begin well, but weave in falsehoods before they get through. The minister, finding no other book present, is compelled to read over several hymns before he dare give one out; and when he finds one that will not contradict the truth, still it fails to help preach the distinctive truths of our message. Singers, for the sake of the music, introduce these books, till it seems no sin for them to knowingly sing fables. Music should be a secondary consideration. There is music in Mohammedan songs. Let truth be first. We have books that present the truth. Our publishers should be patronized. Sing the truth, as well as to preach the truth. Sing no Ashdod trash. Quit it. Want something new? You don't know all the good music in the "Harp" yet. Care more about something *true* than something *new*. New *Ashdod* is not worth as much as old truth. Give the music trumpet a significant sound. W. S.

A PRACTICAL ERROR.

In some localities, where isolated friends of truth reside, money is freely contributed to support home errorists, on the plea that they are good men, although preaching fables as a substitute for the gospel. Well, there are other good men, too, who fearlessly preach the unadulterated gospel, and who actually suffer for the want of the very money that you are paying out for the spread of error. "But they don't preach in our place," do you say? Would you rather support error at home, than to support truth abroad? Somebody must help do missionary work of the right kind. Would it not be better for you to help a little in that line, if you cannot get the truth introduced into your own neighborhood?

Do not let the spirit of compromise lead you to undervalue the truth. If you believe the truth, help sustain its ministers, either at home or abroad. Men may think more of you if you help support the preaching of fables, no doubt; but God will think more of you if you help support the preaching of his neglected truth. Whose approbation do you prefer—man's or God's? As believers in sacred truth, let us feel a measure of responsibility for its promulgation. God has a claim on our spare funds. Then give where it will help spread the true gospel proclamation somewhere. W. S.

MORMON ITEMS.—NO. 6.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

FITTING PROPHECY TO HISTORY.

A clear specimen of lying ignorance is exhibited by Joseph Smith in his effort to manufacture a prophecy to fit history in the case of Moses, as given in his inspired translation of the Bible—a prophecy attributed to Joseph over one hundred years before Moses was born, containing twelve verses not found in our Bible, from which we give the following extracts: "For the Lord hath visited me, and I have obtained a promise of the Lord, that *out of the fruit of my loins*, the Lord God will raise up a righteous branch *out of my loins*. . . .and this prophet shall deliver my people out of Egypt in the days of thy bondage. . . . and he shall be called Moses. And by *this name* he shall know (says God) that he is of *thy house;* and he shall be nourished by the king's daughter" (Gen. 50: 24, 29). From this manufactured prophecy we learn that Moses was to come from the loins of Joseph, and should belong to the house of Joseph; but strange enough, when Moses came, he sprang from Levi, and not from Joseph; for both his father and mother were *Levites* (Ex. 2: 1). This fact is also on record in the inspired translation, for Joseph Smith did not see how it gave the lie to his manufactured prophecy, and did not tinker it to make harmony. When such shocking blunders as these characterize the work of Joseph in doctering the Bible, honest men ought to lose confidence in his claims, and forsake his delusions. W. S.

Church News.

ELD. D. MATHEWSON'S address is Laporte, Ind.

THE Editor commences a meeting in the Universalist church in Mendota, Ill., on Friday, Nov. 2, to continue over Lord's day, and longer if it be thought best.

NOTICE that the annual meeting of the Iowa Southern Conference is adjourned over to Nov. 16, on account of severe rains at its previous session. See notice.

ELD. Wm. CHAPMAN, of Howard Center, Iowa, expects to start for Oregon, the 10th of November. Any brother in that state who may wish him to visit them will do well to write to him.

ELD. C. W. SMITH is about removing from Rutland, Ill., to Sugar Grove, Kane county, Ill., which latter place will be his postoffice address until further notice. He still continues to preach in Rutland one half of the time.

ELD. M. BECK, pastor of the "Church of God" in Canton, Ohio, and also minister to a congregation in Moorland, Wayne county, Ohio, united with the Ohio Conference at its late annual session, and his congregations sent delegates thereto.

ELD. JOHN BOWER writes from Sylvester, Mich., "Our prospect for a winter campaign is good. I have several calls already for holding protracted meetings in new fields. I expect soon, by the help of God, to commence the work."

ANY person in Iowa, Nebraska, or Illinois, who knows of a cheap, small farm for sale, with house and orchard on, and convenient for attendance to meetings held by the Advent Christian people, will confer a favor by informing Eric Nordlind, Victoria, Knox County, Ill.

Contributed Articles.

Can We Do It?

J. RIDLEY.

The above question was asked in a recent TIMES by our worthy Editor. He spoke of the proposed change of the constitution of the Eastern Association, making the western boundary of New York the western boundary of the Association, thus giving us in the west to understand that we must take care of ourselves; and then he asks the above question. If I should say we cannot, I should consider myself in the condition of the Israelites who "turned back and tempted God, and limited the Holy One of Israel" (Ps. 78: 41).

God has called us to an important work, and we do well to do it with our "might." He never has forsaken his people when they were doing his work, and *he never will;* but if we leave it and do our own work he will forsake us and leave us to do it alone. The work of the Adventists is of God. To doubt it, while we still belong to them, is to dishonor God and indelibly stamp ourselves as *hypocrites*. If I believe anything, I believe God has called us as a people to warn the world of approaching and impending judgment. And as an Advent Christian body we are on the right track and on the *main line of that track*. We have not made as rapid progress as we might have done. We need more fire of consecration and steam of the Holy Spirit; and the machinery

needs a little more oil of love of God and for perishing humanity, to make it run easy. And then we have spent too much time trying to shackle on and draw along all the empty, broken down cars on the different side tracks.

I have felt an earnest desire for a long while, that we might be led as a people in the west to realize more sensibly the magnitude and importance of our work, and, also, the necessity of earnest, united and systematic action in the work.

I think the Eastern Association took a step in the right direction when they decided not to countenance and help forward by their recommendation (for such the publishing of appointments really is) those who are known to be schismatics, hobbiests, and fanatics, who have done more to hinder the work among us than all the persecution and ridicule of immortal-soulists ever did.

I am of the opinion also, that the proposed change in their constitution is a good one, and will be better in the end for us here in the west as well as for them in the east. The two Associations are engaged in the same work, and are in harmony with each other; but we are so far removed from them that it is very expensive to send delegates to their Association, which we must do if we would be *fairly represented;* for under the present arrangement of choosing men in the east to represent us, it is a representation only in name, for a large majority of those thus chosen were, doubtless, never in the west, and knew but little about our wants and necessities. And while the two Associations exist, it is but dividing our interest, and correspondingly crippling our usefulness, to have things remain as they are.

The Eastern Association has helped the cause here greatly by their missionary efforts, and probably if there had not been an eastern there never would have been a western Association. Our Western Publishing Society seems to be needed, the field of labor is so extensive; and if so, then it is better for us, knowing our own wants, to manage our own affairs, and keep "house by ourselves." Two separate and growing families do not often get along well together under one roof unless they keep house by themselves in separate parts of the house, for one party is liable to shirk duty somewhat and depend too much on the other, and thus jealousy will after awhile creep in and both families be injured.

Brethren in the west, let us arouse ourselves, and unitedly, in the strength of Israel's God, and under the leadership of Joshua (Jesus) go forward in the work to which we have been called, and if the Society and the TIMES are not what they ought to be, then let us make them so. Who'll say, Amen.

Burr Oak, Iowa.

"What Do You Think of Christ?"

L. C. KERR.

This is one of the most important questions found in Holy Writ. If you think and believe with fullness of heart that Jesus is the Son of God and the One "mighty to save," you are his, and your salvation is sure if you continue thus. But if you doubt this you are condemned, "because" you do not believe "in the name of the only-begotten Son of God" (John 3: 18).

The fact of Jesus of Nazareth being the Christ has, ever since his first advent, been denied by skeptics and infidels. When they are met with the question at the top of this article, they say think that Jesus was not the Christ. Some allow that this Jesus was, morally, a very good man, but he was not the Son of God. This is what *they* think of Christ. But could this opinion of Jesus be harmonized? We think not. It cannot be a correct view of the matter at all. It will not do to put a moral coating over this thing, and own to a thing that cannot be denied—that he was a moral man; and deny what they do not want to admit—that he was the Son of God. We claim and can maintain it, that he was either *very Christ*, or an *imposter*. If he was not just what he claimed to be—Christ, "the Savior of the world," he was not even a *moral* man! What infidel, who pretends to have reason, will deny this? If Jesus of Nazareth was *not* the Christ, he was as great a deceiver as ever lived.

Can any rational person say that he was not what he said he was, and what he caused many to forsake all and lose their live for, by teaching that he was their Savior when he was not, and yet prove that he was a moral and good man? We think it would be a hard thing to do to find a *moral imposter*, or a true, honest deceiver! We do not very often find *good* men practising deception, and calling themselves what they really are not, with a view to draw away disciples after them to ruin! So, Mr. Infidel, you will have to let go of that horn of the dilema and stand with the miserable Jew, and say he was a sinner, a deceiver, and had a devil, or you are *bound* to admit that he was and is Christ your Savior. Which will you do? Do not make up your mind to the former before well considering the evidences in his behalf. Pilate was willing to give him a fair trial, and will you not? We have proved to you that if he was not Christ he was a deceiver and a false teacher, and not a moral being.

But did he deceive? If he did not then he is the Christ. Was he a moral individual? His enemies had to admit this fact, when brought before Pilate's bar. They could bring nothing against him but that he had said he was "the Son of God," and "King of Israel." Did his deportment while here, during his life-time, betray his claims to innocence? He "did no sin, neither was guile found in his mouth" (1 Pet. 2: 22). If you say there was, it is for you to prove it; or this evidence stands immutable and unimpeachable. Very often did his enemies watch him to see if they could not get something that would condemn him, or contradict his profession (Luke 11: 54). With the Spirit of the Most High did he confound and put to silence all the emissaries of Satan who attempted to oppose him. They could not catch him in his words, but were glad to cease asking him questions (Mark 12: 34). No man could show wherein he did err, in transgressing either civil or divine law. He claimed a righteous principle, and a pure and undefiled character, and he maintained his claims to the letter. He showed by his life and walk that he was from God and of God. This is the moral demonstration of the authenticity of his claims, and if we turn to the prophetic word we shall see enough to convince the most stubborn.

He predicted his own death, burial, resurrection, and ascension—and it came to pass. False witnesses claimed that his friends came by night (when the watchers were asleep, and no one was there to see it!) and stole him away. But all the searching and researching could not produce the stolen body of Jesus, because "he had risen from the dead," and heavenly messengers bore testimony to the fact, and proclaimed to men and women, who would not lie. These same again with many others saw him alive subsequent to his resurrection. And on another occasion over five hundred persons saw him at one time. Last of all, Saul, the great persecutor of Jesus and his flock, saw and confessed him. And behind all this, the devil himself saw him and truthfully declared him to be "the Holy One of God" (Luke 4: 34). Who can be more unbelieving than the devil? Some men are! They ought to be ashamed to let Satan's faith exceed theirs!

Reader, this same Jesus and Christ has promised to come again to show to this unbelieving world that he "is the only potentate," "King of kings and Lord of lords," and has predicted the signs of that event, and they are nearly all in the past. And now what is your opinion of this Man? "What think ye of Christ?"

Highland Creek, Ont.

"The Home of Lazarus."

MISS R. P. ELDRIDGE.

The home of Lazarus was indeed a happy home, where he with his two sisters loved and served the Lord together. We are told that Jesus loved Lazarus and his sisters. How happy they must have felt to be thus beloved by the Lord of life and glory! How Jesus loved to tarry with them, and how often he became their guest.

But at last sorrow came into this peaceful little home. Lazarus, that dear brother, became very ill, and his sisters sent to tell Jesus, saying, "Lord, he whom thou lovest is sick." Martha and Mary knew that Jesus was their dearest and best Friend, and that he only could give real comfort in times of sorrow and trouble. When the sisters sent the message to Jesus, they undoubtedly thought he would hasten to them and heal their sick brother. They looked for him and hoped he would come, but Jesus did not come, and Lazarus grew worse until he died and was buried. Why was this? did Jesus not care for this dear family? had he forgotten them? No; Jesus had not forgotten them; he loved them still. He only waited to try their faith, and to teach them to trust him more.

After certain days, Jesus said to his disciples, "We will go now into Judea again. Our friend Lazarus sleepeth;" but the disciples did not fully understand the meaning of what Jesus had said until he told them plainly that Lazarus was dead. When Martha heard that Jesus was coming, she came to meet him. How sad must she have felt when she saw Jesus; and said, "Lord, if thou hadst been here my brother would not have died." Jesus said unto her, "Thy brother shall rise again." Martha said, "Yes, I know he will rise again at the last day." But Jesus meant to call Lazarus out of the grave very soon, without waiting till the last day. Martha did not quite understand this at first, but she trusted in Jesus, and knew that he would do all things well.

When Mary saw Jesus, she fell down at his feet, and like Martha, said, "Lord, if thou hadst been here my brother would not have died." When the pitying Jesus looked up and saw them weeping, he felt very sad, and sighed, saying, "Where have you laid him?" They answered, "Lord, come and see." So they led Jesus to the grave: and "Jesus wept." The Jews said one to another, "See, how he loved him." Then was the time for Jesus to make known his great power.

When Jesus told them to take away the stone, the people wondered, yet they obeyed his command. When Jesus said, "Lazarus, come forth," Lazarus heard and arose, and came out of the tomb—for even the dead can hear the voice of Jesus, for it is the voice of God.

How rejoiced Martha and Mary must have felt, to see their dear brother alive again, to hear his voice; and when they went back together to that once more happy home, how they praised their kind and loving Savior. They then felt that he had indeed done all things well.

When death, that cruel enemy, takes from us our friends, we cannot even hope to have them back again as Martha and Mary had their dear brother restored to them; but thank God, the time is hastening on when "the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5: 25).

Oh, what happy meetings there will be among the dear saints of the "Most High," who have

here loved and feared God together! How soul-cheering the thought that when we meet in the "Paradise restored" we shall endure no more sad partings. Yes, dear brother and sister, Jesus has gone to prepare for his children a mansion, and he is coming to take his weary ones home to dwell in that mansion to go no more out forever.

Dear Sister Weaver, I expect to meet you on the fair banks of deliverance, and together we will sing and shout, our sufferings o'er. The Lord help us to patiently endure life's ills till deliverance comes.

Chatham, Mass.

A Literal Resurrection.

J. R. PRESTON.

The precious promises of the word of God are, of all his mercies, best calculated to comfort the tried and afflicted soul during his earthly journey. Prominent among these promises is that of being redeemed from the grave.

There is much to alarm us and cause us to fear as we look out upon the sad scenes which are concomitants of our mortal career. Any poor man who has no hope in Christ has just cause to fear that all will end in blackness and darkness. His only prospect is that of utter ruin; hence, feelings of despair rob him of all comfort. We need, and may have, a Savior. One that can comfort and save now. But here there is no salvation possible, that will bring us eternal good, that does not take hold of a literal resurrection of the dead.

The Bible, by assuring us that man is mortal, denies every feature of spiritual resurrection save such as relate to the experiences of this present life. We will give an example of one of these: "And you hath he quickened who were dead in trespasses and sins" (Eph. 2: 1; Col. 3: 1). But these do not and cannot satisfy us, only as they bring the assurance of that literal rising from the dead. David expected to be satisfied when he should awake (arise) in the likeness of Christ. We ourselves are vile bodies; but we shall be changed to the likeness of Christ's glorified body.

Job said, when the boils had robbed him of his skin: "Though worms destroy [the rest of] this body, yet in my flesh shall I see God." His hope embraced this reality, and filled him with pleasing assurance.

Isaiah says: "Thy *dead men* shall live; together with my *dead body* shall they arise."

Jeremiah said, "They shall come again from the land of the enemy." This must mean the grave, as it cannot mean heaven; for heaven is the home of God, and if God be our enemy, woe unto us. Ezekiel says: "I will open your graves and bring you up out of your graves" Ezek. 37: 12).

Hosea says: "I will ransom them from the power of the grave: I will redeem them from death" (Hos. 13: 14).

Jesus says, "All that are in their graves shall hear his voice and shall come forth" (John 5: 28, 29).

Paul declares of this "mortal coil" (as men term it), that "it is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body."

How abundant the proof of a literal rising from the grave. How full of comfort are all the blessed promises relating to our salvation.

Let us now notice some thoughts that naturally associate with this theme. God nowhere in the Bible has promised to take spirits or immortal souls into account at the judgment; but he does premise to judge *men*, and reward them. "And I saw the *dead* small and great stand before God . . . . and the *dead* were judged according to their works" (Rev 20: 12). "And the sea gave up the *dead* which were in it; and death and hell delivered up the *dead* which were in them, and they were judged." So we see that God deals with us directly, instead of dealing with our attributes or possessions. Let us all prepare to live with him beyond the literal resurrection.

East Gilead, Mich.

A Reminiscence.

ELD. GEORGE W. WRIGHT.

Some fifteen years ago I spent a summer in the city of M—, in the central part of this state. I found a few in this city of 6,000 inhabitants who were looking for the return of the Master, who met to pray for and exhort each other, with whom I spent some very happy hours. Although not then a Christian minister, the Lord permitted me to be an instrument in his hands in winning several during the season, to his fold. Among them was an interesting young man.

The circumstances connected with his conversion were very interesting and touching, and may be a benefit to others who may read these lines. A Christian lady, a cousin of his, called my attention to him, who thought he was under conviction, giving me his history, stating among other things that he had a Christian mother across the ocean, who felt deeply anxious about his salvation, and that he was the subject of many prayers.

At my earliest convenience I repaired to the business house in which this young man was employed as clerk, and introduced myself. I found him to be a genial, noble young man, possessing fine natural and acquired abilities, and deeply anxious to become a Christian. He very readily accepted an invitation to call on us at our home. He spent several evenings with us, and listened with interest while we read and expounded the Scriptures to him. Always before parting, my companion and I would pray earnestly for him. The third coming he joined with us in prayer for himself, but still he did not come out into liberty. Before parting this evening he made the following frank statement, which greatly surprised us: "It is no use to pray for me. There is one thing in my way, and the Lord will not forgive me until this is removed. I have a confession to make to my employer, and I fear it will ruin my character, and break my poor mother's heart." This was stated amid tears and while trembling with emotion.

The facts he stated were as follows:

"My wages being small, I was tempted in an evil hour to take from the money drawer several times what I thought I ought to have to make fair wages, being careful to note down the amount, and date. I now propose to write the above facts in a note to my employer, with the proposition to return to the drawer with interest all I have taken, and ask his forgiveness, and place myself at his mercy. I shall deliver the note myself, and await the result." And nobly was this purpose carried out. The letter was delivered and read in his presence by his employer, with mingled feelings of surprise and compassion expressed in his countenance. A customer coming in at this point, the matter dropped without one word of reproach. Sequel: He was retained in his position with increased confidence reposed in him by his employer, directing his banker to honor the young man's checks in his absence.

As might be expected he came out bright and happy in the Lord, soon became an accepted Sabbath-school superintendant, and recently, I learn, was ordained to the work of the Christian ministry.

Lexington, Mich.

It is shameful for a man to rest in ignorance of the structure of his own body, especially when the knowledge of it mainly conduces to his welfare, and directs his application of his own powers.

Reports.

Our Little Meeting.

J. L. WARMAN.

BRO. BURR—and all of like precious faith, greeting:—I thought that a report of our little meeting of late at Muddy Fork, Ind., would be of interest to you all, and hence hasten to report.

According to appointment, Bro. Green was to commence, on last Saturday night Oct. 13, a series of meetings at this place. The appointed time rolled around, but Bro. Green failed to appear. We felt disappointment at Bro. Green's failure right at the commencement of our meeting; but we tried to make the best of it possible, and in our weakness endeavored to fill the appointment in Bro. Green's stead. Expecting that he would be with us on Lord's day, we left appointment to that effect. But when the appointed hour on Lord's day came, we were met again with disappointment. We then thought that our anticipated meeting would be "nipped in the bud." But, by this time, learning the cause of Bro. Green's failure to be sickness, and that it was unavoidable on his part, I determined that his failure should not be the cause of the failure of the meetings; and the God of heaven, who always provides for himself a sacrifice, was to us, in this our time of need, a present helper, and he strengthened us and we went forward, in his name, with the meeting. And I am glad to have it to say that we had a good meeting, notwithstanding our disappointments at the commencement.

The meeting, as already stated, convened on Saturday night and continued until Tuesday night. We had a good time all through the meeting. The attendance increased, and the attention was profound. I was informed that there were parties at this meeting that had not been to church for twelve years. There were others present that are hardly ever seen at meetings. The interest seemed to be good throughout the entire meeting. And as a present result, two souls were awakened to see their need of a Savior, and came to him, leaving the beggarly elements of the world, and one united to us by relation, making three that united with us as a present result of our little meeting. Conviction seemed to be resting on others, and, therefore, we have great reason to believe that more good will result from our little efforts.

Oh, my brethren, how much these little gatherings refresh us and encourage us. The are to us, while parsing through the wilderness of life what an oasis is to the traveler of the desert. So let us be encouraged and strengthened to fight the good fight of faith, that at last we may lay hold of eternal life. May the Lord who is rich in mercy bless and strenghten us continually for the duties of life, and thus make us instrumental in doing good. Oh, how glad we are to think that we can be instrumental in leading sinners to the Savior. Let us all put forth our best efforts in this noble work, and thus prepare the harvest, and at last call forth the "Well done!" from our blessed Master. Amen.

Muddy Fork, Ind.

Conference Report.

The Advent Christian Conference of Ohio convened at the call of the President, at the Advent Christian church in Sparta, Morrow county, Ohio on the evening of Oct. 18, and opened with a devotional meeting, followed by preaching from the President and exhortations from Elds. D. C. Jefferson, of Norwalk, O.; E. F. Sergisson, of Rochester, N. Y.; D. T. Call, of Logan, O.; and Father Tims, of Sparta, O.

Adjourned to meet Friday morning.

The call for delegates was responded to by the following churches: Norwalk—D. C. Jefferson and Sister E. Treadwell; Nevada—E. McCulloch and Sister S. D. Welsh; Sparta—J. Blinn and H. B. Lyon; North Fairfield—John Harvey; Rockbridge and East Creek—D. T. Call.

Churches received into the Conference: Logan, Hocking county, Ohio, represented by D. T. Call; Moorland, Stark county, Ohio, represented by Perry Osborn and William Metzler.

Visiting brethren and ministers invited to sit in convention comprised the following: Eld. E. F. Sergisson, Rochester, N. Y.; Eld. M. Beck, Canton, Ohio; J. H. Cox, Mansfield, O.

The Annual Address by the president was as follows:

DEAR BRETHREN:—As the clock of time moves on in its annual rounds, it has brought us again to the time of our Annual Confereuce. And as we look backwards over the year that is past, we have great reason for thankfulness to our heavenly Father for his goodness and mercy in preserving us, in blessing our labors, and in bringing us again together without the loss of one of our laborers; yea, more, for our work, though we are feeble and few, has been productive of much good among the people. Many souls have been added to our number of such as

shall be saved, and converts made from the world, "to serve the living and true God, and to wait for his Son from heaven."

At our present gathering I think it necessary to consider a few things connected with our work. First, the condition of our churches; second, what can be done to increase the number of our laborers; third, the procaimation of the truth by means of publications.

On the first point I need say but a word. Our churches are but few in number, and their condition for prosperity will be duly reported by delegates; but I notice one fact concerning them that causes a burden upon our ministers that is somewhat heavy. I refer to the fact that there are many more churches than ministers, so that each minister has from two to five different places of ministerial labor, and in some instances these are far apart. This is a detriment to the localities where only partial labor can be given. It is a good thing to have the field of labor enlarged, but it seems to be also necessary for a proper cultivation of an enlarged field that the number of the laborers should be also increased; else some portions of the field must necessarily be neglected. Our ministers are ever ready to work, and to do all and even more than they can; but when the work is too great, then some portions must and will be neglected. There has been as yet no greatly serious results from this so far, but for future prosperity it seems to me that this conditon must be obviated to save that which is committed to our hands.

This brings me to the second point, namely, an increase of the number of our laborers. This subject has been partially considered in former sessions, and efforts have been made to import laborers among us, from other States, but it is needless to remind you that such efforts have to a great extent been failures. Ohio has received but one permanent laborer in the ministry, out of the many that have come into the State from elsewhere. What may be in the future, as a result of such importations, of course, I cannot tell; but judging by experience, I think some other course must be pursued to increase the number of ministers among us, in order to supply the demand. In regard to this I suggest therefore another course of procedure, namely, that of raising up among us men of God who will give their time and talents to the work. Brethren may think that ready made ministers are more available for good than those who are novices for awhile; but I am satisfied that there is available talent among our young men, which if encouraged, would produce successful ministers of the gospel. What is needed is that our brethren should look around and consider who among our young men are faithful, godly, and efficient, and give such to continually understand that the church expects them to become gospel laborers. This can be done very easily, with a little consideration, and certainly there is a demand for it, and also the churches will be benefitted by thus arousing a working spirit for missionary labor. Consider this, brethren, and ask the Lord to bless and enlarge your borders.

The last item I call your attention to, is, the circulation of publications among the people. It is very evident that if people would become enlightened, they must be a reading people. So if the truth is to be placed before the people and their minds are to be enlightened, they should be induced to read the tracts, papers, and books, as well as the Bible, so that their minds may be continually refreshed and the heart cheered by a knowledge of the progress of truth. I would therefore that every church see to two things among its membership: First, that every family be a subscriber to some religious weekly; and, second, that tracts be kept on hand at the chapel, or some proper place, for distribution among the people who may be reached thereby. There is a great lack in this respect in our churches and families. The religious papers which are recognized as our mediums of report and communication, namely, the ADVENT CHRISTIAN TIMES and *World's Crisis*, are not circulated as they should be. These publications are worthy of our confidence, and especially the first one needs our support. Your children should have before them continually such reading as they contain. I urge upon you, therefore, to see that every family becomes a subscriber to one of these two papers, and a zeal to increase their influence and circulation will result in much benefit to the people. Let us *act* as well as *talk*, and while we wait on God for an increase, let us first plant and water, so that God may bless and strengthen our work. As we are to occupy till Jesus comes so let us be zealous workers in the cause which has engaged us. Hoping to see an increase of faith and zeal for the year to come, if Jesus tarries. I am your servant,

FRANK BURR.

The Secretary and Treasurer's reports were given followed by reports of ministerial labor.

Eld. M. Beck was received into membership of this Conference.

The officers elected for the ensuing year were as follows:

President—Frank Burr.

Vice President—G. W. Stetson.

Secretary and Treasurer—S. D. Welsh.

E. McCulloch, F. Burr, and M. Beck were appointed as delegates to the eastern Advent Christian Publication Society.

S. D. Welsh, E. McCulloch, and M. Beck were appointed as delegates to the Western Advent Christian Publishing Society.

The President called attention to the former action of the Conference on Tent Work. When a report of Tent Committee was called for, D. C. Jefferson addressed the Conference on active tent work. Also, from brethren Burr, McCulloch, and Call, to the same end, recommending at the same time a campmeeting during the coming summer. Brn. Sergisson, Beck and others spoke earnestly, favoring the campmeeting movement, with cooperative field work wherever the way would be opened, whereupon the following resolution was adopted:

Resolved, That a Tent Committee be chosen to make arrangements for the purchase of a tent for the use of the Conference.

Brn. McCulloch, Beck, Jefferson, Cox, and Blinn were chosen.

The Conference adopted the following preamble and resolution:

WHEREAS, There being some misapprehensions in the minds of many relative to the action of the church of Norwalk, Huron county, Ohio, in the year 1874, in the trial and expulsion of J. M. Judson for unchristian conduct; therefore,

Resolved, That this Conference endorse the action of the Norwalk church in reference to the said J. M. Judson.

It was also

Resolved, That as a Conference we heartily endorse the ADVENT CHRISTIAN TIMES as our representative organ in the West, and hereby pledge ourselves to aid in its circulation as far as possible.

Eld. D. T. Call preached Friday afternoon, Eld. E. F. Sergisson Friday evening, and Eld. F. Burr Saturday afternoon.

Having closed the business of the Conference on Saturday afternoon Oct. 20, the Conference adjourned, and the audience were invited to assemble at 6.30 o'clock for prayer and testimonies, followed with preaching by M. Beck on the subject of "The Resurrection." On the following Lord's day morning was enjoyed a happy love-feast, followed by a sermon by Bro. Sergisson, after which the brethren partook of the broken bread and cup in memory of the Lord's death till he come. Again, at two o'clock p. m. the people assembled to hear Bro. M. Beck, and in the evening as the final service by Bro. Burr. The reports of ministers and churches were encouraging, but too lengthy for publication.

This closed the eighth annual meeting of the Advent Christian Conference of Ohio, with neither shadow or substance of discord to mar the harmony of feeling which so visibly sealed the character of the meeting from the very first to last. Instead of the members of the Conference and those assembled with them from different States, returning to their several homes with a mere batch of newly-fledged opinions, or a fresh supply of guns and ammunition, with which to kill and wound our enemies, we had lessons of love, rich with Bible thought, Christian experience, and sincerity of affection, the sweet influence of which will be enjoyed in the memory of many, and bear rich fruit, suitable for our Master's use.

S. D. WELSH, Sec.

Crisis please copy.

Conference Report.

The annual meeting of the Advent Christian Conference of northern Pennsylvania, and southern New York, was held with the church at Fremont, N. Y., commencing Thursday, Sept. 20, 1877, and continued over Sunday.

Ministers present: Benj. Butler, A. H. Briggs, E. C. Cowles, C. A. Miles, A. Worden, R. Kelsey, D. B. Hunt, H. Ziegenfuse, S. E. Moore, W. Marlatt. The following churches were represented by their delegates: Westfield, by E. Gardner; Little Marsh, by E. H. Keeler and Sister M. E. Kelsey; Fremont, by Wm. Roberts and L. W. Bennett. Brethren B. Butler, A. Worden, and S. Gardner were appointed a business committee. Also Brethren E. A. Keeler, L. W. Bennett, and B. Dartt, were appointed a devotional committee.

The annual address was delivered on Friday afternoon by the President, A. H. Briggs.

Voted, To have it published in the *World's Crisis* and ADVENT CHRISTIAN TIMES.

Bro. Thomas Hunter was received into this Conference as a licentiate. Right hand of fellowship extended by Bro. E. C. Cowles. On Saturday afternoon Bro. L. W. Bennett was baptized by Bro. Cowles.

The election of officers resulted as follows: for President, A. H. Briggs; Vice President, B. Butler; Secretary, R. Kelsey; Treasurer, S. Gardner.

On the whole perhaps there was not as much harmony and good feeling manifested in this as in former meetings; but we trust good was done in the name of the Lord. We ought to be willing to sacrifice and come out to sustain our Conference. If we are looking for a soon coming Lord, surely we ought not to grow discouraged and faint by the way, but come bravely up to the help of the Lord against the mighty, fully realizing that a home in the kingdom is worth all it can possibly cost. If we all get our hearts filled with the love of God it will be easy to leave our homes and our business and work for the Lord, giving him a goodly share of our time, talents, and all we have and are. "For all things come of thee, and of thine own have we given this."

R. KELSEY, Secretary.

Conference Report.

The Advent Christian Conference of Southwestern Missouri held its fifth annual session at Montevallo, Mo., Oct. 13. The regular Secretary being absent, Bro. H. G. Snider was chosen Secretary, *pro tem*. Bro. S. Avery, T. F. Fry and Wm. A. Harvey, were appointed a committee on nominations, who reported the following, who were unanimously elected. Bro. W. W. Cate, President; Bro. T. F. Fry, Vice President; Bro. H. G. Snider, Secretary; Bro. Wm. A. Harvey, Treasurer.

Heard reports from the different churches. Bro. Fry reported the Washington church as numbering over fifty, all in union and peace and striving to live although he wished to see an improvement in zeal and earnestness. Bro. Snider reported the Montevallo church in good condition; usually kept up prayer-meeting.

Bro. Cate reported three churches; no special interest; some estrangements and some additions. Oak Grove and Washington have maintained interesting Sunday-schools.

How to remedy our lack of ministers was discussed at some length. On motion of H. G. Snider, Bro. Andrew Armour and L. J. Rich were invited by vote of Conference to settle in the bounds of this Conference, and labor in the Lord's vineyard. *Voted*. That the next Conference be held at the Washington schoolhouse, four miles north of Nevada City, Vernon county, Mo., to commence on Friday, before the third Sunday in February next.

H. G. SNIDER, Secretary.

Correspondence.

From Stephen Ramer, Dodge, Wis.

BRO. BURR:—I have been out West, in Minnesota, and taken a claim in Murray county. I would like to have some of the Advent believers to settle there with us. This is a good opportunity for persons with a small amount of means to get good farms at goverment prices. There is plenty of water and a good soil; also plenty of hay. Timber is scarce, but wood can be got at the railroad at reasonable prices. Timber land can be had for twenty five dollars per acre. If any one wants any further information, they can address as above.

From Celia M. Pierce, New York.

BRO. BURR:—I do enjoy the reading of the A. C. TIMES. It gives me pleasure to know that the doctrine it advocates is the Bible doctrine, especially that there is no immortality out of Christ; and thank God we have this joy in the earthly house, and the prospect is very soon we shall enjoy the reality in the heavenly house, for we expect the Lord from heaven to bestow it on us. What a hope is ours. Thank God, and give him glory. I mark pieces in my paper and send or give them away. I do want more to see the truth and rejoice in it.

From Henry Pollard, Maryville, Mo.

BRO. BURR:—Perhaps there are some readers of the A. C. TIMES who would like to hear of the result of the tent meeting lately held in this place, so I send you a brief account for their benefit. The principal object in having the tent was to obtain a hearing for our truths among a large class, who, on account, perhaps, of the unfavorable location of our chapel, seldom or never attend our stated weekly meetings. Although realizing our lateness in the season for such a meeting, yet spurred on by the pressing need of speedily doing something, in this vicinity for the cause of our Master, it seemed advisable to make the most of this opportunity, despite the risks of autumnal storms.

Our County Fair closed here on Saturday, Oct. 6, and we advertised our meetings to begin next day; but owing to rain and unavoidable delays, we did not succeed in pitching our tent until Monday, the 8th. We began with quite small audiences, although our location could not have been surpassed, being on one side of the public square and convenient to a good sidewalk. As the evenings were cool, we put up a large stove in the center of the tent. Eld. D. Q. Kent was with us to assist Eld. Hink, and under his plain, earnest, and forcible preach-

ing, the congregation steadily increased, though not as rapidly as we had hoped.

At the end of one week, on Sunday evening, not knowing whether it was wise to continue longer or not, an expression was asked of the audience, and about one-half signified a wish to have the meeting go on. A severe storm set in, however, and it was found necessary to move to our chapel, where we met the ensuing Wednesday evening, and the storm continuing, no further meetings were held. On the whole, although we cannot call the meeting a success, yet we do not deem it a failure. Good seed has been sown, and we hope in a future day to see the increase. God be praised that some hearts felt constrained to bear witness to the power and beauty of gospel truth, if they did not submit to its claims. Our audiences, though small were probably double what we should have had without the tent, and though disappointed, it is a satisfaction to know that we have done what we could and that our effort has not been wholly in vain Brethren, pray for us.

From John Scarce, Ingart's Grove, Iowa.

DEAR BRETHREN AND SISTERS:—That have obtained like precious truths with us through the righteousness of God and our Savior, Jesus Christ, I wish to inform you through the A. C. TIMES, our beloved paper, that there are a few names of us here in the southern part of Ringgold county, Iowa, that desire to make our peace, calling and election sure. We have had our trials and persecutions, but the Lord's grace is sufficient for us. He is the rock of our salvation. We confide in his Holy Word. He is the life, the truth, and the way that leads to the Paradise of God. In a word, he is our "all in all." He died for our sins, according to the Scriptures, and he was buried, and he rose the third day, according to the Scriptures. He achieved a glorious victory over death, hell and the grave, and he was taken up into heaven. He will come again; yes, he will come with the clouds of heaven, with power and great glory.

From Sarah Shriner, Washington, Kas.

BRO. BURR:—I write to send you the record of another of life's sad realities. Another loved one gone—another home made desolate by the relentless hand of death. O when will our Deliverer come, and these sad scenes be over. I do not wonder that the beloved apostle, after having had a view of the new earth and the glory that is in reserve for the people of the Lord, exclaimed, "Come, Lord Jesus, come quickly." And when I look around and see so many whose hearts are, like sepulchres, carrying the memory of the head, bearing wounds which can never be healed till Jesus comes; and so many others on beds of suffering, with no hope of release except by the great enemy, unless Jesus comes, my heart too cries out, Come, O come, and give these suffering ones relief; come and crown thy faithful ones with eternal life; come, and let our longing eyes behold thee in all thy matchless beauty and glory. And while watching and waiting for his appearing, I desire to use every power that he has given me, in sounding out the good news that his coming draweth nigh, and in warning the people to be ready.

From Eld. J. F. Adair, Corydon, Iowa.

BRO. BURR:—For the encouragement of the readers of the A. C. TIMES I wish to say the truth is still prevailing in this part of the country. I have just closed a very interesting meeting with the Fairview church. There was not so much of a revival spirit in this meeting, as an investigating spirit. The people are becoming convinced that we have the truth. Our congregations were large and attentive Notwithstanding I have preached in this county for four years, I have never had such congregations, and such undivided attention as I had during our meeting at Fairview. The entire county is stirred to its very centre, and we expect, ere long, to see a glorious triumph of truth in this neighborhood. The brethren are much encouraged and are letting their light shine.

Our prospect never was brighter in Wayne county than now, yet we need help; the field is a large one. I have five appointments in the county. This is too much for me. We are expecting help, and hope we will get it soon. The truth must be preached; it will not do to hold the truth in silence, or keep it upon the back grounds. As a people we have some very important truths that are not preached by other churches or their ministers, such as the immediate coming of Christ, the sleep of the dead, the resurrection of the dead. True, other churches believe or profess to believe in the coming of Christ, and resurrection of the dead, but they seldom preach it. If they do, they always mix enough immortal-soulism and spiritism with it to hide the truth from the people.

Dear brethren, we have no truths to compromise; yet the truth should be preached in the love of it. Cutting men's ears off will never convert them to the truth. I think our ministers have learned ere this, that to contend for the faith don't mean to fight for it. This is not the time to swerve; these are days of darkness; the darkness of sin and error rest upon our world, and the Scriptures inform us that this darkness is to continue and increase until the return of earth's Judge and King, therefore it becomes the more important that we should let our light shine. It makes no difference whether it is popular or unpopular; it is enough for us to know that we have the truth and approval of God.

From Eld. M. R. Miles, Kendall, N. Y.

BRO. BURR:—May the Lord bless you and the ADVENT CHRISTIAN TIMES. I am much blessed with it, and hope it will have a wide circulation. It ought to double its circulation this year, and if each subscriber will get one new one it can be done. Come, brethren and sisters, we that love to read the TIMES so well, let us see if we cannot double its circulation this year. Political men labor ardently, pay their money freely to obtain their election to some small office in this world in which they are generally corrupt and sell themselves for gold. We that are to be heirs of God and joint heirs with Christ, kings and priests, ought we not to work for our great King and his cause? He is soon coming to be crowned by his church. Signs there is no mistaking tell us this world is about to be changed. Let us publish it by a living ministry, by our papers, and by our tracts.

"Lift up the trumpet,
Oh, loud let it ring,
Jesus is coming again!"

Coming to say, "Thou hast been faithful over a few things, I will make the ruler over many things." Let us see that we are faithful over the few things.

Selected.

Blessed Bible.

Blessed Bible, how I love it!
As I read its pages o'er,
Every golden thought I cherish,
Words of Truth my heart adore!
Precepts pure and priceless wisdom
I may glean from words of Love,
In the Book which God has given,
Telling of the Christ above.

Blessed Bible, how I love it!
Since I chose the better part;
Clinging to the Cross in triumph,
Resting on the Savior's heart.
Dark the billows roll beneath me,
But my bark will stem the tide
If I keep my eyes on Heaven,
Looking for the Crucified.

Blessed Bible, how I love it!
For it teaches me the way,
Onward to the Home celestial
Where is seen Life's endless day!
If I read the precious volume
With a heart from sin set free,
I may join the shining angels
Dwelling by the Jasper Sea.

Blessed Bible, how I love it!
When I read the story old,
Of the Christ who came to save us,
By the prophets long foretold;
Of the infant Jesus lying
In a manger, rude and bare,
While a star of dazzling brightness
Brought the men of wisdom there.

Blessed Bible, how I love it!
'Tis a comfort every day
To the heart, in gloom and sorrow,
Seeking for the narrow way!
Clouds may darken earth's brief morning,
But Life's sunbeams soon appear,
If we read the precious Bible,
Clinging to Cross so dear.

Blessed Bible, how I love it!
Aye, adore it day by day!
Through the night of gloom and darkness
It illumes my upward way!
Book of books, the best and dearest,
It shall never leave my side,
Till I hear the Bridegroom calling
For his waiting, longing Bride.

—*T. D. C. Miller; selected by C. M. P., from N. Y. Weekly.*

Class-Meetings.

A writer in *The Watchman*, commenting on the alleged dullness and formality of class-meetings says:

We recall a zealous Methodist parson whose class-meetings were far from formal; indeed, his manner of conducting them produced at once a decided sensation. In the "general class," as it is called, Bro. B. said he had not enjoyed his mind very well through the week. There the pastor interrupted, saying, "Well, Bro. B., if you will find some work, and not let your wife do quite so much for the family, you will have more enjoyment."

Sister C. said that prayer had not given her the usual pleasure. "That is not strange," said the pastor; "go and be reconciled with Sister Y., and prayer will be a pleasure."

Bro. D. sometimes doubted whether he knew Christ. "Any man will who is careless about paying his debts," was the pastoral response.

Bro. E. was very happy in the Lord, which met this: "You would be a happier man if you would no fret so much in your family."

Sister F. was at peace, and the blood cleansed from all sin. "Well, then, my sister, let your faith reach your purse, and give more to the Lord."

Bro. M. found pleasure only in saving others. "Then do be more careful in your business, and correct your tricky reputation."

Of course, this thinned out the class; but gradually it filled again with those desiring real, faithful dealing. The pastor, however, *did not stay his three years.* Suppose such a course should be taken in every prayer-meeting in New England next week, pastors making the responses?

General News.

Seven thousand colliers are on a strike in England.

The principal buildings for the Exhibition of 1878, have been completed, and the interior arrangements commenced.

The Pennsylvania Railroad Company has purchased the property of the Empire Transportation Company for $5,000,000.

A coal mine near Scranton, Pa., is on fire, and it is impossible to extinguish it. It is thought the mine will have to be flooded.

A Spanish column near Holquin, commanded by Col. Mozoviejo, has captured the President of the Cuban Republic, Thomas Estrana, Secretary of the Cuban Chambers, and several other members of that body.

A fearful mine explosion occurred at High Blantyre, Scotland, on Oct. 22. Four hundred miners were in the mine at the time. Most of them were killed by the explosion. A few were taken out alive, but died immediately afterwards.

A collision is likely soon to arise between the Italian Government and the Court of the Vatican respecting the nomination to the Arch-episcopal See of Naples, now vacant by the death of Cardinal Sforza. By the old laws of the Kingdom of Naples, the See is in the gift of the Crown, and should the Pope venture to appoint a prelate of his own choice the appointment would be challenged in the King's name, and the affair brought before the law courts of the Kingdom.

Russia has ordered the mobilization of all the Cossacks not yet in active service. These will amount to ninety-three regiments....A brief dispatch from Vienna announces that Kars is being vigorously bombarded by the Russian besieging force, and that a portion of the city is in flames...Aarif Pasha, the new Turkish Ambassador to Paris, is instructed to state immediately on his arrival the terms on which Turkey would make peace if the Powers wish to meditate....A Berlin correspondent says it is asserted that Prince Gortschakoff, in a communication to the Russian Ambassador here, emphasized the determination of the Czar to continue the war until the condition of the Christians in Bosnia, Herzegovina, and Bulgaria is finally and definitely improved....A correspondent in Plevna telegraphs that the Turks are actively constructing a new interior line of formidable defenses. Cases of sickness are comparatively rare. Provisions have never failed, but it is impossible to provide fodder for thousands of oxen and horses.....The Russians have made contracts for the construction of a series of railways in Bulgaria. Work will commence Oct. 27. The main line will run from Sistova to Gorny-Studen, with branches from there to Plevna and Tirnova. The passage of the Danube will be by ferry boats on the American plan, carrying several railway carriages.....On Oct. 24th, after a desperate engagement of ten hours' duration, Gen. Gourko's detachment, co-operating with a portion of the Imperial Guard, captured a strong Turkish position between Gurnji Dubnik and Teliche. Gen. Gourko then stationed himself on the Sofia road, strengthening his position with new fortifications. This engagement also resulted in the capture of Achmet Ewai Pasha, together with his Chief of Staff, and many other Turkish officers, about 3,000 foot soldiers, and an entire regiment of cavalry. Four cannon and a quantity of rifles and ammunition were also captured.

Items.

It is a noble species of revenge to have the power of a severe retaliation and not to exercise it.

Human ability and human responsibility never part company.—*J. G. Holland.*

To live nobly we must be noble, and we become noble by resolutely banishing every unworthy thought and feeling.

I have heard a good story of Charles Fox. When his house was on fire, he found all efforts to save it useless, and being a good draughtsman, he went up the next hill to make a drawing of the fire—the best instance of philosophy I ever heard of.—*Southey.*

Marriages.

BOXHAM—HAZARD.—In New London, Ohio, Oct. 5, 1877, by Eld E. McCulloch, Mr. Alfred Boxham, of Norwalk, and Miss Eva Hazard, of New London.

LADOW—SILVERS.—In Nevada, Ohio, Oct. 18, by Eld. E. McCulloch, Mr. I. J. Ladow and Miss Alferetta Silvers, both of Nevada.

Deaths.

SAWYER.—In Washington county, Kan., Oct. 13, 1877, very suddenly, of congestion of the lungs, Celia Belle, daughter of Orlando and Amanda Sawyer, aged 15 years and 5 months.

We followed her mother to the grave ten years ago; but other hands have cared for her, and she has not lacked for a mother's love and tenderness. Her smiling face, and cheerful, pleasant voice will be missed at home, in the Sunday school, and by a large circle of friends. May God bless the grief stricken family. We endeavored to make some improvement of the solemn event from Prov. 27: 1.

S. SHRINER.

YOUNG.—At Galesburgh, Mich., Thursday morning, Oct. 11, 1877, of typhoid fever, Dot, youngest daughter of C. and J. M. Young, aged 6 years, 7 months and 4 days.

Words of comfort from the second clause of the 28th verse of Matt 13: "An enemy hath done this."

Our little one is sleeping now,
Death's cold damp is on her brow;
In the lone and silent grave
Lies the form we could not save.
But, we trust thee, Father dear,
While we drop the scalding tear;
While we gather round the spot,
While we think of little DOT,
While we view our vacant home,
While we think of joys to come,
Of that grand and glorious time,
When for Eden's beauteous clime,
Those now sleeping in the tomb,
Shall come forth in deathless bloom.
He who wept at Lazarus's grave,
Surely will our darling save;
In his bright, eternal home
We shall meet our darling one.
Help us, Father, then, to bear
All the ills of life, and wear
In thy kingdom I fe's fair crown,
Promised to thy children soon.

C. D. B.

JOHNSTON.—Sister Mary M. Johnston died Oct. 1, 1877, aged 22 years, 2 months and 18 days.

She died of consumption, which has been preying upon her for some time. Two years ago when she decided to follow her Master and be a Christian, she became very anxious about her husband, who at that time was unsaved; but he soon took a decided stand for Christ, which gave her much comfort and encouragement. Notwithstanding the state of her health and the inclemency of the weather, she desired to put on Christ by baptism. So in harmony with her request and desire, the ice was cut Nov. 21, 1875, and she and her husband put on Christ by being planted together in the likeness of his death, and arise to walk in newness of life. She has been a true and faithful member of the church. She was the mother of two children, a babe 9 months and 1 day old, preceded her in death but a few days. She appeared to be perfectly reconciled and rejoiced to know that she would enjoy its company in the kingdom of God forever, where there will be no more sickness nor death. Blessed hope! Her little boy, Rudolph Johnston, had been an invalid for nearly a year. His sickness was caused by drinking of concentrated lye, and as she saw that he must soon die, she frequently wished that he might rest with her until called to enjoy the rest that remains to the people of God. Her wish was granted, though she knew it not. Dolphy, as he was generally called, died Oct. 4, 1877, and was buried in the same coffin with the mother. Dolphy was a smart, lovely little fellow, a favorite with all who knew him; but death has claimed him for its own; but death's reign will be short, for death shall be destroyed, and while Bro. Johnston mourns the loss of his entire family, yet he mourns not without hope; he knows that his little family is under the watch care of the Good Shepherd. May he have grace to assist him in this trying hour. Funeral sermon by the writer from Hosea 13: 14.

J. F. ADAIR.

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Notices.

Quarterly Conference.—The 2nd meeting of the Wellington and Southwestern Quarterly Conference will be held at the Bethel school-house, four miles north of Winfield, Cowley Co., Kansas, commencing on Friday, November 16th 1877, and continuing indefinitely, as we contemplate holding a series of meetings at that time. We hope Elder J. C Smith and others from a distance will meet with us and labor for the perishing. Come brethren, praying that the Lord will bless us, in converting men from darkness to light, and "from the power of Satan unto God."

H. M. WILLIAMS, Secretary.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM. SHELDON, Sec.

Notice.—To the brethren in Iowa: Having finished my engagements with the churches I have been preaching for, I am now at liberty to go wherever duty calls; either to assume the pastoral charge, or to labor in protracted meetings. Those wishing to correspond with me can address me at Clarksville, Iowa, until further notice.

E. A. MARSH.

Notice.—There will be a Quarterly meeting in the Northwestern District of Wisconsin, from the eighth to the eleventh of November inclusive, at Gilmanton, Buffalo County. Hope to see ministers and brethren from Brunswick and Williamsburg. Come, for the day of work will soon be over.

GEO. W. TURNER.

By order of Eld. S. J. Adams.

To all whom it may concern:—As we have been placed in charge of the Quarterly Meetings, due our Conference this year, I wish all who desire a meeting of this order to make it known to us at their earliest convenience, so that we may make the proper arrangements and give timely notice.

Quarterly Meeting Notice.—The first Quarterly Meeting will be held with the Richland church, Chickasaw Co., Iowa, commencing Friday evening, Nov. 2, 1877, and hold over Lord's day.

Second Quarterly Meeting.—Second Quarterly Meeting will be held with the friends at Buffalo Grove, Buchanan Co., Iowa, commencing Friday evening, Nov. 30th, 1877, and hold over Lord's day.

And now, brethren and sisters, shall we set apart the Friday before each Quarterly Meeting, for fasting, confession, humiliation, thanksgiving, and prayer? Amen. It will do us good. Your brother while waiting.

P. W. HOUGH.

Conference.—All believers in the personal coming of Christ and the resurrection, living in that part of the state of Michigan, north of the D. and M. R. R., including the counties through which it runs, and west of the counties through which the Jackson, Lansing and Saganaw R. R. runs, are invited to meet with the church at Ashland, Newaygo county, on Thursday evening, Nov. 15, and continue over Sunday, for the purpose of organizing a Northwestern Michigan Advent Christian Conference. Let the churches be well represented at this meeting. All that are interested in spreading the truth of the coming of Christ and the resurrection and saving the lost, come and let us unite our talent and means to carry forward this glorious work of the Lord. Come in the spirit of the Master to do good. All that come will be cared for, all that come by railroad will get off at Grant Station, and inquire for Leslie Bower.

JOHN BOWER,
O. R. L. CROZIER,
T. F. S. HAMPSON,
Committee.

Postponement.—Our annual meeting is continued over and will be called to order again Nov. 16, 1877, on account of the hard and continued rains. There was but few of the brethren that could get out. The meeting was called and adjourned until the above named time. The meeting is to be held at Bethlehem as advertised before. We are expecting a good meeting. Come brethren, with the working spirit; don't let any trifling excuse keep you away. We have but a short time to work, for the kingdom of God is at hand. Let us show our faith by our works.

J. F. ADAIR, Pres.

Conference.—The New York Conference is appointed to be held at Martville, Cayuga county, Dec. 13 16, 1877. Particulars hereafter.

C. W. LOW, Pres.
JAS. E. WELLS, Sec.

Appointments.

ILLINOIS.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

The Advent Christian Church worships each Sabbath in Green Street Tabernacle, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.

C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.

GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, Jr.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.

G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 9th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.

GEO. M. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

IOWA.

There will be religious services at the Hickory Grove Schoolhouse, Ringgold county, Iowa, the first and third Sundays in each month, at 11 o'clock a. m.

Sunday-school every Sunday at 9 o'clock. Bro Herron acts as superintendent.

JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.

C. W. PITSOR

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.

P. W. HOUGH.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

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KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

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Advent Christian Times.

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EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

IT is said that two halves only make one whole one, but there is more than a whole one in the two halves of our paper given last week and this. Well, better be thus than fall short of a whole one.

PRESIDENT HAYES is making strong efforts to create reform in the civil service of our government. This is commendable, but when leading congressmen leave their congressional business to attend horse-races, as was recently done, what hope is there for the country? If attending horse-racing is the most important business of legislators, would it not be well to send a lot of circus-riders to Washington, instead of men of intellect and legal lore?

WE are glad to have Conferences and churches inform us who are the worthy poor among them, to whom we can send the paper free. But the question arises, How is this Society to furnish free papers to *any* one? Is it not by means of assistance from churches and Conferences? We think it would be well for such bodies to resolve that seeing such and such persons are the worthy poor, therefore, *they will pay the price of their paper for them*, and then to send it on to us. We will gladly send the paper free to every one, if some one will only pay the expenses. But it is hard work to give away what we do not possess.

THE indications in the French Government point to an early retirement of the present Cabinet officers. It is reported that the new Cabinet chosen by McMahon will be of the same stripe as the retiring one, only much weaker in political influences. But ecclesiastically it will be Papal in its sympathies. It is thought by most people that the ecclesiastical phase of governments is of but little account in our time. But the eastern war is a conflict between Mohammedanism and Greek-churchism, in governmental form. And the efforts of the Roman Harlot church are towards a partial resumption of state power, in order to say, "I sit a queen, and am no widow." French sympathy will doubtless seek to accomplish this in a quiet way ere long.

EGOTISTICAL PREACHING.

There is often a strong inclination in the minds of impromptu preachers to preach self before their congregations, instead of preaching Jesus. The frequent repetition of the personal pronoun "I" is a strong indication of this propensity. It is also frequently shown by an important style and a ministerial strut, indicating self-importance and a high self-appreciation. And it also is sometimes noted by a peculiar pretense of hidden intelligence, set forth in a negative way to induce people to suppose there is an effort to keep self out of sight, which tends to excite curiosity and draw personal attention to themselves, while pretending to ignore self. This latter feature of egotism partakes of hypocrisy, and shows that the speaker is not open-hearted and honest. But a constant allusion to self by a preacher of the gospel in his discourse, is a feature of egotistical preaching that is quite too common. In fact, it ought not to exist or become a part of pulpit ministrations.

Egotism, or continual allusion to self is greatly indicative of ignorance and coarseness of nature. An ordinarily refined nature will not seek to obtrude its self-importance upon the public ear; much less a mind and heart that is imbued with the refining influence of the Spirit of God. What is more repugnant to the mind or heart of a person that has come to hear the blessed gospel of a Savior that is not now "after the flesh" (1 Cor. 5: 16), than to sit and listen to a preacher telling his own fleshly experience, and to hear from the desk the virtues or vices of a mortal man instead of the saving grace of the Lord Jesus Christ?

Surely, a preacher who parades his own importance before the public is not in the line of the apostle, who declared, "We preach not ourselves" (2 Cor. 4: 5). There are times when a relation of personal experience is very proper, but it is seldom in place when incorporated in a sermon. Men of culture and of divinely spiritual power, will not be guilty of such egotism. An audience that cannot, or will not, appreciate anything that does not partake of an egotistical element, is truly to be pitied. They need certainly to be "born again."

An egotistical preacher seeks to become a personal leader; he is a seeker of notoriety and partisan influence. And whoever follows such a one will sooner or later come to nought. Whether the egotism be open or hidden, the result will be the same. There are too many Adventists who are seeking just such leaders. They want some *champion for the truth*, and these very champions are often the men who put themselves forward instead of Christ. It is true that there should be found in the church those men who can oppose error and stand successfully for truth when it is called for, but such ones are not the egotistical preachers whose only aim is to show their own smartness. He comes out best in the defense of the truth, who, in a meek and quiet spirit obtrudes not himself before men's minds, but who simply tells the word of the gospel as God has given it, reckoning himself as dead, but as having the Spirit of God within him a living power bearing witness to his words.

Egotistical preaching carries ruin wherever it goes; and the only record of such a minister, if written, would be, he has ruined such and such churches, and all that he has built up has fallen in pieces. The less we have of it among us, the better.

VISIT TO ARENA.

During our recent visit to Arena, Wis., to help Eld. Meigs in a quarterly meeting, a sad scene occurred. On the night of my arrival, just before retiring, we were startled with the news that somebody had been killed by the cars only a few steps from the house where I was putting up. We went out with lanterns, and found a son of Bro. Anderson, (a young man) lying dead, having attempted to leave the cars while in motion. Bro. Anderson was several hundred miles from home at the time. The telegraph conveyed the crushing news to him, and he reached home in time to attend the funeral.

While at the grave-yard, I visited the grave of our lamented brother, Eld. Geo. Thomson, which is marked by a becoming tombstone, placed there by Deacon O. Thomas, aided by others. "He sleeps, but not forever."

Eld. Meigs is trying to "hold the fort" in this

region, and is much liked. We were glad to meet the friends there assembled, and find them still pressing forward, and hope to meet them soon again in the heavenly country, when the pilgrims journey and trials will have endod.

W. S.

WHINERS.

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In looking over the field, they see only the *bad* things, and condemn the whole field for what they see, like the man who hunts over a forty-acre orchard of fine fruit trees for the sake of finding one sour apple-tree, as a pretext for condemning the whole orchard. The man that hunts for failings can find them among any people. But it is not wise to act on that principle. Commend the good and encourage its growth. Our people are doing much, in various ways, to spread the truth. The way to get them to do more is to go before them, and lead them to a higher experience, and to an increased zeal, and not stand in the rear and scold, and slander them. Let *whiners* become *workers*, and help share the *sacrifice*, and matters will improve. Don't look for popular fare in an unpopular cause. Whine less, and work more.

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After the day of Pentecost we find all the disciples bold, courageous, and valiant for the truth; would that all the clergymen of the world had this baptism; then the moral aspects of things would be different. The golden rule of doing unto others as we would wish others to do unto us, would come to the surface, and light, peace and joy, be freely disseminated. Look at the effects of this baptism on the day of Pentecost; 3,000 were converted, and after their conversion, they went every where preaching this good tidings of a risen Saviour and Redeemer. This was as the early rain to the true church of God, and now we must look and expect the latter rain of the Holy Ghost to ripen up the grain for the general harvest.

I know that many of our brethren say that no more such work will ever occur again on the earth; but where do they find anything in the Bible that forbids it? Surely the hearts of people are just as bad and wicked as ever, and they stand in need of this cleansing and purifying. I am well aware that the truth and word of God is necessary, and that without it, we are as dead men. "Now ye are clean through the word that I have spoken unto you"—but let us not forget the office work of the Spirit, which is to bring all things to our remembrance and show us things to come; that the Spirit will convince of sin, of righteousness, and a judgment to come, and guide us into all truth (John 14: 26; 16: 8), and please remember that this baptism proceedeth from the Father, and comes in the name of Christ, who is the only mediator between God and man. It is a part of the birthright of every Christian, as you will find it recorded in Acts 2: 38. All those who lack this baptism, are lame and weak, and should immediately make application to the great head of the church for its essential power and benefit.

This baptism was accorded to the prophets, and if you will turn to the 2d chapter of Joel, you will find the promise of the Spirit. When Jesus commenced his ministry, it was with the baptism of the Spirit, and he always led his followers up into the atmosphere of God and his Spirit, in opposition to their carnal natures. He said, "It is the Spirit that quickeneth, the flesh is nothing" (John 6: 63); and Paul the apostle is more minute, when he says, "To be spiritually-minded is life and peace," and, "The letter killeth but the Spirit giveth life" (2 Cor. 3: 6). "For we are all baptized into one Spirit, and into one body" (1 Cor. 12: 13). And now, in closing this epistle, let us all ask the Father not to forget us in our great need. We can plead our great weakness, and our necessities, and beg for Christ's sake this sweet, heavenly baptism, that we may no longer serve the world nor our own passions, but be transformed in the temper and disposition of our minds, showing what is that good and acceptable and perfect will of God (Rom. 12: 2).

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enjoyment. Who will receive it? Not one. Yet it is inevitable if prevalent theology is correct.

Magnolia, Wis.

The Shortened Days.

W. F. COLLIER.

We read in Matt. 24: 22 as follows: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake *those days shall be shortened.*" The above quotation suggests the question, What days are referred to, which are to be shortened? To begin an answer, I will quote the 15th and 21st verses of the same chapter: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand."...."For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

We learn from the above (1) that the days to be shortened are recorded in the book of Daniel the prophet; (2) that they are a period of days during which the power denominated the abomination of desolation will stand up to rule, or exercise supreme authority; and (3) that it will be a period of great tribulation to the church of God.

We will now consult the prophecy of Daniel, as directed in the above quotation, for further information in relation to the subject under consideration. And, first, I will suggest that the days to be shortened cannot be those found recorded in the 12th chapter, for the following reasons: 1. We learn by a careful consideration of the chapter that the periods therein contained were not given to measure the time of the continued existence, or time of the supremacy of any power; but, rather, they were given to show that from the time certain events should take place, there would be so many days (years) to the resurrection of the dead. 2. Inasmuch as the reason given for shortening the days, is because of the great tribulation brought to bear upon the church, after the commencement of the days, and down through their history, it is evident that the period must be shortened from off its end; hence, as the periods of days found recorded in this chapter are so linked together, that should the 1290 days be shortened, it would necessarily cause an earlier ending of the 1335 days, and thereby bring the resurrection of the dead before the end of the age—a position which would not be in harmony with the Scriptures of truth; for we cannot believe we are taught that time itself is to be shortened; but, rather, that the period of time once allotted for the accomplishment of a certain work shall be cut short. 3. It is evident from the whole tenor of the language that the periods contained in this chapter were given expressly, and for no other purpose than to answer the question, as found recorded in the sixth verse, which reads as follows: "How long shall it be to the end of these wonders?"

We will now refer to Dan. 7: 35, where we read that the saints of the Most High shall be given into the hand of a certain persecuting power, "until a time, and times, and the dividing of time." This no doubt is the period referred to, which is to be shortened, but inasmuch as there has nothing as yet been said in the prophecy concerning the abomination of desolation, that is, to call it by name, I consider what has been said thus far in the prophecy, upon the subject, merely an outline, while a digest of the same may be found in the eleventh chapter. Hence, I will refer at once to that chapter, at the 31st and 33d verses, where we read as follows: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."...."And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil many days." In this quotation we have every feature mentioned necessary to fill the mold formed by the saying of our Savior, as recorded in Matthew 24, and quoted at the beginning of this article. We have the abomination of desolation; then we have the great tribulation of the saints brought to view; and we have also the days mentioned during which the persecution shall rage. The period is called "many days."

But it may be argued that this period is indefinite, and therefore cannot be shortened. I shall answer by saying that so is also the period of the seventh chapter, for the last "time" mentioned is a divided time, and it may be divided at any point. But notwithstanding the period is indefinite to us, is it not reasonable to believe it was, and is, definite with God, its Author; and may he not shorten a period of his own making? I think so.

Having now found, as we think, the days which were shortened, the question naturally suggests itself, Have we any clue to the length of time covered by the shortened days? I answer, I think we have, as I shall attempt to show. Inasmuch as the Savior in his day referred the church back to the prophecy of Daniel, saying, the days spoken of by him must be shortened, it is evident that if we find the shortened days, they must be found in another and future revelation. Hence, I will refer at once to the 13th chapter of the book of Revelation, where we think the same power is presented to view.

At the seventh verse we read as follows: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." And, again, at the fifth verse we read, "And there was given unto him a mouth, speaking great things and blasphemies; and power was given unto him to continue" (margin—"make war") "forty and two months." In this quotation we have presented a power, which was to persecute the saints for a long period of time, and we think it can be clearly demonstrated, that it is the same power which in Dan. 11 is called, "The abomination of desolation." We learn also that that this power is to persecute the saints, "forty and two months," which period, I think we all agree, is synonymous of the 1260 days.

I think I have now clearly shown what period of days were referred to by our Savior, which were to be shortened, and also the length of the days after they were shortened. Now I wish to say further, that my object in taking up this subject, is to show, first, that our old theory of shortening the 1290 days of Daniel 12 is not tenable. And, second, that I do not think there is an intimation in the book of Daniel, when rightly understood, that the shortened period of 1260 days is meant by any language contained therein. I know we read in Dan. 12: 7 of a period called, "a time, times, and a half;" but the margin reads *half* for the word *part*, which is evidently the correct rendering; for, after Daniel had heard this period mentioned, together with the additional time necessary for the accomplishment of the scattering the power of the holy people, he says he did not understand these angels as they talked together; hence he virtually asked the same question himself, as is clear from the answer he received; which was a period of 1290 days, with 45 days added; and it is evident that these periods are synonymous with the "time, times, and a half" (or, *part*, margin), with the additional time it takes to accomplish the scattering the power of the holy people, as recorded in the seventh verse. Let it be particularly noticed that in both answers to the question, "How long," etc., there is, first, one period given, then another added thereto, which makes it conclusive evidence that, whatever is meant by the 1290 days, with 45 days added, is also meant by the "time, times, and a part," with the additional time it takes to accomplish the scattering the power of the holy people, showing, as I said above, that the shortened period of 1260 days is not to be found in the prophecy of Daniel.

There are other potent reasons why the period of 1260 days of papal persecution cannot be the 1290 days of Dan. 12 shortened. One of which I will briefly consider. Inasmuch as we learn from the prophecy that the 1335 days are simply the 1290 days with 45 days added, and inasmuch as the 1335 days reach to the end of this age, having already reached to so late a date, that to shorten the the 1290 days, it would necessarily bring these 1260 days' war on the saints down this side of A.D. 1800; a position which neither Bible or history will warrant us in taking.

Worcester, Mass.

Signs of His Coming.

P. HOLLER.

Jesus pointed out two classes of servants by which those who are looking and waiting for his coming may understand the true and safe position to occupy. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not" (Matt. 24: 23). Mark! this class emphatically claims that Christ is not in heaven. If he is not in heaven, where is he? They tell us he has come; he is here, but he is invisible, or in the secret place. What shall we do with this proclamation? Jesus says, "Believe it not?" Why not believe it? Verse 27 gives the reason. Question: can the lightning come here to this earth invisible? It may to those who are blind, or asleep, whether it comes in the day or the night. But to those who are awake and have eyes, I affirm it is impossible for the lightning to come and they not know anything about it. Thus we have this class filling up this part of false prophesying. They claim Jesus has been here about eighteen months, and they claim they are—that is, they who believe in this invisible coming—his promised bride, and when Jesus comes they will be married. Then the wife will be sent out to convert the heathen. Would it not be well for them to go out among that class now, and try their skill there, instead of their going exclusively among churches, and doing all they can to divide and distract?

I have never heard yet of this class laboring to bring sinners to Christ. Look at them at our camp gatherings. They select young converts to sow among them seed of discord. What I say I know to be true. They claim they know the very time of Christ's coming, and they claim to know it by the prophecies and the jubilees, and not by any visible event outside of the prophecies. Jesus had these prophecies, and he did not claim to know even as much as they do. Are they wiser than the Master? Jesus said, "Believe it not."

Another class of signs which are now in our midst do not belong to our people. We see the trial is a different one. It is this: It is found in a pleasure-loving church. They are to smite the servants who are giving meat in due season on the point of the coming of the Lord. Those servants will eat and drink with [illegible]. This has occurred near our place [illegible] Grove town, where two ministers of [illegible] six churches preach alternately at the same place. They had a union social to raise money to pay these ministers. A few evening since they came together to feast, and sure enough, as Jesus said it would be, the drunken were there, and the result was two fights, and the social broke up in confusion. O how clearly his word is fulfilled.

Again in 2 Pet. 2: 1-3 Peter says, they will "make merchandise of you." What is merchandise? Something that is bought and sold. Here in Nashville not long since in our Opera Hall, a certain church had their festival. I will give their advertisement as it is on their bills:

"OPERA HOUSE.—We would announce to the people of Nashville and vicinity that there will be an Oyster Supper at the Opera House, on Tuesday evening, Oct. 16, for the benefit of the —— church. Also, in connection with the Oyster Supper there will be an entertainment consisting of instrumental and vocal music. Also, a postoffice, museum, and everything to make it pleasant for all who attend. Admission free. Oyster Supper, including Coffee and everything that pertains to a first-class Supper, for the small sum of 25 cents each."

Not only the eating and drinking were performed, but Peter's keen prophetic eye was not mistaken. When the feasting was over, there was an auction, and just such merchandise as Peter pointed out would be sold. There were three ladies sold at auction to the highest bidder. And Peter said more than this. He said: "By reason of this the way of truth shall be evil spoken of." How true! I heard men on the street speaking disrespectfully of the religion of the Savior, on account of such exercises.

O, my brother, we truly are in the perilous times of the last days. Are we faithful? and are we giving meat in due season? Or are we afraid to sound the alarm when danger is upon us? Should we not solicit the attention of men to those prophetic truths as they are given to us? If a damnable heresy is be taught should it not be exposed?

Watchmen, where are you? Can we not hear from more than one of God's watchmen? If we cannot get time to go out and preach, then write. We wait to hear from you. Make our paper one of "meat in due season." Let us expose the errors with which we have to contend now. That is our special work. Our paper should be as a burning torch in every postoffice where it may lodge for a few hours, and in every family. Do you see the signs filling up in your midst? If you do, herald it all over the land; for if you do not, I fear it be because you are asleep. "O Zion, that bringest good tidings, get thee up (not down) into the high mountain! O Jerusalem, that bringest good tidings, lift up the voice." Lift it up; don't be afraid. O, my brother, let these words of Isaiah ring in your ears. Watch the signs, and as they are discovered by you send them to the paper, that the paper may be full of the watchman's cry, and the church edified. God help us to be upon our watch-tower continually and let the very glow of victory beam forth in our countenance. Deliverance is just at hand. Let the shot and shell come from the enemy's battery; our shield is sufficient for them all till Jesus comes.

Nashville, Mich.

Providence.

C. MENDENHALL.

The word "providence" is quite frequent in the world's vocabulary, and often is abused. The word is found but once in our version of the Bible, and occurs in Acts 24: 2, and is applied by Tertullus (who was bringing accusation against Paul) to the wise government of Felix.

It has various meanings and applications; among others is theologically defined by Webster as "a manifestation of the care and superintendence which God exercises over his creatures; an event in which the care or design of God is directly seen and shown." Now do we not sometimes err in attributing certain events to the providence of God? Do we not become liable to make mistakes in supposing the "care or design of God is directly seen and shown" in some things which result from criminal carelessness, or reckless neglect.

I am led sometimes to think that there are burdens or charges laid upon Providence, which had better be borne by ourselves, or laid at the devil's door. For instance: proud mothers expose the limbs and necks of their darlings to the extremes of our changeable climate, because they think such a display is becoming, and death claims another victim. It is mentioned as the afflicting rod of Providence. Query: Did Providence or pride have the most to do with it?

You see in midwinter a frail woman upon the streets walking in paper soled shoes, with more jewelry and ribbons, than flannels and comfortable wrappings, while her "big brother" has his heavy boots and ulster to keep in the caloric. The girl becomes consumption's victim and Providence gets the blame. Really it seems to us we should not talk too loosely about the inscrutable dealings of Providence.

Again, how often a minister, or doctor, or philanthropist, falls in his prime, at the very height of his usefulness, and the obituary speaks of mysterious providences, when if the truth were known, these good men were violating every law of nature, and taxing themselves beyond reason! Bro. H. L. Hastings, of "*The Christian*," has said in effect (we quote from memory) that "when the devil finds a minister who *will* work he pats him on the head, calls him 'good fellow' and soon has him used up."

It is sinful to commit suicide, whether prompted by religious or secular ambition, and the worst feature seems to the writer to be the very easy way we have of shirking all the responsibility and attributing the result of our indiscretions and blunders to him who is infallible, and invariably doeth all things well.

Lexington, Mich.

Reports.

Conference Report.

The Northwestern Kansas Quarterly Conference met with the Limestone Valley Advent Christian church in accordance with a previous notice.

Ministers present:—T. R. Comstock, F. N. Bliss, S. R. Knox, G. S. Vilott.

The President being absent, the meeting was called to order by the Secretary.

After the minutes of the last meeting were read and approved, W. B. Mansell, a committee from the Solomon Valley Conference, being present, said, as the State Conference had done away with the Quarterly Conferences, he prayed God that we might in the future be united on the broad platform of brotherly love and friendship.

The following resolutions were unanimously passed:

Resolved, That we recommend Brn. N. T. Case, Clyde, Cloud county, Kan.; E. N. Bliss, Belleville, Republic county, Kan.; W. T. Martin, Belleville, Republic county, Kan.; and S. R. Knox, Athens, Jewell county, Kan., as worthy preaching brethren, and not able to pay for the A. C. TIMES, but they would like the same.

Resolved, That as Eld. J. S. Thorp has left the faith and gone with the Ellen White visionites, we, therefore, do not consider him worthy of any of the benefits of the Missionary Society.

In compliance with a notice given Eld. S. R. KNOX, he was present, and said that the reports of his keeping the Jewish Sabbath was all false, and had no foundation whatever.

Adjourned, *sine die*.

T. R. COMSTOCK, Sec.

Conference Report.

Conference convened pursuant to notice, at Afton, Ill., Oct. 26. Brn. E. H Burington, N. W. Spencer, and M. V. Sheldon were present. No business session called. The preaching was good. The brethren at Afton, and all, felt greatly blessed. To the Lord be all the praise. Sunday was a special day, and the testimonies were from grace to grace. The kingdom is all but due, and we trust that for it we are ready.

GEO. M. BUTTON.

Correspondence.

From C. A. Sadler, Covington, Tenn.

I have read your excellent paper very carefully, and I trust I have been edified by it. Two other religious papers are taken in my family, but the TIMES is always most welcome to me. I presume I am the only believer in the Advent doctrine in West Tennessee, except our Bro. Hubbard, of Como, and all I know of him is what I have learned of him through the TIMES. I have studied this doctrine closely for six or eight months, and I must say that your teaching, I believe, is in harmony with the word of God. I am so much convinced of it, that I am advocating these views on every suitable occasion. The Bible teaching on those questions seem so plain to me *now*, that I wonder how any candid person can believe otherwise than you teach. Most persons, to whom I name this subject, seem surprised that I believed such strange doctrine, and seem to regard me as half crazy, or going off fast into infidelity. "What," say they, "a man has no immortal soul!" "Christians don't go straight up to heaven, and sinners to hell, when they die?" "Sinners not in hell, now?" "Sinners not tormented forever?" "Why, you can't believe the Bible!" And many other such idle, ignorant objections are urged against this teaching in these parts, even by those who seem to think they know all about the Bible teaching on these subjects. I am studying this subject *closely*, and feel determined, the Lord helping, to follow the Bible; believe and teach what the Bible teaches. I am an old man, nearly 72 years of age—quite feeble of late—health not good. Whilst confined at home, I spend the time very pleasantly, reading the TIMES, the tracts you send, and the Bible. I have been an Elder in the Christian Church for 17 years, and for many years I have doubted the doctrine of the immortality of the soul as taught by clergy of the present day. I borrowed a copy of Whitmore's book on this subject, and this gave me much satisfaction on this doctrine. The Adventist doctrine is very unpopular in these parts, and most of my brethren are much opposed to it.

From L. H. Little, Rose Hill, Mo.

DEAR TIMES:—As a lone pilgrim on the world's highway, I will write a few lines to those throughout the west, who are looking for the soon coming of Christ and those who expect immortality at the appearing of our Savior, who will give this glorious gift to all his dear children who love his appearing. I have believed in the soon coming of Christ since childhood, or thirty years, and I now think and believe that our God will soon appear, and the glory that cannot be told will soon be seen and enjoyed by all God's faithful ones. O, to think that the sorrows and scoffs of a wicked world will soon be past, and we will meet loved ones in our Father's kingdom. None but the pure in heart will be there. May we be fully prepared for that happy home.

The TIMES is all the Advent preaching we have here, and it is the source of much comfort to us. I try to preach the coming of Christ, and the destruction of the wicked, and life in Christ only, and kindred truths taught by the Bible. But as in other places, I am met with ridicule and sarcasm, and misrepresentation, until we feel almost discouraged. Still, God helping me, I will declare these glorious truths till he comes who giveth the reward. I am to poor to go far from home, having to labor for the sustenance of life. Still, desiring to do all the good we can while time may last, I would say, if any one in Western Missouri or Eastern Kansas may wish us to come and hold meetings in those neighborhoods, and will help by co operation and prayer to God for the salvation of those who knew not God, we will come and hold meetings in your midst, and endeavor to persuade our fellowbeings to prepare to meet God. As soon as my fall work is done, I can spend two months in this good cause. I may be addressed at Rose Hill, Johnson county, Mo. I can go afoot any distance within eighty miles. Your brother, looking for the soon coming of Christ.

From J. P. Curry, Rockford, Ill.

DEAR BROTHER BURR:—I was grieved and sorry this morning when I received but an eight-page paper, and when I read the editorial entitled "*Our Faith*" I could have cried to know to what strait you and the brethren publishing the TIMES are reduced for the lack of means to proclaim the glad tidings to a perishing world. With this I send a little to renew my subscription, and send the paper to another, hoping and praying it may do good. I am not connected with you denominationally though in harmony with you in the gospel truths you advocate, and have learned to prize the weekly visits of the TIMES. I pray that it may not go down, and that I may be enabled to assist you in maintaining it until it *shall be needed no more*. The lack of assistance it receives, is a sign to me

that the coming Lord is near at hand. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" I expect before his coming to see error triumph, ing over the truth, and monopolizing pulpit and press. Yours in the hope of Israel.

Christian Life.

An Evening Hymn.

Now the solemn shadows darken,
And the daylight slowly dies,
Holy Saviour, thou wilt hearken
When thy children's prayers arise.
Blessed Jesus,
Look on us with loving eyes.

Some are tried with doubts and dangers,
Some have found their hearts grow cold;
Some are aliens now, and strangers
To the faith they loved of old.
Blessed Jesus,
Bring them back into the fold.

Some in conflict sore have striven
With temptation fierce and strong;
Lord, to them let strength be given
If the battle should be long!
Blessed Jesus,
Change their mourning into song.

By thy passion in the garden,
By thine anguish on the tree,
By that precious gift of pardon,
Won for us alone by thee,
Blessed Jesus,
Let the sin-bound captives free.

When our earthly day is closing,
And the night grows still and deep,
Let us, in thine arms reposing,
Feel thy power to save and keep.
Blessed Jesus,
Give thine own beloved sleep.

—*Selected.*

Trusting God.

One of Daniel Quorm's class said that she "could trust the Lord where she could not trace him." Daniel did not believe in that, and, after speaking his own mind, he called on "Frankie," who spoke as follows:

You've been talkin' about trustin' in the Lord when we cannot trace him. Well, bless his dear name, I don't know anything about tracin' him, and I never thought anything about that. But I do love to think about trustin' him, and I do know something about that, bless him.

I be a poor, ignorant scholar, and always seem to be down to the bottom of the class in a good many things. But, bless him, I've had enough, I reckon, to make me a'most the top o' the class in trustin' him. Oh, dear leader, it be 'zactly as you been a sayin'—so safe that you don't think 'pon it; just lyin' down in his arms, without a morsel o' care or frettin', but feeling so sure that everything be as right as it can be, an' never a shadow o' fear come creepin' up between his sunshine and me. Why, if heaven be any better than that, then heaven must be a wonderful place, sure 'nough.

It come to my mind a week or two ago, so full, and sweet, and precious, that I can hardly think o' anything else. It was during them cold northeast winds; these winds had made my cough very bad, and I was shook all to bits, and felt very ill. My wife was sittin' by my side, and once, when I had a sharp fit of it, she put down her work and looked at me till her eyes filled with tears, and says she, "Frankey, Frankey, whatever will become of us when you be gone!" She was makin' a warm petticoat for the little maid; so, after a minute or two, I took hold of it, and says, "What are 'e makin', my dear?" She held it up without a word; her heart was too full to speak. "For the little maid?" I says. "And a nice, warm thing, too. How comfortable it will keep her. Does she know about it?"

"Know about it? Why, of course not," said the wife, wondering. "What should she know about it for?"

I waited another minute, and then I said, "What a wonderful mother you must be, wife, to think about the little maid like that?"

"Wonderful, Frankey? Why, it would be more like wonderful if I forgot that the cold weather was a comin' and that the little maid would be a wantin' somethin' warm."

"So then, you see, I had got her, my friends," and Frankey smiled. "O wife!" says I, "do you think you be goin' to take care of the little maid like that, and your Father in heaven be a goin' to forget you altogether? Come now, bless him; isn't he as much to be trusted as you are? And do you think he'd see the winter comin' up sharp and cold, and not have somethin' waitin' for you, and just what you want, too? And I know, dear wife, that you wouldn't like to hear the little maid go a frettin' and sayin' 'There, the cold winter be a comin', and whatever shall I do if my mother should forget me!' Why, you'd be hurt and grieved that she should doubt you like that. She knows that you care for her, and what more does she need to know? That's enough to keep her from frettin' about anything. 'Your heavenly Father knoweth that ye have need of all these things.' That be put down in his book for you, wife, and a purpose for you, and you grieve and hurt him when you go a frettin' about the future, and doubtin' his love."

"Ah, Frankey, I wish I had you faith," says she, and I let her go on with her work, hopin' she would think it over.

"When the little maid came home from school that afternoon, she had a bit of a sick head-ache. She went fretting about the kitchen whilst her mother was gettin' the tea, and couldn't rest quiet for a minute together. But when when the wife sat down, the little maid came and laid herself in her mother's arms, and put her head on her bosom, and her mother began to sing a quiet kind o' hymn to her. Then the little maid forget her frettin', and sank down all snug and comfortable, and in a few minutes, she was gone off to sleep.

"Frankey," I says to myself as I looked at it, "there's a lesson for thee. Sometimes the children o' the heavenly Father get all fretful and sickly, and they go here and there and can't find a comfortable place anywhere, but are all nervous and fidgety. Here's what thou must do, Frankey. Thou must come and lay thyself down in the everlastin' Arms, and lean thy tired head upon the bosom of thy dear Lord, and draw his love in all around thee; and almost before thou know it, all thy fears and troubles shall be hushed off to sleep, and thou'lt hear nothing but a quiet kind o' singin' in thy soul tellin' of his love." Ah, it be more than true, truer than any words can tell or anybody can think, for "like as a father" (or a mother either) "pitieth his children, so the Lord pitieth them that fear him."

It be a poor thing to go a tracin' him. But it be a blessed thing, sure 'nough, to put your trust in him, and I can't understand how anybody can help a doin' of it. Why, when things have come to the worst, and I do know what that be—when the money been gone, and the cupboard been empty, and I haven't seen a way out of my trouble, and the devil has come a temptin'—for he do love to hit a man when he's down—I've gone 'pon my knees, just like as if I got down under the cross for a bit o' shelter from the storm. An' whichever way the wind blow, a man can get shelter there.

Well, let-me lift my eyes to Jesus, and see him there for me, with the crown of thorns, an' the nails in his blessed hands and feet, and very soon my heart be so full as ever it can hold. "Oh, Frankey," I cry out, "the King o' glory died for thee—died like that. One drop o' his precious blood is more than all worlds; but for thee his heart emptied itself. He gave himself for me."

The old man's voice grew hoarse with deep emotion as he went on: "Why, I kiss those bleeding feet, and every bit o' life and strength in me cries out, 'My dear Lord, I can starve, I can suffer, I can die. But there is one thing I can never do; never, never, never. My Lord, I can never doubt thy love!'"—*Daniel Quorm.*

The Justice of God.

"I am trusting to the justice of God," said a dying woman in answer to a question put to her by one who had come to visit her.

"To the *justice* of God!" said the surprised visitor; "had you said the *mercy* of God I could have understood you; but you are trusting to that which condemns the sinner!"

"I say what I mean," responded the woman, "and though I am a sinner, yet the justice of God is the ground of my hopes of the kingdom of heaven: for Christ has suffered, yea, died for all my sins, and I read in Rom. 3: 26, that 'God is just, and the justifier of him that believeth in Jesus,' and he is all my trust."

He died to atone for sins not his own;
The just God has punished for us his dear Son.

Young Folks.

Old Wheat Makes a Speech.

I was made to be eaten,
And not to be drank;
To be threshed in a barn,
Not soaked in a tank.

I come as a blessing
When put through a mill;
As a blight and a curse
When run through a still.

Make me up into loaves,
And your children are fed;
But if into a drink,
I will starve them instead.

Then remember the warning;
My strength I'll employ,
If eaten—to strengthen;
If drank—to destroy.

—*Selected.*

From Hattie Bentley, Cassel's Prairie, Wis.

MR. EDITOR:—My father takes the A. C. TIMES, and we like it very much. I am eleven years old. I like the interesting article in the A. C. TIMES entitled "The Wonderful Dark Day." This is the first time I have ever written for your paper. We had a good Sunday-school this summer. I am trying to be a good girl, so that I shall be ready to meet Jesus when he comes.

A Prize from Egyptian Antiquity.

A large roll of papyrus, covered with inscriptions, was discovered some twenty years ago under the floor of an old tomb in Thebes. It was 139 feet long by sixteen and one-half inches broad, and looked something like a stair carpet. Mr. Harris, the lucky finder, bought it for a comparatively low price. His daughter, Miss Harris, felt convinced that it was a treasure, and to make sure against accidents, set herself to the immense work of tracing every sign and letter on it upon a paper of equal extent. She succeeded in making a fac-simile of it. Her father died, and the lady took a house at Koumel Dyk, Alexandria. A few years ago an explosion occurred in the house which was reduced to fragments. Of its contents the two chief treasures alone escaped unharmed—the papyrus and Miss Harris herself. The great Egyptian archæologist, M Brugsch Bey, examined the papyrus and told the Khedive of its great value, and the Egyptian government offered the sum of £2,000 for it. She brought it to England, when the British museum purchased it for a larger sum, and from that time to this,

Dr. Birch and his corps of Egyptologists have been deciphering it, while scribes have been engaged in copying it. It proves to be a complete record of the life and works of Rameses III., and a statement of things at Thebes three thousand years ago.—*Sel.*

The Chinese Bible.

There are said to be four thousand characters used in the Chinese Bible, but of these not more than one-third of the number are in constant use. About one-fifth of the latter number, from their frequent occurrence, constitute the great body of the Bible. Five-sixths of the entire work is made up of one-eighth of the whole number of characters. Of the vast population of that densely crowded empire, women and children constitute a large proportion, and these cannot read. In the country districts not more than one-third of the males can read, and perhaps not more than one-fifth. In the cities it is estimated that seven-tenths of the males are readers; so that, on the whole, the male population may be regarded as a reading people. According to late statistics, there is one missionary in China to every two millions of its four hundred millions of inhabitants. The number of Christians in China is now increasing sixfold every decade.

Selected.

Indian Summer.

At last the toil encumbered days are over,
And airs of noon are mellow as the morn,
The blooms are brown upon the seeding clover,
And brown the silks that plume the ripening corn.

All sounds are hushed of reaping and of mowing:
The winds are low; the waters lie uncurled;
Nor thistle-down nor gossamer is flowing—
So lull'd in languid indolence the world.

And vineyards wide and farms along the valley
Are mute amid the vintage and the sheaves,
Save round the barns the noise of rout and sally
Among the tenant masons of the eaves.

Afar the upland glades are flocked in dapples
By flocks of lambs a-gambol from the fold;
And orchards bend beneath their weight of apples;
And groves are bright in scarlet and in gold.

But hark! I hear the pheasant's muffled drumming,
The turtle's murmur from a distant dell,
A drowsy bee in mazy tangles humming,
The far, faint, tinkling tenor of a bell.

And now from yonder beech trunk sheer and sterile
The rat-tat of the yellow-hammer's bill,
The sharp staccato barking of the squirrel,
A dropping nut, and all again is still.

—*J. P. Irvine, in Scribner for November.*

Preaching to the Spirits in Prison.

Even if space permitted, it would be needless to dwell upon the different views that have been taken of this interesting passage. It has been supposed by many that the preaching here mentioned occurred between the death and resurrection of our Lord. But its object is variously stated. Some think that it was aimed at the devil and his angels; others, that it was an offer of mercy to the dead sinners of Noah's time; and others still restrict it to the saints of previous dispensations, as announcing to them accomplished redemption, and their consequent deliverance from an imperfect state of happiness in which it is imagined they were held, while waiting for the promised Messiah.

But a careful examination of the words used by the inspired apostle will show that these strange speculations have no foundation in the testimony he here gives. "Christ also once suffered for sins, [the] just for [the] unjust, that he might bring us to God; being put to death in [the] flesh, but made alive in [the] Spirit, in which also he went and preached to the spirits [that are] in prison, who were disobedient in times past, when the long-suffering of God waited in [the] days of Noah, while [the] ark was preparing, in which few, that is, eight souls, were saved through water; which figure [or which in its antitype], baptism, doth now save you; not a putting away of the filth of the flesh, but the answer [or demand, or engagement, or stipulation] of a good conscience toward God, by the resurrection of Jesus Christ."

It will be observed that it was in the Spirit Christ went and preached to the spirits in prisons, and it is obvious that this preaching was through Noah. The allusion to the Spirit in connection with the antediluvian sinners, is quite plain. "The Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3). So is the allusion to Noah as the preacher. God "spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Pet. 2:5). It is clear, therefore, that Christ —not in person, but in the Spirit, through Noah —preached to the ungodly before the flood, who are now in imprisonment.

The doctrine of the passage is, that they are in prison because of their disobedience when on the earth in Noah's day, not that being in prison they believed and obeyed Christ's preaching, which many fancy was heard in Hades, or the state of departed spirits. Nor is there the slightest hint that, having perished in the deluge, they were at last delivered from punishment by the preaching of the Lord Jesus, but rather that they are kept in chains for a more tremendous doom, and for eternal judgment before the great white throne. Still more, there is not the slightest hint that he went to the prison or place of custody for any souls, saved or unsaved; but he bore testimony in the Spirit through Noah to those who were in prison in Peter's day, and are now in prison, because of their disobedience, when the long-suffering of God waited, while the ark was preparing.

"The Lord said unto Noah, Come thou, and all thine house, into the ark" (Gen. 7:1), and not a single good or useful thing was left outside. Passing through the great deep it was a substitute for its precious freight, even as Christ is the substitute for those who trust in him to be saved. All who did not enter the ark, passed through the waters of death, each man for himself, and perished. But Noah and his family entered, "as GOD commanded him: and the LORD [Christ] shut him in" (Gen. 7:16). Hence they passed in perfect safety through the very same waters of death, and not even their spray could reach them, because the mighty flood spent all its fury upon the ark, until it rested upon the mountain's top free from the exhausted power of the deluge.

"The like figure whereunto, baptism, doth also now save us;" or as Alford renders, "Which, the antitype [of that], doth now save you also, even baptism." In other words, Christ's baptism in the flood of God's judgment against sin, which is the antitype of the baptism of the ark in the waters of the deluge, doth now save us. Then the apostle particularly warns us against the danger and delusion of depending upon an outward ordinance, or upon our own efforts, for salvation. It is not the "putting away of the filth of the flesh"—it is not an external washing—that fulfills the type of the Ark passing through the deep waters of judgment, but the answer of a good conscience toward God, we being justified in a risen Christ.

How we get that good conscience we learn elsewhere. The Holy Spirit asserts that the sacrifices offered year by year continually under the law could never make the comers thereunto perfect; "for then would they not have ceased to be offered; because that the worshipers once purged should have had no more conscience of sins." Conscience can be pacified and satisfied only when it sees God has been fully and forever glorified about the question of sin, through the finished work of the Lord Jesus Christ, who came to accomplish his will for our salvation: "By which will we are sanctified, through the offering of the body of Jesus Christ once" [for all time] (Heb. 10:2, 10).—*The Truth.*

A Word to Grumblers.

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind to begin with, that no one ever found the world quite as he would like it; but you are to take your share of the troubles and bear it bravely. You will be very sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other boy who ought to have done it and didn't. Those workers who fill up the gaps, and smooth away the rough spots, and finish up the jobs that others leave undone—they are true peacemakers, and worth a whole regiment of growlers.

General News.

Kars is completely invested....Gen. Tergukasoff has occupied Bayazid....A St. Petersburg special says that negotiations with the Kars garrison had been broken off, and the bombardment recommenced....Plevna is now completely invested....It is said the Czar has notified Prince Milan that Servian co-operation is unnecessary....A special dispatch from Shumla says Silistria is threatened with investment, but is exceedingly strong in defense, and the full-armed garrison is commanded by Suleiman Pasha, one of the ablest Turkish generals..... The Montenegrins have occupied the heights commanding Podgaritza, and bombardment is considered imminent. The Turks are hastening to the defense of that place....In consequence of a violation by the Circassians of the Timok frontier of Servia, a Servian brigade has left Gradista for Saitchar....A special from Peredin contains the following: The Turkish loss at the capture by the Russians of the position near Gurnji-Dubnik, Oct. 24, was at least 4,000 killed besides the wounded and prisoners. The Russians only succeeded in storming the position at the third attempt. They accuse the Turks of twice luring them under a destructive fire by displaying a white flag....A Bucharest correspondent says the Russians are fortifying the positions at Dubnik and Telische, as they are threatened with a combined attack by Osman and Chevket Pasha....On Oct. 28, a body of Russians carried the Turkish position of Telische, west of Plevna. One Pasha, several officers, and seven companies of Turkish troops were taken prisoners. Three cannons were captured....London, Nov. 1.—A correspondent, who was an eye-witness, telegraphs from Erzeroum: "As the Turks were evacuating Hassan-Kalch, the Russians surprised the rear guard, taking two battalions prisoners. The Russian loss was insignificant. The enemy's approach was entirely unexpected."..... The Turks now occupy a formidable position at Deve Boyum, the last defensive position east of Erzeroum..... On Oct. 31, Chevket Pasha advanced to Paetaka Telische. He was defeated after several hours' engagement by the Russians at Radomarze, and fled in the greatest disorder.

PARIS, Oct. 31.—M. Grevy, since his return here on Tuesday, has refused, despite all persuasions, to put himself forward as a candidate for the Presidency. This does not mean that he would refuse the Presidency if McMahon should resign, but he considers that his accession after the expiration of the Marshal's legal term would be more advantageous to Republicans than the premature ousting of the Marshal.

Senator Oliver P. Morton, of Indiana, died at Indianapolis, Nov. 1, after a long and torturing illness. The funeral took place on Monday, Nov. 5. The body laid in state in the Court House Sunday and Monday until the funeral. The fire-bells tolled his age—fifty-four—at morning, noon, evening, and midnight, until after the funeral.

The obelisk ship Cleopatra will remain at Ferrol all winter, pending the determination of salvage, the owners of the steamer which recovered the caisson having refused the contractor's offer.

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Deaths.

DANIELS.—Fell on sleep, in the city of Jackson, Mich., June 2, 1877, Philander Daniels, in the 64th year of his age, after an illness of five months.

He went down to the grave like a shock of corn fully ripe in its season, with a full assurance of obtaining a part in the first resurrection, when Jesus comes to redeem his purchased possession, that he has promised to give to his saints, which will be under the whole heavens, for an everlasting possession. Sermon by Elder Butterfield, from 2 Tim. 4: 6-8.

COLE.—Sister Cole, of Kendell, N. Y., aged 75 years, died of lung fever, Oct. 21, after a short illness.

The church at Kendall has lost a good working member. We miss her. May the Lord raise up some worker instead to take her vacant seat. Words of comfort were spoken by the writer in the M. E. Church of West Kendall from 1 Thess. 4: 13.

M. R. MILES.

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Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Quarterly Conference.—The 2nd meeting of the Wellington and Southwestern Quarterly Conference will be held at the Bethel school-house, four miles north of Winfield, Cowley Co., Kansas, commencing on Friday, November 16th 1877, and continuing indefinitely, as we contemplate holding a series of meetings at that time. We hope Elder J. C. Smith and others from a distance will meet with us and labor for the perishing. Come brethren, praying that the Lord will bless us, in converting men from darkness to light, and "from the power of Satan unto God."

H. M. WILLIAMS, Secretary.

Notice.—To the brethren in Iowa: Having finished my engagements with the churches I have been preaching for, I am now at liberty to go wherever duty calls; either to assume the pastoral charge, or to labor in protracted meetings. Those wishing to correspond with me can address me at Clarksville, Iowa, until further notice. E. A. MARSH.

Notice.—There will be a Quarterly meeting in the Northwestern District of Wisconsin, from the eighth to the eleventh of November inclusive, at Gilmanton, Buffalo County. Hope to see ministers and brethren from Brunswick and Williamsburg. Come, for the day of work will soon be over. GEO. W. TURNER.

By order of Eld. S. J. Adams.

To all whom it may concern:—As we have been placed in charge of the Quarterly Meetings, due our Conference this year, I wish all who desire a meeting of this order to make it known to us at their earliest convenience, so that we may make the proper arrangements and give timely notice.

Second Quarterly Meeting.—Second Quarterly Meeting will be held with the friends at Buffalo Grove, Buchanan Co., Iowa, commencing Friday evening, Nov. 30th, 1877, and hold over Lord's day.

And now, brethren and sisters, shall we set apart the Friday before each Quarterly Meeting, for fasting, confession, humiliation, thanksgiving, and prayer? Amen. It will do us good. Your brother while waiting. P. W. HOUGH.

Conference.—All believers in the personal coming of Christ and the resurrection, living in that part of the state of Michigan, north of the D. and M. R. R., including the counties through which it runs, and west of the counties through which the Jackson, Lansing and Saganaw R. R. runs, are invited to meet with the church at Ashland, Newaygo county, on Thursday evening, Nov. 15, and continue over Sunday, for the purpose of organizing a Northwestern Michigan Advent Christian Conference. Let the churches be well represented at this meeting. All that are interested in spreading the truth of the coming of Christ and the resurrection and saving the lost, come and let us unite our talent and means to carry forward this glorious work of the Lord. Come in the spirit of the Master to do good. All that come will be cared for, all that come by railroad will get off at Grant Station, and inquire for Leslie Bower.

JOHN BOWER,
O. R. L. CROZIER,
T. F. S. HAMPSON,
Committee.

Postponement.—Our annual meeting is continued over and will be called to order again Nov. 16, 1877, on account of the hard and continued rains. There was but few of the brethren that could get out. The meeting was called and adjourned until the above named time. The meeting is to be held at Bethlehem as advertised before. We are expecting a good meeting. Come brethren, with the working spirit; don't let any trifling excuse keep you away. We have but a short time to work, for the kingdom of God is at hand. Let us show our faith by our works.

J. F. ADAIR, Pres.

Conference.—The New York Conference is appointed to be held at Mariville, Cayuga county, Dec. 13-16, 1877. Particulars hereafter. C. W. LOW, Pres.

JAS. E. WELLS, Sec.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

The Advent Christian Church worships each Sabbath in Green Street Tabernacle, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Adeline, June 3, at 10:30 a. m, and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12:15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.
GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, Jr.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Tremplecau Co., Wis., Sept. 4th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.
GEO. M. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

IOWA.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Thursday evening. A cordial invitation is extended to all.

JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks.

The other fourth week in new places.

C. W. PITSON.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.

P. W. HOUGH.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

W. W. CATE.

NEW YORK.

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KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath.

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Advent Christian Times.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

THERE is as much reading matter in this eight-page paper as in many of the two-dollar weekly papers that come to our office.

READ the advertisement of the Family Shuttle Sewing Machine, in this paper, and then, if you want such a machine, write to them. We know of none equal to it, for its price.

WE would say to those who wish a new hymn-book of the right sort, that if they will hold on for a little while, and use the *Harp* and *Minstrel* or whatever you may have convenient, we will see what can be done for you.

WE give Bro. J. J. Friend, of Nekoma, Ill., the credit of doing more, considering his surroundings, to secure subscribers for this paper, than any one else. If each minister who receives the paper had sent us in as many names as he, we would have doubled our list since last June.

THE interest that was recently awakened in the church at Muddy Fork, Ind., has continued, and Eld. Geo. W. Green has been holding meetings with them, resulting in much good. A later note from Bro. Warman reports the good work still going on, and two more accessions Nov. 4. This is very encouraging.

BRO. H. F. CARPENTER has been in poor health lately, which accounts for the absence of his articles in our editorial department. He is now better, and will resume his place as usual. Pray that he may be made strong in health.

THE *Banner of Holine* published in Bloomington, Ill., has lately co out in a much-improved form In matter and spirit the *Banner* takes a front rank among ho s papers, and we are glad to see its improven t. We wish it increased prosperity and influence.

THE war in Turkey seems to be turning strongly in favor of the Russians. The whole of Armenia is in their hands, with the exception of the fortress of Kars, and that may be taken before this reaches our readers. In European Turkey the investment of Plevna is complete, and its downfall in a short time seems to be sure. With its fall there is no likelihood of the Turkish army making any further resistance worth mentioning, and evidently Russia can have her say in dictating terms of peace, providing no other powers interfere.

THE situation in France is still complex The government has failed to agree upon a new cabinet of officers, and the old ministry have withdrawn their resignations, while McMahon stubbornly refuses to concede any ground he now dictatorially occupies. This is one side. On the other hand the Imperialists have gained strength lately, and a Bonapartist has been elected Senator over DeBroglie. the leading man in McMahon's Cabinet, and a strong pressure is being brought to cause the President, Cabinet and all, to resign. Evidently the Government is running under high pressure. Will it explode?

OUR visit to Mendota, Ill., on the third and fourth of this month, was the first occasion of regular services in that city, conducted by an Adventist preacher in a meeting appointed for that purpose. The church formerly occupied by the Free-will Baptists has been secured for six months, fitted up, and it is intended to have the "gospel of the kingdom" preached in it every Lord's day, if possible. Our meeting was well attended, although a very rainy day, and the opening is good. The friends there are poor in this world's goods, and we do not know how well they will succeed in their efforts, but with sufficient help, no doubt much good could be done, as there is a desire among the people to hear the word of God. Eld. C. W. Smith preached there last Lord's day.

PRESIDENT HAYES has announced Thursday, November 29th, as a day of national thanksgiving, commonly called Thanksgiving Day. The proclamation issued by him for the occasion seems to us more devotional in its tone than usual for even such a public document as one of its nature. Such documents are apt to have their formal style and set phrases meant to convey mere ideas, and are apt to be divested of the real devotion they should express. Of all persons living, those who rule the people should be not only God-honoring but Christ-loving men, but the fact is rarely found. We understand that President Hayes is a regular communicant of the M. E. church.

IN the issue of our paper during the last year, we were compelled to omit four numbers on account of lack of means to publish them, although about three hundred dollars were donated to the Society to help us through the year. This year we have only omitted one number thus far, and have issued three half sized editions, and that without any donations to assist us except the small amounts reported in this paper. Thus we have really exceeded last year's issues. Donations are now coming in slowly, and we hope to be able next week to resume our regular form. With the same amount of donations to assist us that we had last year, we would not have missed a single number this season.

THE *Sunday Magazine* gives an account of a lady in Buffalo, N. Y., who began teaching a Sunday-school class of seven wild boys, thirteen years ago. As a result of her labors, the class now numbers seventy-five young men, and they have organized from its membership a brass-band, a boat-club, and a literary society. What famous Sunday school work! We are not told of a single Christian among them, but they have become musicians, boatmen, and declaimers. We knew of a Sunday-school teacher once who taught some of his class to play billiards, and croquet-clubs are said to be common appendages to some schools. We highly approve of Sunday-schools, but not of such results as these.

TRIED BY FIRE.

A correspondent wishes us to say a word in explanation of 1 Cor. 3: 13-15. The passage does not seem to be very intricate, when carefully perused. A building is first mentioned in verse nine. This is "God's building," of which the foundation is Christ. To every building, whether it be temporal or eternal, there is ma-

terial, character and purpose. A house may be a dwelling, or a store-house; it may be of wood, brick or stone, or of other material.

The house here mentioned is not a temporal structure, but has reference to the people of God as being a house, as declared in Heb. 3: 5, and Eph. 2: 20-22.

The material, then, of this house, is that of the people who compose it. But as the house is not a temporal but an eternal one, the material does not refer to the temporal bodies of the saints, but to their spiritual, and hence the "gold, silver, precious stones, wood, hay, stubble," signifies their present spiritual condition as brought into the church by the ministers of the gospel. The first three elements signify a condition of durability and worth; the last three a condition that is perishable, and consequently, valueless.

If a minister of the gospel, or any member of Christ's church, brings into that church elements that are incorruptible like gold, silver, and precious stones, the work will be specially rewarded by the Lord at his coming. This "reward" is over and above that of mere salvation, or the gift of eternal life. It is referred to in the parable of Matt. 25: 14-30; also in Luke 19: 11-27, and other kindred Scriptures. See Dan. 12: 3. On the other hand, when the efforts towards building up the church of Christ result in adding such characters as are corruptible to its membership, the workman will lose the reward of his labor, for the work will be consumed; that is, the persons themselves whose characters and condition are corrupt will be lost, and those who have brought them into the profession of Christ will lose any reward which they otherwise might have received.

Good material, in this case, is that of a person who is truly spiritual, who partakes of the nature of Christ through the Holy Spirit. It refers not so much to his intellect as to his heart, or inner man. If this is divine in its condition, being begotten again by the Holy Spirit, and if the person hold fast the beginning of confidence firm unto the end, then that person will be made immortal at the coming of Christ, and thus be able to endure the fiery trial of the last day. The presence of God is a presence of fire, and he is a "consuming fire" to everything that is consumable. The presence of Jesus in the judgment day will be the same, and all corruptible beings will be destroyed.

There is also a sentiment in the seventeenth verse of this chapter that is worthy of our notice, as well as this of which we are interrogated. It is to the effect that whoever defiles God's temple will be destroyed. A man may build with wood, hay, or stubble, and yet he himself be saved, but when he comes to *defile* the church by his unholy conduct, he stands no chance of even being saved. The word "defile" in the margin is rendered "destroy," as though it were written, "If any man destroy the temple of God, him shall God destroy." How will that suit those who tear down instead of build up? Can an unholy man be saved? Or can a destroyer of the church be saved? Let every reader think of his own character before God, and every minister reflect on this declaration, lest too many at last "fail of the grace of God."

GIFT OF THE SPIRIT—WHAT IS IT?

Some have imbibed the impression that it means a peculiar gift *imparted by* the Spirit at some period subsequent to conversion—hence, make it a work of grace *distinct from conversion*, and also a later and different phase of Christian experience. A little reflection will dispel this illusion. Notice these points: 1. It is not a gift *from* the Spirit, but a gift *of* the Spirit; and God is the *giver*, while the Spirit itself is the *gift*; and when we receive "the Spirit of adoption *whereby* we cry, Abba, Father," it is because "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." As we cannot have the fruit of the Spirit before having the Spirit itself, and as that fruit—"love, joy, peace"—is enjoyed after conversion, we then have the God given Spirit, or gift of the Spirit. 2. When at the house of Cornelius, "God also to the Gentiles granted *repentance*" (Acts 11: 18), then and there, *at their conversion*, "On the Gentiles also was poured out the *gift* of the Holy Ghost" (Acts 10: 45), which gift Peter explains to mean, "have *received* the Holy Ghost as well as we"—a present of the Spirit itself from God, instead of a present imparted by the Spirit, of some new grace.

W. S.

MORMON ITEMS.—NO. 8.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

NEPHI AND JOSEPH DISAGREE.

When Nephi cut off the head of Laban, he obtained his "brass plates," and brought them to America; and these plates contained the Scriptures in their genuine form, including many things, it is said, which have since been extracted therefrom by the Catholic Church; and for the purpose of replacing these missing portions, Joseph translated the Bible by inspiration. But let us see how his inspiration agrees with the brass plates, from which Nephi quotes the following: "Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment that he shall do none other work save the work which I shall command him." All this was quoted from the plates of brass, by Nephi (2 Nephi 2: 1), but Joseph thus alters it in his inspired translation: "A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command" (Gen. 50: 27-28). If the plates from which Nephi quoted contained the genuine word of God, as repeatedly affirmed in the Book of Mormon, why does Joseph's inspired translation differ from it, and entirely *omit* such sentences as these: "Which shall be of great worth unto them," and, "he shall do none other work?" In agreement with this, which applies to Joseph Smith, a revelation was given, saying: "My servant Joseph shall not have strength to work." Why this discrepancy between these divinely-approved plates of brass, and Joseph's inspired translation? Would the inspired Nephi quote more than the plates of brass contained? If not, why did Joseph omit what they did contain after once putting it into the Book of Mormon? Joseph's inspiration was certainly changeable.

W. S.

PLANTING AND WATERING.

Some ministers feel disheartened if they do not see the seed spring up immediately after planting it. But experience has taught me that seed often lies in the soil some time before it springs up. It may need watering, too, before it sprouts. Paul should not feel that his effort has all been in vain because the seed did not sprout the same day he planted it; it may need Apollos to water it. If the seed had not been previously planted, the water poured upon the soil by Apollos would not have made it sprout. Let each one faithfully do his duty, whether in planting seed, or in watering it, and God will give the increase. In our own humble experience, scores who did not move at the time they heard the preaching, have afterward started as the result of seed then planted in their hearts. Others have had similar experience; so it is never safe to estimate the result of a meeting by what you can see of it at its close. If the emotional wave is large, you will thus over-estimate it; if the judgment has been appealed to instead of the surface emotional nature, you will under-estimate it. The old Quaker said: "It is not what a man *gets*, but what he *keeps*, that makes him rich;" so it is not the number that we blindly excite for the moment, but the number that we sufficiently enlighten to endure, that will be put to our credit.

W. S.

THE JEW QUESTION.

We have of late been often importuned to put something into tract form on this topic. We have a work prepared on this theme, as well as other works, but a want of funds keeps them from press. Meanwhile, we are happy to say, Eld. John Couch, of the *Crisis* office, has published a tract containing many excellent things concerning the Jew question. We think it will do good; and without endorsing every position taken, we commend the work in the main. Only 5c single or $3 per hundred. Let it be circulated among Jew-return believers.

W. S.

TIRED OF SUNSHINE.

I never dreamed it before. From childhood to growth, and from growth to manhood, animating, joy-inspiring sunshine was ever coveted and greeted with every expression of delight, while the necessity for the beglooming cloud or pelting storm was deplored, and their presence wished away. But it is different just now. Nineteen months of almost continuous daily sunshine has satisfied, and how welcome now the cloud and the rain. I never so fully realized as now the wisdom of God in connecting clouds and storms with man's mortal state. Mortality cannot endure constant sunshine.

All around me are those suffering from physical ills engendered by too much light-stimulus. But the cloud has come, and the gentle rain is falling. The parched earth begins to slake its thirst, and while the grass is springing, every human nerve relaxes, and how sweet sleep is 'neath the patter on the roof.

Welcome, welcome rain. Blessed be our loving Father who gives to mental life the shadow and the storm, while he reserves in safe keeping everlasting shining for the immortal powers of the world soon to come.

H. F. C.

Church News.

THE weekly prayer-meetings of the Advent Christian Church of this city are held in this office, which is the basement of Green street Tabernacle, while the preaching services are in the Tabernacle audience-room over the basement. The prayer-meetings of late have been deeply interesting and spiritual. The Advent Christian Church, with Eld. H. G. McCulloch as pastor, and this Society, are now working together, the contentious element having retired to other fields, and peace and prosperity from the Holy Spirit is more and more prevalent among us. Let all the brethren, far and near, pray that this may continue until Jesus comes.

WE understand that Bro. Geo. M. Button is engaged to preach to the church in Afton, DeKalb county, Ill. May prosperity attend both preacher and church.

THE North Indiana and South Michigan Conference meets at Union Mills, Ind., the 23d. See notice. We hope it will be well attended.

ELD. E. B. SCOTT writes of progress in Newaygo county, Mich. See his letter.

Contributed Articles.

Was the Thief on the Cross Ever Baptized?

C. C. MORSE.

It is often asserted with a great deal of assurance, that the thief on the cross with the Lord Jesus Christ, and whom the Savior promised to receive into his kingdom, was never baptized, and that the Savior received him without baptism to establish a precedent, that a sinner is saved by faith only, without any works or obedience.

If the thief was saved without obedience, it would not prove that persons are now saved who disregard this commandment, for the reason the great commission under which all Christians should be working, namely, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned," was not given until some days after the crucifixion of Christ.

The assertion that he was never baptized is purely assumed, and never has been or can be proved; in fact, the plain inference from the teaching of the Scriptures is opposed to that view. It is said of John the Baptist in Mark 1: 4-5, "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins" (see also Matt. 3: 5). Undoubtedly very many persons were baptized by John, as the language plainly expresses; multitudes came to be baptized of him. Again, it is said Jesus' disciples baptized more than John the Baptist. "Jesus and his disciples came into the land of Judea, and there he continued and baptized. And John was also baptizing in Ænon near to Salim, because there was much water there. And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him" (John 3: 22-23-26). "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples" (John 4: 1-2). Now if it is a fact that Jerusalem, and all Judea, and all the region round about Jordan were baptized by John (Matt. 3: 4), and then again that Jesus made and baptized more disciples than John, is it saying too much to assert that the proposition that the thief was never baptized was never proved? With these expressions in regard to numbers, it would be moderate to infer that a large majority of the adults of that country were baptized, either by John the Baptist or the disciples of Jesus.

That the thief had commenced following Jesus as a disciple sometime before his appearance on the cross, and continued to live a consistent life to the time Jesus gave him the promise of the kingdom, I think no one would claim, for he confesses he was suffering justly. But that he had been a disciple of John, or Jesus, is possible, even probable. How often do we now see men that have run the Christian race well for a time, and then fallen under temptation, and then after awhile have repented and turned again to the Lord. And as men are not very different now from then, it is possible that he had heard Jesus teach, had been a follower, had fallen into temptation, and as the penalty of the human law, was about to be executed or inflicted, he repented and turned again to Jesus, and will be a pardoned man in the coming kingdom. It is also evident that he was acquainted with Jesus, and familiar with his teaching, as indicated by his prayer, "Lord, remember me when thou comest into thy kingdom." A request perfectly in harmony with the Scriptures and the teaching of Christ. Daniel 7: 27 reads: "And the kingdom, and dominion, and the greatness of the kingdom, under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Jesus also taught, "But I say unto you, I will not henceforth drink of the fruit of the vine until I drink it new with you in my Father's kingdom" (Matt. 26: 29). So Scriptural a prayer could not have been made without some previous teaching. He also knew Jesus, for the other thief reviled Christ, while the penitent thief rebuked him, and said, "Dost thou not fear God, seeing we are under the same condemnation? we indeed justly, but this man has done nothing amiss." A statement he could not have made truthfully if he had not known Jesus; for if Jesus had been a stranger he would not have known whether he had suffered justly or unjustly.

We do not assume that it has been clearly proved he was baptized, only that the inference is stronger that he was baptized than it is that he was not, and all we desire is that teachers will not induce converts to neglect baptism by stating without any authority that the thief was not baptized. It would prove no more, however, as to our relation to the commandment, than to prove that Lazarus, Nathanael, Zaccheus, or John the Baptist, or, for that matter, Daniel or David were not baptized, for the reason that the commission was not yet given. The *time when* and the *place where* the gospel was first preached is so plainly taught that no person should ever get it out of order. We find it in the following words of Jesus: "Thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, *beginning* at Jerusalem." As we are all interested in *repentance* and *remission* of *sins*, we ought if the Bible makes it plain, and as we are living under what is correctly called the Christian dispensation, to find out when it commenced; and as the verse just quoted declares where it commenced, it is equally plain when it commenced. If the readers will read Acts 1st and 2d chapters they will have no difficulty in seeing that it commenced on the day of Pentecost. Also notice when they were convicted of sin, and wanted to know what they should do; how much the answer of Peter is like the commission of Christ in Matt. 16: 13. Further evidence of the beginning of gospel preaching is found in Acts 11: 15: "And as I began to speak the Holy Ghost fell on them as it did on us at the *beginning*." What beginning did he mean, if not on the day of Pentecost? Clearly showing that the beginning of the gospel was not in the days of John the Baptist, or at the crucifixion, or resurrection of Christ, but was on the day of Pentecost. But if it commenced before the resurrection or crucifixion, it does not bring the thief's case in this dispensation, for Paul says concerning the testament, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth" (Heb. 9: 16-17); equal to saying that the gospel dispensation was not in force until after the death of Christ.

Now, is it right to be baptized? If it is right, it is safe, and there is no safety without obedience. The great reason why men will be lost is because they will not believe and obey. The apostles preached the gospel to all men and approved those that believed and obeyed. If any man desires to know if he has saving faith, let him ascertain if he has faith enough to obey God.

Santa Clara, Cal.

Bible Regulations.

S. L. WAGNER.

Let us bring the conduct of our meetings under the rule and regulation which the Apostle Paul laid down for us, and then we shall become a united, strong, and sanctified instrument in the hands of the Lord, to be used for his glory and the redemption of our fellow-men. It is clear that not every Christian is able to be a preacher or an interpreter of the word of God, but every preacher or interpreter must be a Christian. In 1 Cor. 12: 27-30, the apostle laid down the regulation and order of the Lord's house or congregation; also 1 Cor. 14. Please note them.

In the conference meeting people are urged to confess; and here I must remark that it is unscriptural, for nowhere are we commanded that one Christian should confess to his brother in public every week four times, that he believes in Jesus. We are exhorted by the apostle to confess one to another our sins, but this is not in a public assembly, but in private. We as Christians must confess Christ. First, we do so in baptism, and after that to the world, not only with words but principally with our conduct, works, and dealings, and at certain occasions during the year to the church. But some may say that there are always some strangers among the assembly, and to those a confession is necessary. I answer, for such a purpose is the preacher, the elder, and deacons, or any one that has been by the congregation properly chosen as a worker. Please see Rom. 12: 6-8. Some may ask, What shall we then do to edify us as an assembled congregation. The answer is very plain, and may be found in 1 Cor. 14: 29; 1 Thess. 5: 11: Heb. 10: 24-25. Does the apostle here say confess one to another his faith? Oh, no! but "Exhort one another, and so much the more as ye see the day approaching.

If a minister is going to preach a sermon, then much will depend on the text as to what quality and character the sermon will assume. So it is in the conference meetings; if the audience is urged to confess, all kinds of doctrines, different forms of belief and views will spring up, and in this exercise all may partake, even the abominable hypocrite, and might in conference excel the child of God. But if the presiding brother would say, If any one has a word of exhortation and admonition, and is moved by the Spirit of God, let such ones rise for the honor of the Lord

and to the edification of the assembly, and in the latter act none can partake except he has been begotten through the word of God and the spirit of God dwelling within him. The custom of urging the assembly to confess has the tendency to create hypocrites. Even the servant of the devil will come forward and make a confession, and acknowledge that Jesus is the Son of God. This the devil has done also, during the Savior's mission on earth, but he never has nor can he admonish to love Jesus and follow him faithfully under the cross.

If the rule laid down in Corinthians, Thessalonians, and Hebrews would be carried out, then the hypocrite, perverter and mis-quoter of the Scripture would not have so much chance to hide himself behind his confession; and, instead of the conference meeting being used for debate and contention and a splitting school, it would become a consolidated power of unity and conformity to the word, building up and holding together the flock of our Lord.

The presiding brother should in all public meetings, with the utmost care, watch over the conversation carried on between brethren, and especially so when doctrine is in question; for Satan uses his influence to make Peter oppose the Lord so as not to suffer the crucifixion; and if a brother is misled into a speculation of doctrine either through ignorance or a false quotation of the Scripture, or as Peter was, then the presiding brother should stop and correct such a one as the Lord did to Peter (Matt. 16: 23), which connection is also indicated in 1 Cor. 14: 29.

Chicago, Ill.

"Disembodied Spirits."

ELD. O. D. GIBSON.

I am well aware that I cannot find this expression in the Scriptures. Nevertheless, I believe there are such, and the reason is because the Bible teaches the fact in other words. And I will show wherein. The first I will notice is the words of Christ when dying: "Father, into thy hands I commend my spirit; and having said thus he gave up the *ghost*," or spirit, which is the same thing. So here was a spirit *disembodied*. This is plain. Also when Christ raised Jairus' daughter, it is said, "And her spirit came again." So here must have been *one*, and it became *embodied* again. This harmonizes with the words of Job 14: 10, "Man giveth up the ghost and where is *he*." Not where is *it*—the ghost—but "where is *he*?"—the *man* who gave *it up*. *It*, the spirit, is in possession of, and held by the *man*, until death, when he yields it, or gives it up.

There is no dispute between me and the orthodoxy of the day as to there being a separation of body and spirit at death, for I believe it as strong as they can any day; but the point in dispute is, whether this spirit is a separate *being*, a *conscious* being, having life and intelligence *by itself*, independent of the body. They claim it *is*, and *has*. I claim it *is not* and *has not*. Now for a few *reasons* that I am right. We will first look at the words of Solomon in Eccl. 12: 7; "Then (at death) shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." No doubt the word "dust" here means the body, and "return" means, *go back* "to the earth *as it was*," refers to God's creating the body out of dust at the beginning, and so it goes back to the condition it was in before. This is plain: "And the spirit shall return" *i. e.*, go back, "unto God who gave it." Here we learn that the spirit is a *gift* from God to the dust, and now at death it goes to its former condition, in the earth, while the gift returns unto the giver. Is this not plain, also? Well then, if we can find what it—the gift—was when *given*, can we not know what it is when it returns to the *giver*.

Turn to Gen. 2: 7. Here we find dust taken from the earth, and formed, or organized into a being by God, which he calls man; but it lacks vitality, or life; hence, a life element is needed; therefore, he gives this dust man a precious gift, and introduces it by way of the nostrils, thus showing it to be no more nor less than the life-giving element in the atmospheric air, here called "*breath of life*." Thus by this means "man became a living soul." This is an element by which every being lives, that does live; hence, its removal or its return to the giver stops all life and vitality.

How plainly this is stated in Job 34: 14-15: "If he (God) set his heart upon him, if he (God) gather unto himself his (God's) spirit and his (God's) breath, all flesh shall perish together, and *man* shall turn again to dust." Thus showing that "all flesh" is dependent on the one self-same spirit or "breath of life" for to live. Paul confirms this when he says, "Seeing he giveth to all life, and breath, and all things." Thus we see that men and animals are creatures of elements. First, they are formed of *dust*, an earth element, which is the visible portion of their being, an organism made and adopted in its intricate parts to move in a sphere of activity, when combined with and moved upon by another life-giving element. A part of these organs are adapted, when in motion, to produce thought, or intelligence. Thus another element must now combine with this organized dust element, in order to make a *live being*. So "God breathed into his nostrils," the avenue made on purpose to reach the lungs, "the breath of life," the atmospheric air. What was the result? Well, the first is life, motion, and activity; the second is thought, or intelligence.

Inspiration confirms this by the reversing of it at death (See Ps. 146: 4). "His breath goeth forth" ("to God who gave it"). "*He* returneth to his earth" ("to the dust as it was"). Here are the two elements separated; now notice the results, and see if it is not the exact reverse of what took place when they were combined. "In that very day his *thoughts* perish," or cease. This is also confirmed by James 2: 26: "The body without the spirit (marg. *breath*) is dead." Then of course with it, it is alive. Then it follows as a certainty that the air contains the spirit of man, or life-giving principle that makes the man live; so when it returns to the giver, life ceases.

But right here the objector comes forward, and says there is a flaw in this position; there is a rule in philosophy that you can not get from a thing, that which is not inherent in it, and as there is no intelligence in inert *dust*, nor yet in *air*, how are you going to get it from them? Well, sir, I will admit your rule when applied to one element alone, but not when two are combined, for then you can get what is not inherent in either one, you create a *third*, as the result of the combination. There is no heat in cold rock lime, nor yet in cold ice-water, but you put the two together and heat is created by the chemical process engendered by the combination. There is no noise or music in air alone, nor yet in an organ; but the two combined make noise called music. God made an organ; he called it "*man*." He blew into its pipes, which he called "*nostrils*," which connect with the bellows, the lungs; their action sets the blood coursing; heat is engendered, and intelligence and thought is the music that comes forth, and when the musician ceases to blow the breath of life in the organ, "His breath goeth forth, he returneth to his dust," and the music of thought stops, "for in *him* (God, the musician), we live, and move, and have our being" (Acts 17: 28). So thus God creates and sustains live beings by the combining of the elements, and by separating them they are live beings no longer.

It may now be enquired if this is all the spirit there is to, or about a man; I answer, no; but it is all the one that is ever *disembodied*, or separates from the body at death. It is what God gave to man, and, of necessity, must be what returns to the giver. It was what made man "a living soul," and its departure leaves him a *dead one*. But to *re-live*, "The spirit (or breath) of life from God" must enter them (see Rev. 11: 11: Ez. 37: 5-10). But I will examine the spirit of man in another article before long, and show that it is always with the above exception, connected with a living man, or in other words, is never disembodied.

Palmer, Ill.

Reports.

Union Conference Report.

Conference held at Galesburg, Mich., Oct. 25 to 29, 1877. Called to order by Eld. C. D. Berry, pastor of the church at Galesburg. After a few remarks from Bro. Crozier, Bro. James Ferriss, of Buchanan, was called to the chair, and Bro. C. D. Berry was elected Secretary.

Ministers present:—James Ferriss, O. R. L. Crozier, C. D. Berry, J. R. Preston, A. N. Seymour, E. Miller, Sr. M. A. Seymour, and Sr. M. E. King.

Letters were received from Eld. C. F. Sweet, Albion, N. Y.; Eld. John Bower, and Eld. E. B. Scott, of Northern Michigan.

The committee appointed last April to confer together and with others in regard to a better union among Adventists, reported through their chairman, Bro. Crozier. The report was accepted, and after a critical reading and discussion unanimously adopted.

The subject of permanent organization occupied some considerable portion of our time. We finally decided to meet again next January—exact time to be noticed in the papers—at Burlington, Calhoun county, Mich.

A resolution was passed instructing the Secretary to send the minutes of the meeting to the A. C. TIMES, *Worth's Crisis*, and *Restitution*.

A vote of thanks was conferred upon Bro. Crozier for his labors. Also by the visiting brethren to the church at Galesburg for their warm reception.

The following committee was appointed to locate time and place of next meeting: Brn. Crozier, Seymour, and Bristol.

Our meetings throughout were characterized by warm love and earnest devotion; and as we listened to the strong arguments and tender appeals, we felt it was "good to be here." Then, finally, as we gathered around our Elder Brother's table in remembrance of him, our hearts were saddened with the thoughts of his sufferings and agony as he drank the bitter cup in Gethsemane, and bore the rugged cross of Calvary, pouring out his soul an offering unto God for us; but then the glorious "till he come" sounded on our ears like the glad notes of victory, and we were led to look forward to the glad morn when we should behold him in his beauty and "be made like him," when never more we should take the parting hand—when we nevermore shall say farewell.

C. D. BERRY, Sec.

Report of Committee.

Your committee appointed at the Galesburg Conference in April last, to confer together and with others, in regard to a better union among Adventists would respectfully report that they are conscious of having quite inadequately served the object of their appointment.

We could hardly expect to add anything on a subject that has engaged the most earnest attention of the best Christian minds for the last fifty years. It may, however, be well to "stir up the minds" of our Advent brethren, by way of remembrance.

In our zeal for special truths of great importance, which had been forgotten by the church, we have not given sufficient prominence to Christian oneness so earnestly desired by the Savior. Such oneness certainly is not impracticable nor unimportant, else Jesus would not have required it. It would be unfortunate if we should neutralize the great gospel facts we have been permitted to discover and publish, by a fact ous spirit among ourselves, in whom others may rightly claim that those facts should show their first and best fruits. It seems fair to expect that those who have most of divine truth shall possess and show most of the Spirit of Christ, and that all who hope to be one happy and immortal company in a very short time will, in their religious intercourse, show a tender affinity for each other now.

It may help toward a co-operation if we recognize the fact that we are united. A substantial union exists among

the different families of the Advent faith. High as strife may rise among them, the tie that binds them together in sympathy and work is stronger than all impulses that drive them asunder. The elements of this union are many and obvious. Some of them are:

1. A clear perception of a personal Savior, Jesus Christ.
2. Of a literal resurrection.
3. His second coming and its nearness.
4. The judgment, with immortality and eternal life for the saints, and punishment by destruction, for the wicked, at his coming.
5. The earth the inheritance of the saints and, as such, "the Kingdom of God."
6. The sufficiency of the Scriptures as a book of instruction in religion, without human creed.
7. A personal experience of the grace of God.

Sympathy in so many points makes a real unity, notwithstanding diversities in organization and operations, the same general work is done by different methods. In the heat of controversy over the details of these great points, we may forget or undervalue our mutual and earnest faith in these points themselves. This is human infirmity which should be excused and quietly forgotten. We can hardly overestimate the value of these points named. A scriptural understanding of them is a wealth beyond that of the most precious gems—to the possessor personally, and as a means of usefulness to others. May God help us to appreciate and rightly use this treasure to make it a power for good.

We cannot afford to repress investigation; but free investigation means also free speech. This is the very pith of our controversy with the so called orthodox churches. They object to diverse opinions only when they become so vocal as to attract attention. If we repeat their prohibit, we shall also repeat their lifeless formalism. But freedom is not confusion and anarchy; it is compatible with decency and order—is civil and well behaved.

Christian liberty is tempered with Christian charity. The bigot may sneer at charity, but that is probably just what he lacks of being a Christian. That is a richer field than any from which he has gained his laurels.

The New Testament abounds with lessons of forbearance. This is to be practiced between the weak and the strong—between the ignorant and the learned. The weak and ignorant must not envy the learned and strong nor forbid or judge his liberty and knowledge. The learned and strong must not perplex the weak and ignorant with what he cannot understand. Both are Christians—both are in Christ; the one not for his knowledge, nor the other for his scruple—both for their loving faith. They alike cling to Christ, and read his Word and serve his gospel to the best of their ability. They are not and cannot be identical in kowledge and judgment; yet they are one in Christ and love as brethren.

Ignorance is not "the mother of devotion," neither is knowledge. The latter, the great expounder of the gospel says, "puffeth up"—causes an unhealthy growth (we have seen plenty of it)—"but charity edifieth," causes a healthy growth (just what we need). Charity is akin to, if not identical with, "the wisdom from above." Compare James 3: 17 and 1 Cor. 13. Wisdom is knowledge rightly applied. Charity qualifies us to make such application. We make no apology for urging the special study of charity. Inspiration declares it to be more excellent than all gifts, and all knowledge, and all faith. We cannot rise to the true dignity of the gospel, nor feel nor use its mighty power till we are thoroughly imbued with this, its supreme grace, charity. That keeps us steady at our work, little disturbed by the petty annoyances that, without it, might discourage or divert us.

In all great reforms, where deep feeling is stirred, there is more or less fanaticism. Some are quick, some are sluggish, some neither, some conservative—all useful and needful to each other. Earnest criticism is not an evil. It is useful, however offered, but most useful, both to the critic and criticised, when offered and received in a friendly spirit. These classes cannot afford to separate. Each needs the culture the other affords, and which they cannot have apart. One, too, may save the other by patience. It should be borne in mind that the duty of forbearance is mutual. One should not crowd unreasonably; the other should not resist too promptly nor violently. The effect on public sentiment will be much better than separation or repression.

The old maxim, "In essentials, unity; in non-essentials liberty; in all things charity," though possibly not the exact truth, is a convenient formula.

An essential Bible doctrine is one that has no text that can fairly be understood against it. Those things that divide Adventists are certainly not among the essentials, and are to be allowed with charitable liberty, and without division.

Chief among things that have been allowed to divide us are, the Sabbath and the age to come. Paul, in Rom. 14 and Col. 2 forbids making the keeping of the Sabbath or the not keeping of it a test of fellowship or a cause of division. The age to come lies beyond the advent. Intelligent thinkers always have and always will differ in regard to its details, till they personally observe them.

With right morals and candid judgment, the keeping or not keeping of the Sabbath, and the believing or non-believing in the technical age to come, do not indicate Christian character. Division on either of these topics is evidence of a carnal sediment somewhere, which may endanger the salvation of its possessor.

Limitation of Grievances.—Many churches are greatly injured by grievances among their members—some of them of many years' standing. A trifle, perhaps, at first, or mere misunderstanding or mis-report, has grown with age into cause for permanent alienation. Would it not be well for each church to make a rule that no grievance shall be noticed unless action be instituted in regard to it within six months, or some other limited time, after its origin?

Let us not obscure, with our follies, the light God has graciously given us. Let us try to build together a power for truth against the infidelity and corruptions of these last days. Let us work together so far as we can; but work if we have to work apart, and put no obstacle in the way of any who are trying to serve Christ. We should not forget that the mission of the gospel is to save men; that every word of God has saving power in it, and so study as to discover that power, and so preach it that that power shall be effective upon those who preach and those who hear.

O. R. L. CROZIER,
A. N. SEYMOUR.
JAMES FERRISS.

An Iowa Pioneer.

P. S. W. DEVO.

Ere this is put in print we shall be on our way to Cook county, Ill., near Chicago, unless a door should be opened this side. I wish to locate where I can work at my trade (watchmaker). Would prefer a town where there is a church in need of help, or some brethren with prospects of doing good with a good school in the place. If there should be a place, brethren may write me information at Strawberry Point, Iowa, or Warren, Ill., or Rockford, Ill. We shall call also at Edgewood, Manchester, Cascade, and Dubuque, in Iowa. If any wish me to call on the line of our route, please write to me by the first mail.

Charles City, Iowa.

Correspondence.

From Kirke R. Sheldon, Coldwater, Mich.

BRO. BURR:—Enclosed find a sum of money for the benefit of our much-loved paper. I tell you I felt sad when I received my last number and read from its columns the reason it appeared to us as it did—half its usual size. Now, brethren, I appeal to you in behalf of our Publishing Society at Chicago. You know we cannot afford to see our much-loved paper go down, or take a back-seat in the line of a first class religious paper. It has always, since I became acquainted with it, stood at the head. And when I take up my paper and read letters from brethren and sisters from different parts of our State that I have become acquainted with, I can say of a truth that it rejoices me so much that I cannot bear to think for a moment that our paper has got to be cut down to half its ordinary size, when a little from each subscriber will help make it what it has always been. It pained me when I read the editorial in relation to the financial embarrassment. And, brethren, when it says in such strong language that "these are our last words upon the subject," then I know that business is meant. Now let us take hold and help. Send in a donation according to your means, and it will be like casting your bread upon the water.

Sometimes I think that some of our brethren need their minds stirred up by way of remembrance. To be a Christian means to sacrifice to start with; and we are to sacrifice some of our comforts to help others. It is not an uncommon thing to hear professors say, when asked for means to aid in a benevolent enterprise, "O I don't feel able," and at the same time both chew and smoke tobacco, at a cost from five to twenty five dollars a year. O how much more good you could do with a part of this expense, towards supporting the gospel. Let us commence to sacrifice for the sake of Christ and his cause. The reason I feel so anxious for the prosperity of the Society is summed up in a few words.

Over twenty years ago I gave my heart to God, and was satisfied for a season with the light I had. After a few years I was better able to judge for myself, and began to hear the contradictory sermons; that is, sermons which contradicted themselves on the same subject. This was evident that all was not correct in their theology. I noticed when a funeral service of a member of the church was preached, the friends were consoled with the idea that what they counted loss to the dead was gain. And when the same preacher would take up the subject of the general judgment, he would tell us that we were all to be judged at Christ's coming; that God had appointed a day in the which he would judge the world. It was a query in my mind how the dead had gone to heaven before that great and notable day of the Lord spoken of in the 25th chapter of Matthew. Well, I began to read your papers and tracts, and to study the Bible, and I found you in perfect harmony with God's word. I have received light from your publication, and I hope and pray that many others may, too, receive the same light that I received. I can say with an honest heart, God speed you! and I am willing to help with such as God has put in the hand of every one to do good with.

Last week I had the privilege of attending the first Conference I ever attended of our like precious faith, held at Galesburg, Mich., and as long as reason is given me I cannot forget what a heavenly time in Christ Jesus we all had. The good brethren and sisters at Galesburg are in the work, and did not need to warm at other people's fire. Their hearts were all aglow with love to Jesus, and are watching and waiting for the return of our Lord with this language on their tongues, "Lo, this is our God! we have waited for him." Good Brn. Nye, Bristol, Oatman, Rogers, Russell, and many other brethren and sisters were there. May the Lord keep them faithful till he comes is the prayer of your brother in the blessed hope of immortality when Jesus comes.

I am looking forward to the time when we can have a Conference located at our place, as there is quite a little band of believers located here. We need the help of others very much just now, to encourage us. Although it may not be in order, still I shall venture to make the request that one be appointed here as soon as you meet at Burlington, in January. May we all live in the blessed hope of eternal life when Jesus comes, is my prayer.

From Miss Hettie M. Palmer, Baraboo, Wis.

BRO. BURR:—We have been enjoying such a bountiful feast this past week, that I feel I must inform the beloved brethren and sisters of it.

Eld. Byron Meigs appointed a Quarterly meeting in this vicinity, at Fairfield, commencing Oct. 26, and although it rained the larger portion of the time, the meetings were well attended by an interesting and investigating audience. Every sermon that was delivered seemed so plain and applicable, it seems as though there could not be one in the community of a doubting mind now. We trust that good seed has been sown here that will at last spring forth and develop itself in the hearts of many of our loved friends here in this place. To the success of this meeting we must thank Elds. Wm. Sheldon, B. N. Meigs, S. Bentley, and M. D. Peavey; we also tender our sincere thanks to Bro. Thomas and family for their kind assistance in our songs of praise. Then, too, we must not forget to thank the blessed Giver of every good gift for his mercy in pouring out his blessing here. May God grant that some good may be derived from this meeting is our fervent prayer.

Although sickness prevented our attending regularly, yet we enjoyed it beyond description by our pen.

Two united with the church, and we are very much encouraged to believe that thus will others be led to see the error of their ways and forsake them and seek Christ ere it is everlastingly too late. Pray for us that we may live so in this life that our Christian career may serve others an example of true religion.

From Sr. M. E. Orr, Reading, Mich.

BRO. BURR:—My feelings were deeply stirred while reading your editorial entitled, "Our Faith," and in response I herein enclose two dollars, hoping that every subscriber will do as much or more, and so relieve you and the paper of its present pecuniary embarrassment. Surely, none of its readers can afford to be without the paper. The many instructive articles on the prophetic word and the signs of the times, together with the cheering letters, conference reports, and other matter, make it deeply interesting, especially to the isolated ones, who seldom meet with the scattered flock, either in a social or religious capacity. Then, dear brethren and sisters, let us show our faith by our works. If we haven't large donations, we can all contribute our mites, being assured that it will be thankfully received.

I would also recommend the re-reading of Bro. Ridley's article, "Can we do it?" hoping it will stir up the western body of Adventists to a more united and diligent work in the Master's vineyard. Time flies; souls are perishing, and the judgment day is fast approaching. God help us one and all to be "diligent in business, fervent in spirit, serving the Lord."

Duty cannot be plain in two different points.

From Eld. M. Batchelor, New Bedford, Mass.

BRO. BURR:—I have thought much of Chicago since I was there last spring. My weakness prevented me from forming that acquaintance I otherwise should, if I had my former strength. I feel the Lord is coming soon. I hope to live to see him. Blessed thought! It bears me up. I live upon it. I am able to preach some. I spent the last two Sabbaths in Hartford, Conn. Had a large congregation. There were many there to whom I preached the gospel thirty five years ago. About one hundred partook of the Lord's Supper. I have preached almost every Sunday since I left Chicago. I think the campmeeting at Springfield and Alton Bay were never so good as this year. It seemed like the last work to be done on earth. I never felt it easier to preach than at these meetings. Deliverance is near. Praise the Lord!

From J. L. Warman, Muddy Fork, Ind.

BRO. BURR:—Two weeks after the meeting reported in your last issue (Oct. 31), at our regular meeting by Bro. Green, we had another blessed time. The meeting commenced on Saturday night, but the interest was so great that the brother could not close as a regular meeting, but continued until Monday night, with the blessed result of four more added to us in church relationship, making seven in all in two weeks. We trust that they are such as shall be saved. One that united with us at our meeting two weeks ago is a man that we have great reason to believe will be of usefulness in the cause of Christ. He is a man of some intelligence. I think he will become a proclaimer of the truth. This is the way to increase our laborers. Pray for us all in our endeavors to do the will of our Father in heaven.

From Eld. E. B. Scott, Ashland, Mich.

BRO. BURR:—In some respects we can write progress in the cause in this vicinity. Of late, Bro. Hampson, of Grand Rapids, has been preaching in this neighborhood to good acceptance. His preaching, by the grace of God, is already doing good. Backsliders are starting anew, and some new ones have confessed Christ, and the people generally are quite stirred up to hear. Last Sunday evening, by invitation of the pastor, Bro. Holway, I preached in the Congregational church, in White Cloud. I am requested by friends to preach in Alleyton occasionally. Shall endeavor to do so.

Selected.

Through Trials.

Through night to light. And though to mortal eyes
Creation's face a pall of horror wear,
Good cheer, good cheer! the gloom of midnight flies;
There shall a sunshine follow, mild and fair.

Through storm to calm. And though his thunder car
The rumbling tempest drives through earth and sky,
Good cheer, good cheer! The elemental war
Tell that a blessed healing hour is nigh.

Through frost to spring. And though the biting blast
Of Boreas stiffen nature's juicy veins,
Good cheer, good cheer! When winter's wrath is past,
Soft murmuring spring breathes sweetly o'er the plains.

Through strife to peace. And though, with bristling front,
A thousand frightful deaths encompass thee,
Good cheer, good cheer! Brave thou the battle's brunt,
For the peace march and song of victory.

Through cross to crown. And though thy spirit's life
Trials untold assail with giant strength,
Good cheer, good cheer! Soon ends the bitter strife,
And though shalt reign in peace with Christ at length.

Through death to life. And through this vale of tears,
And through this thistle-field of life, ascend
To the great supper, in that world whose years
Of bliss unfading, cloudless, know no end.

—*Selected.*

Mars.

When Galileo turned toward Mars the telescope with which he had discovered the moons of Jupiter, the cresent form of Venus, and many other wonders in the heavens, he was altogether disappointed. His telescope was indeed too small to show any feature of interest in Mars, though the planet of war is much nearer to us than Jupiter. Mars is but a small world. The diameter of the planet is about 4,400 miles; that of our earth being nearly 8,000. Jupiter, though much farther away, has his immense diameter of more than 80,000 miles to make up, and much more than make up, for the effect of distance. With his noble system of moons he appears a remarkable object even with a small telescope, but Mars shows fewer features of interest even with telescopes of considerable size.

It is found that his surface is divided into land and water, like the surface of our own earth. But his seas and oceans are not nearly so large compared with his continents and lands. You know that on our own earth the water covers so much larger a surface than the land that the great continents are in reality islands. Europe, Asia, and Africa together form one great island; North and South America another, not quite so large; then come Australia, Greenland, Madagascar, and so forth; all the lands being islands, larger or smaller. On the other hand, except the Caspian Sea and the Sea of Aral, there are no large seas entirely land-bound. In the case of Mars, a very different state of things prevail.

The planet Mars, like our earth, turns on its axis, so that it has day and night as we have. The length of its day is not very different from that of our own day. Our earth turns once on its axis in ——; but before reading on, try to complete this sentence yourself. Every one knows that the earth's turning on its axis produces day and night, and nine persons out of ten, if asked how long the earth takes in turning round her axis, will answer, twenty-four hours; and if asked how many times she turns on her axis in a year, will say 365 times, or if disposed to be very exact, "about 365¼ times." But neither answer is correct. The earth turns on her axis about 366¼ times in each year, and each turning occupies 23 hours, 56 minutes, and 4 seconds and 1-10 of a second. We, taking the ordinary day as a time of a turning or rotation, lose count of one rotation each year. It is necessary to mention this, in order that when I tell you how long the day of Mars is, you may be able correctly to compare it with our own day. Mars, then, turns on his axis in 24 hours 37 minutes 22 seconds and 7-10 of a second. So that Mars requires 41 minutes 18 seconds and 6-10 of a second longer to turn his small body once round than our earth requires to turn round her much larger body. The common day of Mars is, however, only about 39 minutes longer than our common day.

Mars has a long year, taking no less than 687 of our days to complete his circuit round the sun, so that his year lasts only about one month and a half less than two of ours.

Like the earth, Mars has seasons, for his polar axis, like that of the earth, is aslant, and at one part of his year brings his northern regions more fully into sunlight, at which time summer prevails there and winter in his southern regions; when at the opposite part of his year his southern regions are turned more fully sunward and have their summer, while winter prevails over his northern regions.

Around his poles, as around the earth's, there are great masses of ice, insomuch that it is very doubtful whether any inhabitants of Mars have been able to penetrate to his poles, any more than Kane, or Hayes, or Nares, or Perry, despite their courage or endurance, have been able to reach our northern pole, or Cook, or Wilkes, or James Ross our antarctic pole.

In the summer of either hemisphere of Mars, the north polar snows become greatly reduced in extent, as is natural, while in winter they reach to low latitudes, showing that parts of the planet corresponding to the United States, or mid-Europe, as to latitude, bitter cold must prevail for several weeks in succession.—*Prof. R. A. Procter, in St. Nicholas.*

He that cannot forgive others, breaks the bridge over which he must himself pass; for every man has need to be forgiven.

General News.

The Mussulmans of India are much excited at the news of Russian victories.

Bavaria is expected to withdraw her diplomatic representation from the Vatican as useless expense.

The Vatican Council have been discussing the expediency of abolishing the right of veto on the election of Popes claimed by Austria, France, and Spain.

An Erzeroum dispatch, dated Nov. 5, says: A severe attack was made to-day on the Turkish positions. There was fighting along the whole line. After ten hours' engagement the Turkish centre was driven in, and the Turks compelled to fall back. Mukhtar Pasha was slightly wounded....Russian forces from Ardahan have entered the western Euphrates Valley, endangering the line of communication between Batoum and Erzeroum, and Erzeroum and Trebizond....A Russian official dispatch, dated Veziuky, Nov. 4, says: "Kars is closely invested. To day we commenced the erection of siege batteries opposite the southeastern fort."....Gen. Zimmerman's staff have rented houses in Kustendji. It is concluded from this that the campaign is over for the year as far as the Dobrudscha army is concerned....By the occupation of the heights near Dubnik the Russians command the only means of egress from Plevna on the south and west....News is received that the Prince of Montenegro has ordered all Montenegrins to take up arms....Four hundred of the principal inhabitants of Bulgaria, including the Geshoffs and their families, have been sentenced to exile in Asia Minor, and started under a strong escort recently....Five hundred deserters from Plevna are reported enroute to the Russian headquarters. It is believed from this and other signs that Osman Pasha must shortly surrender or attempt a sortie....The recent Russian successes have renewed the war agitation in Belgrade....It is reported from Orchanie, on the authority of Russian prisoners, that Gen. Gourko was wounded during the recent fighting, and has since died....The investment of Plevna is complete. The Russians are clearing not only the Sofia road, but all approaches from the Balkans. A Turkish relieving army would have to fight its way up to Plevna step by step....The idea is rapidly gaining ground that perhaps the war may be finished this year. Certainly a great effort will be made. It is generally believed that in the event of success, Russia will demand the free passage of the straits, and the autonomy of Northern Bulgaria under some German Prince, with the guarantee of the Great Powers....A correspondent with the Turks in Asia, after showing, from personal observation, that Mukhtar Pasha's retreat on Kars was the wildest rout, says the condition of Kars is almost hopeless. There are few provisions, four thousand sick and wounded, and absolutely no firewood.... At the close of nine hours' hard fighting on Nov. 4, at Deve-Boyun the Turks fled in complete disorder, abandoning their camp, arms, and provisions. The losses are unknown....The Porte has demanded the withdrawal of the Servian corps of observation from the frontier upon pain of vigorous military measures....A Russian official dispatch, dated Kuruk Dara, Nov. 6, says Gen. Lazaroff yesterday occupied a position in front of the southeastern forts of Kars for the purpose of erecting seige batteries. The Turks attacked him, supported by fire from the forts. The Russians beat them back in disorder, pursued them into fort Hafiz Pasha at the point of the bayonet, inflicting great loss; spiked the guns, captured ten officers and forty men, and then retired with small loss. The Grand Duke Nicholas inspected the positions we have occupied at Gorny Dubnik, from which the Turks on the approach of the Russians on the 31st ult. withdrew during the night to Plevna. Thus this important point has passed into our hands without fighting. The same day we advanced from Dubnik two versts nearer to Plevna. We are also intrenching in new positions towards Orchanie. Our infantry occupied Lukowitza, and the cavalry made a further advance. Chevket Pasha is retiring without fighting towards the immediate vicinity of Orchanie..... The conviction is strong that Plevna cannot hold out many days. Osman Pasha's men are deserting in large numbers on account of privations and hardships. The Russians have a field-telegraph line completely around Plevna, so they can concentrate immediately on any point attacked....There is great uneasiness in Pera. Placards have been posted in Stamboul summoning all patriots to rise, as the Government was secretly negotiating with the Russians. The placards also urged the murder of Mahmoud Damad Pasha. It is asserted that the Damad's illness was caused by an attempt to poison him. He is now out of danger.... It is expected that combined operations will be attempted by Osman, Mehemet Ali, and Chevket Pashas, upon which the fate of Plevna will depend. The Porte has determined to fight to the bitter end....Several of Mukhtar Pasha's officers have been sentenced to be shot for cowardice in the battle of the 5th.

Briefs.

If pride leads the van, poverty brings up the rear.

The cheapest and toughest thing to wear in this world is truth, and yet men will pay twice as much for a lie.

Oh that I might effectually recommend to you the full possession of that precious legacy of our blessed Savior,—*peace.—Bishop Hall.*

Life in itself is neither good nor evil; it is the scene of good or evil as you make it; and, if you have lived a long day, you have seen all.

"My grace is sufficient for thee." If this promise is not fulfilled in your Christian experience, it is because unbelief and disobedience cut off communication between you and your Lord.—*Sel.*

Do little helpful things and speak helpful words whenever you can. They are better than pearls or diamonds to strew along the roadside of life. They will yield a far more valuable harvest, as you will find after many days.

The greater part of all the mischief of the world comes from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.—*Goethe.*

Make the bridge from the cradle to manhood just as long as you can. Leave your child a child just as long as you can—especially if you live in a city. Be not in haste to force your child into premature development by intelligence or by anything else. Let it be a child, and not a little ape of a man running about the town.—*Spurgeon.*

The famous astronomer, Athanasius Kircher, having a friend who denied the existence of a Supreme Being, took the following method to convince him of his error, upon his own principles. Expecting him upon a visit, he procured a very-handsome globe of the starry heavens, and placed it in a corner of the room where it could not escape his friend's observation. The latter seized the first occasion to ask whence it came, and to whom it belonged. "Not to me," said Kircher; "nor was it made by any person, but came here by mere chance!" "That," replied his skeptical friend, "is impossible. You surely jest." Kircher, however, seriously persisting in his assertion, took occasion to reason with his friend upon his atheistical principles. "You will not," said he, "believe that this small body originated in mere chance; and yet you would contend that those heavenly bodies, of which it is only a faint and small resemblance, came into existence without order or design!" Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment of the absurdity of denying the existence of God.

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Marriages.

GILCHRIST—SOBER.—In Clear Lake, Iowa, Nov. 2, 1877, by Mrs. M. J. Janes, Mr. Malcom M. Gilchrist, of Oskaloosa, Iowa, and Miss Eva J. Sober, of Clear Lake, Iowa.

Thirteen years ago this very month, we carried her father from the battle field of truth and laid him away to rest sweetly in Jesus. May the same God that has cared for us all these years, so that we could say we lacked no good thing, still watch over my child. M. J. J.

GRIFFITH—MARSH.—At Coral, Nov. 1 at the home of the bride's father, by Eld. Geo. M. Button, Mr. Spencer Griffith, of Unio', to Miss Etta Marsh. May ev erything conspire to make them happy and holy.

DAVIS—TAYLOR.—Married Oct. 21, 1877, by Eld. A. N. Seymour, Mr. James N. Davis, of Reading, Mich., to Electa Ann Taylor, of Woodbridge, Hillsdale county, Mich.

Deaths.

WOODRUFF.—In Washington, D. C., Oct. 23, Jerome B. Woodruff, aged 66 years.

Bro. Woodruff was born in Watertown, Conn., where his mother is still living, aged 92. He was brought up in the Episcopal Church, but later in life joined the Congregational Church, of which most of his family are members. He came to Washington thirty one years ago, where he has carried on the business of model-maker and patent agent quite successfully, securing general esteem by his probity and Christian deportment. About ten years ago his attention was called to the tenets of the Advent faith by the preaching of Eld. Grant here, and he soon after cordially embraced them, and never hesitated, where opportunity offered, to urge them upon the attention of his family and friends. He was zealous in his efforts to sustain Advent meetings here, having, when a delegate to the Springfield camp meeting, secured the services of Elder Whitmore at one time as pastor, and defrayed the expense largely from his own pocket. The cause of his death was Bright's disease, with which he was sick some months, and though he became very feeble, his mind and his unwavering faith in a speedy resurrection to immortality continued unclouded to the last. Rev. Dr. Sunderland, chaplain of the United States Senate, who attended the funeral, spoke of an interview he had had with him a few days before his death, and paid a high tribute to the Christian confidence with which he faced the last enemy, whose swift approach he fully realized. He expressed a wish to partake of the Lord's Supper for the last time with his family, and Dr. S. described the scene when he administered it on the next day (the Sabbath), to the white-haired patriarch and his four children, with their companions, all Christians, as one of the most impressive he ever witnessed. H. H. T.

VANDYKE.—Died, at Springville, Wis. Sept. 27, 1877, Philo, son of John and Rebecca Vandyke, aged two years and thirteen days.

Words of comfort were spoken by the writer from Jer. 31: 16, "He shall come again from the land of the enemy."

C. A. SLOCUM.

BENNETT.—In Alleyton, Oct. 26, 1877, Luta, daughter of Geo. W. and M. E. Bennett, aged 6 years, 9 months, and 28 days.

The funeral took place on Sunday in the School-house at Alleyton, which was crowded. The funeral services were preached by Eld. E. B. Scott, of Ashland, assisted by Eld. Holway. The text was taken from Psalms 30: 5, "Weeping may endure for a night, but joy cometh in the morning." The sermon was pathetic and serious and drew tears from nearly all who knew her.

Death has come and claimed it's victim;
He takes the fairest and the best.
Here we are left to mourn in sadness,
Of our Luta, now bereft.

Luta! little bud of promise,
Blooming as a little flower,
Tender as a plant of summer,
Cut down almost in an hour.

How we miss our little darling;
But we know she is free from pain,
And with joy we hope to meet her,
Where loved ones ne'er will part again.

E. B. SCOTT.

BURGENER.—In Squaw Creek Valley, Holt Co., Mo., Sept. 25, 1877, Lydia Lenora, daughter of John and Emma Burgener, aged 2 years, 9 months, and 2 days.

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TRACT FUND

For free distribution of tracts in Missionary fields.

Previously reported.....$6.00

FREEWILL OFFERINGS

Received at this Office since June 1, 1877, to assist in publishing this paper.

Previously reported	$14.80
Joseph Morris	2.75
J. P. Curry	.25
Sr. M. E. Orr	2.00
Sr. E. E. Sturgeon	5.00
S. Farnsworth	2.80
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Sr. L. Dickinson	.70
Ohio Arthur	5.00

Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at the office the Saturday previous to the issue of the paper in which they wish them to appear.

Notice.—To the brethren in Iowa: Having finished my engagements with the churches I have been p eaching for, I am now at liberty to go wherever duty calls; either to assume the pastoral charge, or to labor in protracted meetings. Those wishing to correspond with me can address me at Clarksville, Iowa, until further notice. E. A. MARSH.

To all whom it may concern:—As we have been placed in charge of the Quarterly Meetings, due our Conference this year, I wish all who desire a meeting of this order to make it known to us at their earliest convenience, so that we may make the proper arrangements and give timely notice.

Second Quarterly Meeting.—Second Quarterly Meeting will be held with the friends at Buffalo Grove, Buchanan Co., Iowa, commencing Friday evening, Nov. 30th, 1877, and hold over Lord's day.

And now, brethren and sisters, shall we set apart the Friday before each Quarterly Meeting, for fasting, confession, humiliation, thanksgiving, and prayer? Amen. It will do us good. Your brother while waiting. P. W. HOUGH.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM SHELDON, Sec.

A Grand Rally for God's Cause!—A General Christian Assembly is hereby called, to meet at Hartford, Conn., in Melodeon Hall on Main street, commencing on Tuesday evening at seven o'clock, Nov. 20, 1877, and continuing over the following Lord's day. All who are interested in taking earnest and immediate measures to promote Bible Christianity, in all its features and parts, upon a liberal and unsectarian basis, free from all hobbyism, are cordially invited. The arrangements of forming a stock company to publish the *Bible Banner* weekly, upon the line herein indicated, will be completed. Other important matters will also be discussed. A glorious meeting, of vital interest to God's cause, is anticipated.

Called by
A. A. Hoyt, J. R Boynton,
A. A. Phelps, E. M Ripley,
V. P. Simmons, Wm. H. Duffee,
A. M. Higgins, Joshua S. Hill,
and others.

Quarterly Conference.—The first Quarterly Meeting of the Advent Christian Church, known as the Southwestern Iowa and Northwestern Missouri Conference, will be held with the Squaw Creek Valley Church at Harmony School house, Holt county, Mo., on Friday evening, Dec. 14, 1877, and hold over Lord's day. We extend a hearty welcome to all.

JOHN BURGENER.

Conference.—The Northern Indiana and Southern Michigan Advent Christian Conference will hold a session at Union Mills, Ind., in the Advent Christian Chapel, commencing on Friday evening, Nov. 23, and continue over the following Lord's day. An election of officers, and other necessary business will be attended to at this meeting. Come brethren, from all parts of the Conference; come up to this meeting, and let us revive the work of the gospel among us. L. P. FOX, Sec.

Protracted Meeting.—There will be a protracted meeting held with the Advent Christian Church of Smith's Grove, on Rattle Snake Creek, Lincoln county, Kan., (at Eld. Wm. E. Moss' place), commencing Friday evening, Nov. 16, and holding over the following Sunday. We wish all preaching brethren and all that love the truth to be present.

V. P. DILLINGHAM, Church Clerk.

Conference.—All believers in the personal coming of Christ and the resurrection, living in that part of the state of Michigan, north of the D. and M. R. R., including the counties through which it runs, and west of the counties through which the Jackson, Lansing and Saginaw R. R. runs, are invited to meet with the church at Ashland, Newaygo county, on Thursday evening, Nov. 15, and continue over Sunday, for the purpose of organizing a Northwestern Michigan Advent Christian Conference. Let the churches be well represented at this meeting. All that are interested in spreading the truth of the coming of Christ and the resurrection and saving the lost, come and let us unite our talent and means to carry forward this glorious work of the Lord. Come in the spirit of the Master to do good. 2 All that come will be cared for, all that come by railroad will get off at Grant Station, and inquire for Leslie Bower.

JOHN J. BOWER,
O. R. L. CROZIER,
T. F. S. HAMPSON,
Committee.

Postponement.—Our annual meeting is continued over and will be called to order again Nov. 16, 1877, on account of the hard and continued rains. There was but few of the brethren that could get out. The meeting was called and adjourned until the above named time. The meeting is to be held at Bethlehem as advertised before. We are expecting a good meeting. Come brethren, with the working spirit; don't let any trifling excuse keep you away. We have but a short time to work for the kingdom of God is at hand. Let us show our faith by our works.

J. F. ADAIR, Pres.

Conference.—The New York Conference is appointed to be held at Martville, Cayuga county, Dec. 13 16, 1877. Particulars hereafter. C. W. Low, Pres.
JAS. E. WELLS, Sec.

Quarterly Conference.—The 2nd meeting of the Wellington and Southwestern Quarterly Conference will be held at the Bethel school-house, four miles north of Winfield, Cowley Co., Kansas, commencing on Friday, November 16th 1877, and continuing indefinitely, as we contemplate holding a series of meetings at that time. We hope Elder J. C. Smith and others from a distance will meet with us and labor for the perishing. Come brethren, praying that the Lord will bless us, in converting men from darkness to light, and "from the power of Satan unto God."

H. M. WILLIAMS, Secretary.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

The Advent Christian Church worships each Sabbath in Green Street Tabernacle, Chicago, Ill. Services at 10 a. m. and 7 p. m. Preaching by Eld. H. G. McCulloch.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.
J. AUGUST SMITH.

Religious services are held in the Advent Chapel, Rutland, Ill., every Sabbath. Sabbath-school at 12.15 p. m. Prayer meeting on Wednesday evening. All are invited to attend. Preaching brethren invited to call and assist.
C. W. SMITH, Pastor.

W. T. BAKER, } Elds.
S. BURRELL, }

Union, McHenry Co., Ill., Aug. 19th, at 10:30 o'clock, and once in four weeks. Riley S. H., in the evening.
GEO. M. BUTTON

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel. SILAS B. MABEY, JR.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.
N. FIELD, M.D., Pastor.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., S. t. 3th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.
GEO. M. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Service in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2.30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

IOWA.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Thursday evening. A cordial invitation is extended to all.
JOHN SCARCE.

Penn Center, Madison county, once in four weeks.

Troublesome, Cass county, once in four weeks.

Dover, Iowa county, once in four weeks. The other fourth week in new places.
C. W. PITSOR.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.
P. W. HOUGH.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

Near Oxford, Sumner county, Friday night, Nov. 9.

Near Douglass, Butler county, Nov. 10-12.

Four miles north of Winfield, Cowley county, during Quarterly Conference, Nov. 16-20.

At the Court House, in Wellington, Sumner county, Nov. 24-25.

I contemplate a series of meetings commencing Dec. 1, near Fayette Postoffice, Sedgwick county, Kan.
ELD. V. F. HUNT.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

WM. SHELDON, Brodhead, Wis. } Contributing Editors.
H. F. CARPENTER, Vallejo, Cal }

All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

A LADY who has always been a supporter of the A. C. TIMES, writes, "Keep up good heart in the Lord, but don't go in debt if you only send half a paper several times." This is good advice, and we shall endeavor to follow it.

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THE GREATEST NECESSITY.

That which is most needed by any man or class of men should be the first thing sought. It is very strange that in any case there should be a deviation from this rule. But a violation of it is quite frequent. Men's passions often rule them to the detriment of their prosperity, and they seek pleasure or folly, neglecting their necessities to their own ruin.

All sorts of dispositions exist in the world, and when commingled in a body politic, or a body ecclesiastic, there must be some cohesive influence among them, or the different dispositions manifest themselves, and the unity of the political or ecclesiastical body suffers from the caprices of its membership.

One great necessity of co-operative bodies of men, is cohesiveness. Some call it unity; some call it system; some call it concentrated action. Men will preach up unity, while some will call for system to act upon, and others will appeal for concentration of effort. These are all good and necessary, but without some principle of firm cohesion those who unite become disintegrated, those who follow system become negligent of duty, and those who make and follow appeals, go by fits and starts.

What the Adventists most need is, *an element of cohesion.* Men have united and systematized their work, and appealed to their fellows over and over again, and yet the mass crumbles and falls apart in handfuls. Malcontents exist on every hand, those whose spirit is contrary to every existing work because it is not entirely after their disposition, and they break away, one here, and two or three there, and a dozen yonder, to form new organizations, more crumbling than the old ones. This disposition may not be the major condition, but every one knows that the shortening of an exceedingly crumbling loaf is never equal to the flour it contains.

There is too much shortening among the Adventists; too little of cohesion. Their greatest necessity is that of a principle which does away with a malcontent disposition, and which draws men together, to love one another, to help one another, to suffer gladly one for another, and to seek not his own but each man another's welfare. That principle is *Godly love.* There is much godly love among us, but we need more of it. It is our *greatest* need. We cannot have too much of it. The only limit to its benefits is our capacity as a people to contain it. The lack of it causes backbiting, jealousies, opposition papers, and opposition churches. The fullness of godly love among the people would do away with all these, and with all malcontents, and would produce perfect unity, system, and concentration of action.

We are sometimes cited to other denominations where there is more cohesion than among us, as samples of what Adventists ought to be, but we observe that their cohesiveness is produced in many instances by their power to punish their malcontents, and such a principle we cannot commend. We need the cohesive principle of godly love among us; not sectarian love, nor doctrinal love, but that love which is of God, and which *is* God.

As this is the great necessity, it is strange that all Adventists will not seek it. Whatever may be started without this principle is disintegrating and ruinous. It may please men's ambition, and excite their interest for a time, but it brings disaster. Love is life; it is power; it is God, as "God is love," and its cohesiveness is that of the Father and the Son. Let us seek it with all our heart and always, for ourselves personally, church-wise and society-wise. It is the Almighty Spirit, breathing unity, co-operation and righteousness.

THE BROKEN BODY.

BRO. BURR:—Please harmonize 1 Cor. 11: 24 with John 19: 33-36, Ps. 34: 20, Ex. 12: 46, Numbers 9: 12. Is there not some mistake in the translation? In 1 Cor. 11: 24, it reads, "This is my body which is broken." Now, it was not broken, according to John 19: 33-36, and other Scriptures. Please answer early, and oblige a learner. J. S. L.

Was not his body broken? We read in the passages referred to that "A *bone* of him shall not be broken," but certainly his body was cut, pierced, and in that manner separated or broken. However, there are one or two points to be observed.

First; the word "broken" as occurring in 1 Cor. 11: 24, is said to be wanting in the oldest manuscripts. Then it is a supplied word, and as some word must be supplied to express the full sense, the question might arise whether the word "broken" is the proper one. Some might prefer to read, "This is my body which is *given* for you." While this form of expression might relieve the language of the text, yet there is in the transaction of breaking the bread itself, a representation of the idea conveyed by the word "broken." If we object to the word, then why break the bread? Do we not violate the fact as much by the *act*, as by the use of the word "broken?" But how can we help breaking the bread, or separating it in pieces, if all partake of it? Jesus did thus himself? Did he violate facts in the ordinance? Evidently, he did not intend to represent by this that his fleshly body was to be broken into so many pieces at his crucifixion. If the breaking of the bread represents anything, it shows forth the separation of Christ among his disciples to be in them "the hope of glory" (Col. 1: 27; Gal. 2: 20 and 4: 9). And as the church is the body of Christ, there must needs be a separation of Christ in parts to form this body, and as the flesh of Christ could not thus separate, he must first be crucified, put to death in the flesh, that he might live again in the Spirit, in order that he might thus be multiplied.

The second point is that the word "broken"

may only apply to the bread alone, and not to the person of Christ. It is proper, we suppose, to read, "This which is broken for you, is my body." Such a form of expression would simply call attention to the bread as being broken, and not to his literal body. The bread was also eaten, but his physical body never was eaten. This ordinance is a physical act, to represent a mystical fact. Let us enter into the spirit of it.

THE GREAT SCARE-CROW.

Why did God ever make a material man, and make a material world for him to live in, if materialism is really such a deplorable thing? Who are men faulting when they hold up materialism as a theological scare-crow? Who made the material body, but God? Did he do a wrong thing in making it? Seeing he has appointed a time when a change will come, "that *mortality* might be swallowed up of life," and also seeing that God "hath wrought us *for the self same thing*" (2 Cor. 5: 4, 5), who can fault the work of God when finished? Material man under the fall, and material man immortalized, are both held up in the gospel—the first as needing salvation, and the other as being saved forever. The effort to associate us, in the public mind, with French materialism or with philosophical materialism, for prejudicial purposes, is simply dishonest and wicked; but as misrepresentation is the best weapon some people can use against us, we expect they will still try to scare people by this practice. W. S.

"CONSUMED ONE OF ANOTHER."

We are cautioned lest we be "consumed one of another." Many act as though they believed an old lady's interpretation of the text, who said she "reckoned it meant they must *talk back again*, when assailed, and give them as good as they sent, or else you'll get beat." But this back talk is the very thing that augments the trouble. Like two biting dogs, if one bites, and the other bites back again, the first is sure to bite again, and as long as the biting back goes on, the fight will continue, till one or the other is nearly devoured, if not both. This talk back policy is but a gratification of carnality. It is better to suffer wrong than to do wrong. We are often in too much haste to have the wrong avenged, instead of leaving it in the hands of him who has said, "Vengence is mine, and I will repay." We wish to administer it ourselves, and as a result, the neighborhood, or the church is thrown into a broil. What is the trouble? Some one has commenced biting, and others have bit back, or talked back, till the two combatants, or the two parties, have nearly eaten each other up. When Christ was "reviled, he reviled not again." Let his followers exhibit the same spirit. Instead of biting back, rather pray, "Father, forgive them, for they know not what they do." W. S.

MORMON ITEMS.—NO. 9.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better]

"RECORDS OF THE TWELVE APOSLES."

Among other peculiar predictions to be found in the Book of Mormon, is one from Nephi concerning the writing of a book among the Jews, to contain the "records of the twelve apostles of the Lamb"(1 Nephi 3: 44). It is then predicted that a great and abominable church should arise and take away "many plain and precious things" from this book, or New Testament. In our version of this book, we do not find records from "*twelve* apostles." We have records from only six or seven of them—from six only, unless we make Paul one of the twelve, viz.: Matthew, Mark, John, Peter, James and Jude. Where are the other six records? If the Catholic Church really took them away, as well as other things which Joseph replaces by inspiration, we might expect that Joseph's inspiration would re-produce these missing records, or epistles. We carefully look through Joseph's Bible, but fail to find the stolen epistles. Did Joseph forget that this book contained records from "the twelve?" Did he forget that he was to restore the missing parts? Either Nephi's prediction that the book should contain records from "the twelve apostles" is false, or else after the Catholic Church stole them, Joseph's inspiration was too feeble to re-produce them. If the former, Nephi was a false prophet; if the latter, how are we to receive what Joseph has put back into the book if he cannot put back all that is missing? Are we to trust a man that does not do his work right? Is his inspiration sick?

W. S.

ABIDE IN CHRIST.

Abide in Christ as the truth. "I am the way, the truth, and the life." Christ is the central sun of the grand system of divine truth revealed in the Bible. No book ever contained a more complete system of facts than the Bible. The origin of the heaven and the earth; their former existence in a condition of glorious beauty and perfection; man's creation and God's gift of this new-made earth as an eternal empire and as a joyful, restful home, to the first man and his posterity, who should live without sin. Man's failure to win the prize, and his consequent subjection to a return unto dust from whence he came, having gained no right to eternal life, nor to an eternal home; the introduction of physical and spiritual evil, blighting the earth and the heaven from their original brightness and beauty and poisoning society with sin in every form; the promise of God of a wonderful "seed" who should succeed where the first man failed, and who should win the offered inheritance, and thus secure an eternal home for those counted to him as children, thus becoming the redeemer of both it and them; the subsequent birth of this wonderful Child of hope, this "second man"—the Lord from heaven; his victory over sin and Satan; his triumph over death and the grave; the heavenly declaration of his Sonship and heirship to the dominion of all the earth; his endowment with Omnipotence for its redemption from sin and evil, and for the redemption of his children, and the destruction of his enemies; his ascension to heaven and bestowment of divine power upon his servants, enabling them to carry the good news of redemption to every creature, inviting them to share the victory of the ascended Lord; his coming again to take possession of his purchased possession, to redeem it from the curse, to raise the dead, glorify his church, destroy the wicked; the final presentation of the work done, sin and sinners gone, pain and death gone, tears gone, curse gone, the heaven and earth regenerated and glorified, occupied by glorified saints with Jesus, King, beautious and immortal, and God all in all and above all. What a grand and heavenly story is this! Christ is its Alpha and Omega.

Christ is the centre of this great system of facts. To abide in Christ is to abide in the doctrine of Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father" (1 John 2: 24). Yet how many think they can abide in Christ, and believe anything or nothing as they choose; claiming relation to Jesus while denying the truth. The man who told Mr. Moody that he was a practical Christian, and at the same time confessed that he did not believe in such stuff as prayer, conversion, nor the Bible, can be met with every day. If one should profess to be a Mormon, while denying the Book of Mormon, or to be a Mohammedan, while ridiculing the Koran, or to be a Darwinian, while repudiating the writings and theories of Darwin, they could see absurdity in such a profession; but fail to see the inconsistency of professing to be a Christian, while denying the doctrine of Christ. As affectionate as was the Apostle John, he scathingly rebukes such, saying, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son."

To abide in Christ our sympathies must be with the *truth* of God more strongly than with father or mother, wife or child, neighbor or friend, or with any association of men, secret or public. Take that long list of worthies given in Holy Writ, that catalogue of holy ones, inheritors of peculiar favor with God, and we shall find that every one of them bought the truth and sold it not. Every one of them shines as a bright star, having its orbit in harmonious relationship to the great system of divine truth as given in the Bible. While they could have compassion upon the weak and the benighted, and while they never betray the haughtiness of egotism or the pride of self-conceit, yet they never compromise the truth of God for position or influence. Affectionately and boldly they plead for God everywhere, and God gives them companionship with himself. They walk with God. He hears them when they pray. "If ye abide in me and *my words* abide in you, ye shall ask what ye will and it shall be done" (John 15: 7).

Find me the individual or the people upon whom God's peculiar blessing and power rests to-day to overcome the world and to win souls to God, and ye will find ardent lovers of the word; not as cold, icy theorizers, but as worshipers of him who is the way, the truth and the life. Unto such, Christ is of God made wisdom.

To abide in Christ we should love any and every part of divine truth, and more especially the "meat in due season." There always has been some portion of God's word of which Satan would make the world ashamed, and through the sneers and persecutions of the world would make the church ashamed also. Cain would make Abel ashamed of his lamb-offering; the scientific world would make Noah ashamed of his ark-building, and his looked-for-flood; unbelief would have made Abraham ashamed of his unseen city of foundations, of the far-off promises of God through an unborn Isaac. A rebellious people would have made Jeremiah and Isaiah ashamed of their proclamation of Jerusalem's overthrow, Israel's humiliation and captivity. A proud heart would make the Jews ashamed of the "Man of sorrows" as earth's Re-

deemer, and Jonah ashamed of a judgment message against Ninevah; yet all these truths were of God, and timely for the church and the world. To be ashamed of them, or to ignore them was to forfeit the favor of God and invoke the heaviest infliction of his rod.

So there are timely truths in God's word today, of which the world would make us ashamed. Atonement through the blood of Christ alone—prayer—no immortality out of Christ, which so humbles the pride of the philosopher, the evolutionist and the man-worshiper—the soon coming of the despised but glorified Son of God in the clouds of heavens to rule the world in righteousness, of all these Satan would shame us into silence. To yield is but to stop outside of the tide of blessing in Christ, for it is written, "Whosoever, therefore, shall be ashamed of me or of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

My brethren, let us not count the grace of God, which opened our eyes to see such glorious harmonies in his word, a small thing. You may be isolated, your numbers few, but stand like a Noah or a Daniel, at your post. Let your light shine through good works. Adorn the doctrine of God our Savior in all things. If we do this a little longer, the good every where will come to the brightness of our light. Already we begin to hear the cry, "Give us of your oil for our lamps are going out." Abide in Christ as the truth, as the wisdom of God. H. F. C.

Church News.

BRO. GEO. M. BUTTON closed his engagement with the church at Union, Ill., Nov. 11. He baptized an aged brother that day, and he writes of the warfare that "all is well along the line."

BRO. HENRY POLLARD passed through the city last week on his way to Hesperia, Mich., which will be his postoffice address for a time. We regret that we were absent and did not meet him here. May the blessing of God attend him.

BRO. DAVID SEYMOUR was ordained to the work of the gospel ministry by the laying on of hands, and prayer by Elders O. D. Gibson and E. Braley, at Carlinville, Ill., at the close of the services on Sunday, Oct. 21.

ELD. E. F. SERGISSON has accepted the pastoral charge of the Advent Christian churches in Norwalk and Fairfield, Ohio, preaching to each one half the time. We wish him and them prosperity, and hope to hear frequent good reports from that field.

BRO. G. W. STETSON, of Edinboro, Pa., reports a good meeting at the late quarterly session of the church in that place, and one was baptized at the meeting. But he reports also that spirituality at large in that region is much like the vocative case in Latin—often wanting.

SISTER CAROLINE TULLER, the missionary at West Point, Ky., has sold out her place and removed with her youngest son to Carlisle, Ark. She finds a few persons of like precious faith near by, but it does not seem like *home* yet. She writes:

"I did regret to give up my school. No part of my life, do I look back upon with more satisfaction than that spent in Kentucky. I went there a laughing and derision among the most of whites. I left with many friends, and many good wishes expressed. Some said, "I am sorry to have you go, for we shall get no more good papers." The friends who have sent reading matter have sowed good seed I trust. My parting with the colored people was affecting. Earnest prayers were offered for me, and many blessings were invoked. I feel real comfort in thinking of many of them, and shall never cease to feel a deep interest in their welfare."

ELD. R. W. WILSON, of California, called on us a few days since, on his way from New York to the Pacific coast. When we first met him, thirteen years ago, we thought he could hardly live a year. He still lives, and carries a good report of the heavenly land. His health, however, is very poor. Pray that he may be preserved in temporal life to do much more for the Master.

Contributed Articles.

Sabbath-Breaking an Alarming Sin!

T. M. PREBLE.

The Almighty God is against Sabbath-breakers! Yet there are few indeed who fear the God of the Bible. Shall such hesitate to act because they are few? The Almighty himself lone is a majority. The two angels with Lot and his family were a majority against the hosts which perished. Mercy lingers. Sinners can obtain pardon if they will repent.

That terrible judgments are already falling upon the nations in every conceivable form, all, who hear and see, must admit. Upon land and water, disaster quickly follows disaster, increasing in frequency and severity, to the astonishment of all. That clouds are gathering blackness and terror, all know who are not too blind to see, or too deaf to hear. But who believes that these judgments have anything to do with Sabbath-breaking, and other sins associated therewith? The cry is everywhere heard: "There is no Sabbath!" Or that, "Saturday is the true Sabbath." This latter cry is false, and the former is blasphemous! The Seventh-day Sabbath for man now to observe, is not the Jewish Saturday. That has been abolished long since; as all "holy days," "new moons, and sabbath days," were, to the Jews, "a shadow of things to come; but the body is of Christ" (Col. 2: 16, 17). Christians, therefore, have great advantage over the Jews; for ever since the resurrection of Christ, Christians have been governed by *solar* time, and not by *lunar* as the Jews were. And, hence, Christians have observed, since Christ's resurrection, regular and continued cycles of seventh-day Sabbaths. A thing which the Jews never could do while their time was regulated by the moon.

For the good of Adam's race, God, in the beginning, instituted a rest-day; and its perpetuity was declared when Christ said, "The Sabbath was made for man" (Matt. 2: 27). To sinners, the Sabbath is law. To saints, it is gospel. Those who begin their six days' labor on Sunday, and then try to keep Saturday, are not only imitating the Jews, by observing a day which has been "done away" as a "shadow" of the past; but they are doing more to lead others to hate the Sabbath of the Lord, as far as their influence goes, than any other class. Such are religious Sabbath-breakers! And the "no-Sabbath" party are worse still!

A sacred pause in man's labor for his bread, in which the curse of the fall, in this respect, is to be suspended for one day in seven; and then, after having spent such a day in joyful remembrance of God's mercies, he can take a fresh start again in his six days of sweat and toil for his "bread." Hence, for God's glory and man's good, such a rest-day has been provided. That man and beast are so constituted, physically, as to need one day in seven to rest, is the united testimony of the most eminent men throughout the Christian world. Divines and logicians, magistrates and moralists, civilians and military men, jurists and statesmen, physicians and physiologists in every Christian land have all testified to the importance of the Sabbath. And God, knowing man's wants, has graciously ordained the Sabbath—the rest-day. But the carnal heart of man, however, has always rebelled against it; and consequently men have perished for their disobedience. Man's hardness of heart and blindness of mind, do not stay God's judgments. He still rules in the kingdoms of men. Look at Paris, New York, Chicago, and other places where the Lord's Sabbath is despised! Think of the terrible calamities which have fallen upon Chicago, Boston, and many other places, by fires! And upon all classes by floods, storms, and winds; by railroad and steamboat disasters beyond description! The horse epidemic; and an untold number of other alarming calamities. People stand appalled at what is taking place.

Hyde Park, Mass.

Protracted Efforts.

GEO. M. BUTTON.

There is need enough of them—

1. Our condition as a people will warrant us in prosecuting with matchless vigor the heralding of the present truth, and the lifting of the pall of mysticism, and the flashing of the truth in its native beauty.

2. Sinners are rushing headlong to eternal death, and we are idle. Iniquity abounds and the churches are lukewarm. Is it possible that we also are sleeping on the way to glory? Come, saints and sinners, everyone: "Behold, the Bridegroom cometh! Go ye out to meet him."

Early. Do not delay. Now may be the ripe and decisive hour. It is a fault to defer protracted efforts till winter, and then it is a still more serious fault to defer them till after the holidays, and then into the Spring mud, and nothing, absolutely nothing, is done. We are truly faithful in inactivity. We would deeply impress this thought—The harvest is o'er-ripe. Haste thee, dear gleaner, with flaming soul and loving hands.

Minister? Any minister will do if God is with him. This idea of seeking the best human talent is of man, and not of God. When spirituality is low then earthly wisdom is at a premium. God does not always honor the talented ones. Praise is oftenest perfected in babes, and prevailing strength with the least of all is found. Generally take the minister that is nearest to you.

The pay? If you cannot pay a man fifty dollars for ten or twenty nights, give twenty-five dollars; if not that, then give ten dollars, or five dollars. Give your mites and more. Always give trifles, and talents if you can.

Be sure and try to pay a man's expenses; this is honest. More is justice to all concerned.

But rich or poor, put forth earnest efforts for the dying. And put them forth NOW. Let this winter, among us, witness a more thrilling and glorious campaign than is now going on in the Eastern world. Seeing that our weapons are mighty, through God, to the pulling down of strongholds, and seeing that with faith, and its consequent action, victory shall turn on Zion's side. Oh, Redeemer! help us I pray thee!

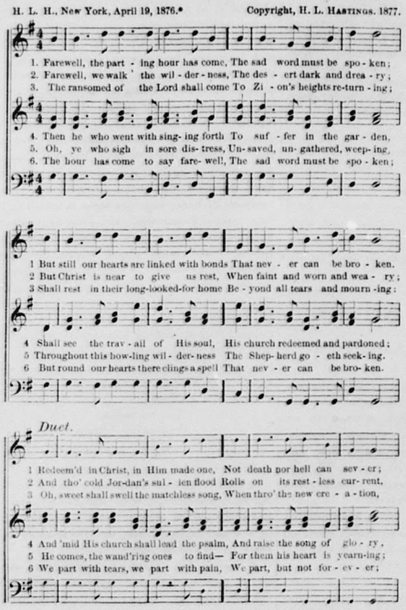
Rochelle, Ill.

A thing done when thought of is never forgotten.

All things are in fate, yet all things are not decreed by fate.

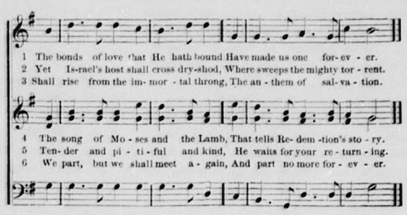
FAREWELL HYMN.

H. L. H., New York, April 19, 1876.* Copyright, H. L. Hastings. 1877.



* Composed in the streets of New York, at the close of the Hippodrome Services.

FAREWELL HYMN.—Concluded.



Yet a Little While.

1 And is it so? *A little while,*
And then the life undying,
The light of God's unclouded smile,
The singing for the sighing!
A little while!—Oh, glorious word!
Sweet solace of our sorrow,—
And then "forever with the Lord,"
The everlasting morrow.

2 Then be it ours to journey on
In paths that he decrees us,
Where his own feet before have gone,—
Our strength, our hope, our Jesus;
In lowly fellowship with him
The cross appointed bearing;
For oh, a crown no grief can dim
One day we shall be wearing.

3 *A little while!* and He shall come—
Light of our eyes, our longing;
His own voice bid us welcome home;
And we, his people, thronging,
Shall rest our hearts in his embrace;
Dear Refuge—ours forever!—
Look upward to his blessed face,
And fear its hiding never!

4 Oh, 'twill be passing sweet to gaze
On him in all his glory,
And, lost in love and glad amaze,
To shout Redemption's story.
Till angels bend to catch the strain
Our human lips are swelling,
And "Worthy is the Lamb once slain,"
Resounds thro' heaven's high dwelling.

The Morning Cometh.

1 The night is wearing fast away,
A gleam of light is dawning,
Sweet harbinger of that bright day,
The fair eternal morning;
Gloomy and dark the night has been,
And long the way and dreary;
And sad the weeping saints are seen,
And faint, and worn, and weary.

2 Ye mourning pilgrims, cease your tears,
And hush each sigh of sorrow;
The light of that bright morn appears,
The long Sabbatic morrow;
Lift up your heads,—behold from far
A flood of splendor streaming!
It is the bright and Morning Star,
In living lustre beaming.

3 And see that star-like host around
Of angel bands attending; [sound,
Hark! hark! the trumpet's gladdening
'Mid shouts triumphant blending;
He comes, the Bridegroom promis'd long,
Go forth with joy to meet him;
And raise the new and nuptial song
In cheerful strains to greet him.

4 Adorn thyself, the feast prepare,
While bridal strains are swelling;
He comes, with thee all joys to share,
And make this earth his dwelling;
Lift up your heads,—behold from far
A flood of splendor streaming!
It is the bright and Morning Star,
In living lustre beaming.

Scriptural Tract Repository, H. L. Hastings, 342 Washington St., Boston. Price $1.00 per.. 100.

Be Watchful.

M. M'OMBER.

Child of God, be vigilant. These are the days of peril. You have been forewarned; be not ye therefore deceived.

I do not say that you should regard every one with the eye of suspicion, but I do say, Look out for the "lo, here's" and the "lo, there's," for these days are full of them. It was said of a certain religious class in Christ's day that they compassed sea and land to make one proselyte, and after they had converted him he was ten times more the child of hell than before. The sect never died out; it lives to-day! You are not called out from the world to belittle Christ and the glorious gospel by fanatical oddity, but to magnify and glorify the Lord by an orderly life, a consistent walk, a meek and quiet spirit. If God wanted noise he could call out the reverberating thunders! If he wanted confusion and turmoil he could command the tempest and the whirlwind! "God is not the author of confusion, but of peace." He delights not in discord, but in harmony.

Just so far as we let the human or the Satanic into our lives, just such a proportion of turpitude and wildness will mar the grandeur of our Christian experience. Never for a moment listen to the man who questions or casts doubts concerning the genuineness of your conversion and Christian experience. Such an one is never to be trusted, for the very suspiciousness of his nature convicts him of a suspicious walk or a dishonest life. One of the features of charity is that it "thinketh no evil." An honest man will trust others; a thief will trust nobody.

The world wants not great profession in these days so much as it wants great consistency and great earnestness. Men are sick to death of the "great-cry-and-little-wool" sort of religion which has cursed the cause of Christ ever since the day when he foretold of the coming in sheep's clothing of those who were inwardly ravening wolves. Their mission is to sow discord in peaceful flocks, and to prey upon or fleece all they can lay hold of. Of course it is next to impossible that the sheep should discern them, for they have the sheep's clothing to cover their wolfishness. But their fruits make them known, for even as "the wolf cometh not but to destroy," so these would destroy not only your confidence in your friends but also your confidence in Christ, your confidence in the Bible, your confidence, your love, your hope, your faith in everything, whether it be in the life present or the life to come. And the worst of it all is they do it in the name of Christ, and in the name of holiness.

It is written of God's elect that "they shall be called the holy people;" but just in proportion as a man calls or thinks himself holy, just in that proportion he probably lacks in the elements of true holiness. Mr. Moody truthfully observes, that when a man thinks himself meek or humble, or honest or holy, he is not as much as he thinks he is; but when he really feels the lack of humility, he is truly humble, and so with the other virtues. When a dishonest man wishes to gain your confidence, he begins by trying to convince you of his honesty, and this mark of Cain puts you upon your guard at once, and you make up your mind that the man is a thief. One can hardly forbear a like conclusion regarding the loud protession of any virtue. If a man is truly holy, his life will bear witness to it, and the profession of holiness is unnecessary; if his life gives the lie to his profession the latter is worthless; consequently in either case, the profession is as unnecessary as it is unscriptural.

Algonquin, Ill.

A day of idleness tires more than a day of work.

Christianity of God.

D. T. CALL.

An Address Delivered at a Sunday-School Convention in Hocking county, Ohio.

There is one established principle in philosophy admitted by all in that there can be no effect without a cause. That wherever we see a work performed we may be sure there was an agent at work. If we see some intricate piece of machinery, we at one say, Here is the work of a machinist. Or, if a building, we at once conclude that a mechanic has been at work there. And unless it can be shown that our conclusions are wrong, and some other and better cause be given, the weight of proof will be all on our side. Now it is in this balance I wish to weigh Christianity.

In the Christian religion we see a great work, which could only have been effected by an adequate cause. When Jesus first began to preach his gospel, there were difficulties to be overcome.

First, The Jews were looking for a Messiah to appear in power, and conquer the world, and give them the supremacy among the nations. This spirit of aspiration after power, must be overcome in the minds of those who follow Jesus.

Second, The Grecian philosophy was at its height at this time. It was a system of worldly wisdom, as directly opposed to the simplicity of the gospel as are the antipodes to each other. This must be changed and set aside and something [illegible] in the place of it.

The [illegible] religion of the Roman nation was [illegible] its [illegible] splendor and the zenith of its power. A religion which boasted of its antiquity, which originated more than seven hundred years before Christ. Paganism was recognized by all, from the slave in his hovel, to the emperor on his throne. It had grown with the nation, and under its emblems the legions of the

Republic had conquered the world. It was in fact a part of their nationality, and their kings and rulers as they departed from earthly thrones, were enthroned among the gods.

When we look at these difficulties, and think of the tenacity with which men cling to ideas that have the sanction of age and of popular opinion, we see at once that no common cause could effect such a great result as the overthrow of these systems, and the building up of the meek and humble religion of Jesus. Yet this great work has been effected. The Jew has, to a certain extent, either given up his pride and unbelief, or it has reacted against him. And the gods of Polytheism are only known in the fables of mythology, while the voice of Grecian philosophy is heard only as its echoes from the past, reach us through the classic page. Yet, amidst all this change, Christianity has gone on increasing in volume and strength, until we find it what it is today, a mighty power. Burdened with errors it may be, and cumbered with false professors, yet, with all these, it is the only light of the world.

Now the question is, What is the cause that has effected all this? We unhesitatingly say that it is the power of God. That it is of God. That its nature is divine, being "the power of God unto salvation;" and unless some other and better cause can be assigned we must claim the case.

It may be urged that other religions have arisen that have subverted established doctrines. True, but there can be causes given for them all. Mohammedanism owes its origin to causes which may be traced to the passions of human nature. Its polygamy and its licentious teaching invite to its ranks the base and the sensual; and its thirst for conquest and power, give loose rein to ambitious statesmen and the warrior. Its forced conversions by fire and sword, serves to feed that part of human nature which loves to have every one bow to its own teaching.

Mohammedanism is a religion of force, licentiousness and bigotry, and this plan of appealing to the base principles of an impure and licentious people is the cause of its development. But Christianity presents no such features. The religious teaching that forbids all adulterous intercourses; that throws open the doors of the heart and drags forth the lustful and impure images of the mind and puts the stamp of sin upon them, presents no inducements to the libertine and prostitute who thronged around the standards of the false religions of those days. They would rather seek proper associations among the dissolute gods and goddesses of Polytheism.

Christianity presents no pomp and show of worldly power to induce to its ranks the ambitious and the proud. But on the contrary teaches that whosoever would be great among its followers should be the servant of all, and that the pride and show of this world were in direct opposition to the will of God. The bigot found no hiding place in the pure sunlight of the teaching of Jesus. That broad philanthrophy which embraced all men in its love; that meekness which rebuked the over-zealous disciples; that simplicity of teaching that made plain the doctrines of salvation—afforded no retreat for bigotry and superstition. They found more ample room for growth in the man—made traditions of the Jew; and more nourishing food in the fables of mythology. Yet those opposing principles were universal in the day of Jesus, and must needs be supplanted by love, meekness, charity and truth.

It was among these seemingly insurmountable difficulties, that Christianity sprang up, and without any visible help from the power of man, other than the force of love, it has become what it is today. There must have been some cause for all this. Some force at work somewhere to propel the ship through the troubled waters of opposition, and persecution through which she has had to sail for eighteen hundred years. And this force we account to be the Holy Spirit which God has given to his people, and the presence and power of Jesus promised even to the end of the world.

The first we hear of the gospel is in the vague and somewhat undefined utterances of prophecy. Then we hear in clear, ringing tones, the "voice of one crying in the wilderness" by the river Jordan, Prepare ye the way of the Lord, make his paths strait. Soon the yielding waters become the typical tomb of Jesus, and the opening heavens and descending dove attest the good pleasure of the Father. Alone and unaided of man he begins the work of saving the world. The fleets of the fishermen and the office of the publican, the lower walks of life, are visited to obtain the embassadors who are to carry the tidings of salvation to every creature. Men who will have the least weight with the rich and noble of the land, and be despised by all.

Oh, man! Thy proud wisdom would have searched the synagogues of Jewry for doctors learned in the law; the schools of Athens would have given up their brightest lights, that eloquence and logic might influence the masses, while the Roman forum would have given dignity and influence to the whole. But not so with God. The weak things of this world hath God chosen "to confound the mighty," "And base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are: that no flesh might glory in his presence" and say, I have done this; but that all the power and glory might be of God.

The little band go out to meet the hosts of sin. The world laughs at first at their weakness. But soon it is said, "Never man spake like this man." "It was never so seen in Israel." And ere long it was said, "Ye have filled all Jerusalem with your doctrine," and one more wise than his brethren remarks, "Ye men of Israel take heed to yourselves" and "refrain from these men and let them alone; for if this counsel or this work be of man it will come to nought; but if it be of God ye cannot overthrow it." And to him they agreed. And before thirty years have passed by that gospel which began to be preached by the banks of the Jordan and the sea of Galilee, was echoing from the palaces of the Cæsars. It subdues all things. Its most obstinate enemies have given way before its mild and gentle influence, and have become its most earnest advocates and defenders. All lands and climes have felt its power. The barbarian hordes of ancient Europe and Asia, have melted before the warm and loving appeal of Christ. Africa, that wronged and down-trodden land, will have its representatives to help to swell the chorus of redemption, upon Zion's holy mountain.

In our own land we see the effect still more plainly. The presence of the word of God, has changed a howling wilderness unto blooming fields, and populous cities; and where before was only heard the war-cry and the death-song, is now heard the glorious gospel of peace, with its voice of prayer, and its hymn of praise.

All this has been done with the voice of entreaty, and by the power of suasion, enforced by the Spirit of God acting upon the minds of the listeners. I do not say that force has never been used in the *name* of Christianity. Every one knows that fire and the rock, chains and dungeon, fear and torture, are the arguments which bigotry relies upon, for the conversion of men to forms and opinions. But we do insist, that they have retarded rather than advanced the pure religion of Jesus. That they have only served to sink the world deeper in superstition, ignorance and vice. And all can see that Christianity has advanced farther, and effected more good in the last one hundred years of religious freedom, than it did in the twelve hundred and sixty years of Papal dominion, under a reign of terror. Therefore we conclude that brute force is not the power that has raised the Bible and its teaching to its present high position.

The question therefore is, What is the cause of this prosperity? We answer as before, that it is what it claims to be—the power of God. And we challenge any one to show this conclusion falls and to give a better one. But the aggressive power is not its only wonder; it has other characteristics just as remarkable. Its powers of enduring persecution and oppression are just as great. Its system of doctrines have ever been the target for the whole world to hurl their weapons at. Yet, notwithstanding all this, it has gone on; and the assaults have only made it shine with greater lustre. This of itself can be accounted for on no other grounds than that of its Divine origin.

Let us go back and look at Paganism in its last day, and see the contrast between a system built by man, and one built by God. Paganism had been the religion of Rome for eleven hundred years when the tide of public or at least Imperial opinion was turned against it. But strange to say, that within sixty years from the time that the hand of opposition is raised against it by the secular power, Paganism becomes extinct and dies almost without a struggle.

Sixty years suffices to drive out of power in the Roman Empire a religion of such great antiquity. A religion held and believed by Rome all through her days of prosperity. Mars, her god of war, had inspired her legions to deeds of valor, and all their conquests had been celebrated at the altars of victory. It was a religion calculated to supply the cravings of a superstitious people. Therefore, we can only wonder at seeing it dissipated by the first breath of opposition. We do not wonder at its fall; it could not be otherwise, than that it should fall before the power of Christianity, but we do wonder that its devotees made no more manly resistance than they did.

But how was it with the religion of Jesus? Does it give way before the onsets of the enemy? By no means. Watch it as it enters its baptism of fire, and hear the exultant cry of the martyrs. Stephen is the first to seal his faith with his blood. But more follow, and soon all the apostles but John have fallen. But the cause of Christ flags not. Soon the storms of the general persecutions are poured out upon the church. But they are of no avail.

In the first three hundred years of the church, three millions of God's dear children are said to have perished. And yet, such was the tenacity with which Christians clung to their faith; and such the patience with which they endured torture, that many were convicted by the sight of sufferings and allied themselves with the cause of the Christian. And this was so largely so that it became a saying that the ashes of the martyrs was the seed of the church.

And so it has gone on, until the Spirit of God has overcome the most imposing difficulties and barriers. Bigotry and superstition have measured arms with Jesus and have met with ignominious failure. Ignorance and vice vanish away when the pure precepts of Jesus are carried out in the hearts and actions of believers. Now, what cause will we assign, if we deny the power of God in this. There must have been some motive to actuate the founders of this system. Men do not act without motive. Was it love of gain? We answer in the words of Jesus: "Except a man forsake all that he hath, he cannot be my disciple." And it was said of some that they "left all and followed him." Was it love of power? We answer, *No*; for the Master plainly

says that "he who would be great among you, let him be servant of all." Did the desire of being looked upon as possessed of superior worth, or power, or sanctity, actuate the first teachers? Here again we say *No*, most emphatically, NO. Even Jesus abases himself and denies any worth or power of himself. "Of mine own self I can do nothing." "My Father is greater than I." "There is none good but one, that is, God." And the writings of the apostles breathe but this one spirit, "That all things are of God." Nothing of self—all of God.

So, in searching the teachings of Christ, and the writings of the apostles, we can find nothing that in any way shows other causes than those we have assigned for the rise and progress of the Christian religion. And even if there was an entire absence of historical, or any other kind of proof, this one principle of cause and effect is sufficient to sustain the claim of its divine origin.

From the fact that, as we have observed, there can be no effect without a cause, the cause and the effect following it must be parallel, that is they must both be holy, or they must both be unholy. A holy cause will not produce an unholy effect; neither will an unholy cause produce a holy effect. For a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit, for a tree is known by its fruit.

Now we claim that the fruit of the pure religion of Jesus is *good*. And reasoning from the effect to cause, as in accordance with that God-given rule of Matt. 7: 18, we can only decide that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And that the system of Christianity growing out of it, which is the effect, of which the word and Spirit are the cause, must be of God also. From the fact that both cause and effect are alike holy, and pure, and God-like, we hold both up to the world as models of excellence and virtue.

You may point me to the excesses of Romanism, and the fallacies and errors of professed Christendom, as evidences of the falsity of my position. We answer, No. These errors and enormities grow not from the doctrine of Jesus, but from trying to unite with them the spirit of the world, its thirst for power, and its love of gain and pleasure, in opposition to the plain teaching of Jesus. And thus we claim that every excuse and argument of scepticism and infidelity, can be overcome on this ground.

Rockbridge, Ohio.

Inward Spiritual Life.

J. W. S.

It inspires, and animates, and cheers, and strengthens, and buoys up, and better prepares us for every duty in life. All who manifest this inward spiritual life have an inseparable attachment to each otherywhere. They have the kindest regard for each other's feelings when rightly understood. Thus we can let our light shine more brilliant than in any other way. Strive for it.

Ooltewah, Tenn.

Reports.

To Eastern Camp-Meetings and Return.

E. MC'CULLOCH.

BRO. BURR:—Thinking that many of the readers of our much esteemed paper, the A. C. TIMES, would be interested in a short account of our visit east, and the general interest in the cause of Christ, we have concluded to give a brief synopsis of our trip, visit, labors, and the status of the cause of Christ, as it appeared from our stand point of observation.

First, we left our home at Nevada, Ohio, on the second day of August, just after the cessation of the great railroad strike, not knowing what might befall us in our journeyings, but being fully persuaded we were in the way of duty, we trusted ourselves to the care of him who hath said, "He that watcheth over Israel neither slumbers nor sleeps." We journeyed safely until we reached Cleveland, Ohio, a distance of nearly one hundred miles. Here we were detained about eight hours, the train which we took at this point having been stoned by a mob, breaking some of the windows, but otherwise doing no damage. Leaving Cleveland at 10:30 P. M., we journeyed as on the wings of the wind, and with almost lightning rapidity, arriving at Springfield, Mass., Aug. 3, at 5:30, P. M., traveling a distance of about six hundred miles, in nineteen hours, including all the stops and changes, from one road to another.

From Springfield city, we went immediately to the camp-ground, one and a half miles distant, where we met with many of the dear saints of God that we had seen in former days, whose hearts were aglow with the love of Christ, and the holy altar fires had not in the least become diminished. Here, also, we met with many of God's valiant ministering servants, God's men of war to battle for truth, among whom were Grant, Couch, Bowman, Phelps, King, Hemenway, Hastings, Potter, Wellcome, and a host of others, all filled with the Spirit that makes the people of God one in Christ; in fact the whole encampment seemed to be perfumed with the breath of God, and the spirit of love. The meeting was largely attended, and the interest increased until the close. The preaching upon the great truths of the Bible, both practical and doctrinal, was characterized by the Spirit and power of God. Quite a large number found Christ to be a precious Savior, and were buried with him in baptism. Others made a full consecration, and received a rich blessing. We think it was the unanimous opinion of all, that this was the best meeting ever held upon this camp-ground. But notwithstanding the hallowed associations connected with this place and meeting, the time came when we must strike our tents and part with the dear friends of Jesus. Sabbath evening, Aug. 12, was the last service, when hundreds of the dear saints gathered around the tables that had been spread for the occasion, and partook of the emblems of the broken body and precious blood of our dear crucified Lord. While thus gathered we could but pray, "Let thy kingdom come." Oh, gather these saints quickly, to part no more.

On Monday, Aug. 13, we broke camp and went to Chelsea, to attend the meeting of the Advent Christian Publication Society, which was one of interest, peace, and harmony. All seemed to feel the importance of taking hold of the work with renewed zeal, and also of taking a bolder stand in defence of the truths of the Bible, and giving no place or countenance to false doctrine. We believe the meeting will prove a blessing to the cause of truth. While here we were kindly entertained by our dear brother and sister Young, whose house has oft been the home of the weary pilgrim.

From Chelsea, we went to New Bedford, to preach the word of life on Sunday, Aug. 19. We found the church alive spiritually. The conference meeting before preaching was one of the best we ever enjoyed. The blessed Spirit ran from heart to heart, making the people one in the Lord. We shall long remember this visit with gratitude to our Heavenly Father. We think the church here cannot fail to prosper.

From this place we went to the great camp-meeting at Alton Bay, N. H. This is said to be the largest annual camp-meeting held in the United States. Over four hundred wooden cottages are erected upon this ground; besides one hundred or more cloth tents annually take their places upon this ground, making an aggregate of over five hundred tents. This ground is situated on a branch of the Boston and Maine R. R., at the foot of the Winnipiseogee Lake. The scenery here, among the hills of the old Granite State, is very romantic, but admirably situated for camp-meeting purposes. The Boston and Maine R. R. Company have done much to improve this ground, by grading the streets, and supplying it with water, pumped from a ponderous well near the lake. All this has been done gratuitously by the railroad company. The religious services of this mammoth meeting are largely under the control of our much esteemed editor of the *Crisis*, Bro. Couch. At this meeting we met many other ministering brethren, whom we did not see at Springfield, as well as a host of God's dear children from several states; but all seemed to breathe the same heavenly Spirit, and the preaching was in demonstration of the Spirit and power of God; also the prayer and conference meetings, as well as the young people's, and children's meetings were all characterized by the same blessed Spirit. The meeting was a grand and glorious success in the name of the Lord.

From this meeting we went to Worcester, Mass., and preached on Sabbath, Aug. 26, and had a blessed time in presenting the word of life. The church here is pushing forward in the good way, and is composed of many strong men and women in the Lord. We visited among them as opportunity afforded, and shall expect to hear of their prosperity.

Our next place to preach the word of life was at Westfield, Mass After visiting with the dear saints at Springfield and Holyoke, for a few days, we went to Westfield to preach, Sept. 2. This was where we had labored somewhat, before removing to Ohio. Oh, how glad we were to meet with old friends, as well as new, in the Lord. This church has been greatly blessed, and are letting their light shine. We enjoyed our sojourn with this people very much, making our home with Bro. Enoch Phelps, a true yoke-fellow in Christ.

Our next place to worship in public the God of our fathers, was at Plainville camp-meeting, Conn. Here we met with a goodly number of God's dear children. The meetings were good, and before we left, on Saturday, Sept. 8, several gave their hearts to the Lord, and others consecrated their all to Christ, and we shall expect to meet them in the everlasting kingdom. On Sunday, Sept. 9, we were at Hartford, Conn., and met with the old veterans in the cause, as well as with others who are younger, in the work, but strong in the Lord and the power of his might. We made it our home while here with the family of our dear Brother and Sister Tiffany, all of whom are rejoicing in the blessed hope of the gospel. We shall expect to meet them all in the world to come.

From Hartford, we next went to Savoy, Mass., our old home before we came to Ohio. Here we attended a tent-meeting, held by Bro. Flagg. This meeting was one of great profit to the scattered flock upon the mountain top. God's people from the various churches, Methodists, Baptists, Congregationalists, and others, ministers and people, assisted in the good work. All were one in Christ, and much good was the result. Some were baptized and others reclaimed. Next we went to North Adams, to attend a tent-meeting over Sunday, Sept. 23. We had a good day, baptized three, and then returned to Savoy, to visit an aged mother and other friends for a few days, and then return to our field of labor in Ohio. After bidding an aged mother good-bye,

perhaps for the last time, we started on our return west, Sept. 26, visiting the family of our deceased eldest brother, at Rome, N. Y., and from thence to Rochester, N. Y., speaking words of comfort to mourning hearts, on Saturday, Sept. 29, and preaching to the church, who were eager to hear of the coming of our Lord, on Sunday, Sept. 30. The church here need a good pastor, one who can feed them with the grand dispensational truths of the age, and we think they would be built up. God grant to send them such an one.

Visiting with our brother Nathaniel here for a brief time, we then bade them adieu and returned home, arriving in Ohio on the first day of October, feeling that the Lord had been with us, and blessed us in all our journeyings, and fully determined to labor more faithfully in his cause, until he shall say to all his redeemed church: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Nevada, Ohio.

Crisis please copy.

Minnesota Quarterly Conference.

The Second Quarterly Conference of the Advent Christian Church for St. Paul District, was held with the church at Otsego, commencing Friday evening, Oct. 19, 1877. Preaching in the evening by Eld. O. R. Fassett, and Saturday morning by Eld. M. Wellcome. At 2 P. M. covenant meeting. A good number present. All were of one mind. An earnest desire to be faithful to the end. After which the business of the Conference was taken up. Prayer by Eld. Wellcome. Minutes of last Conference read and approved. Ministering brethren present, Elders M. Wellcome, O. R. Fassett and L. F. Cole.

Report of preachers: Eld. O. R. Fassett. My labors since last report have been confined to regions near home, and my companion has filled my appointments away. Two have been added to the church, and baptized; one has been converted.

Eld. L. F. Cole. Have not preached once since last Conference. Am busy building me a house.

Eld. M. Wellcome. No changes in appointments. Have missed one appointment on account of rain. Meetings interesting and on the increase at Monticello. At Otsego, seem to be decreasing in numbers, but still have good interest. No ill report to bring. Am laboring with all my power to do good.

Bro. Edwin Twombly, delegate from church at Independence, reports: We are working harmoniously. The Lord has blessed us in having Bro. and Sister Fassett as our prerchers. State of church the same as last report.

Sister Card, from church at Anoka; church organized four years last August with seven members; have received no new members. Bros. Cole and Fassett have been with us some.

Bro. Clark, from church at Monticello, Eld. M. Wellcome, pastor; number of members, six; added since last report, two; interesting Sabbath-school; officers, three; teachers, nine; scholars, fifty. Have one weekly prayer-meeting, and the sisters sustain one themselves. Interest remains the same as at last report.

Bro. C. F. Parker, from church at Otsego. The interest in the church remains as usual. The decrease in numbers is from outside the membership; the church maintain their usual interest. Members, forty-seven; interesting Sabbath-school; number of scholars, thirty-five. Have Bro. Wellcome for pastor.

The next Quarterly Conference to be held with the church at Anoka, at the time of full moon in January. Adjourned.

Sabbath morning, nine o'clock, assembled for love feast. A goodly number bore witness for Christ and their love for his cause, followed by preaching by Eld. Fassett. Subject, "The earth filled with the knowledge and glory of God." In the afternoon, preaching by Eld. Cole, and in the evening. The saints gathered around the Lord's table at the close of the afternoon service. It was a season of profit and of good. And so closes another Quarterly occasion. Soon the last one will have ended, and those who are ready will sit down in the kingdom to part no more.

SAM'L. WILDER, Clerk.

About the California Tent.

A. J. YOUNG.

I visited the tent at Antioch two weeks since. My heart was made to rejoice to see the work of the Lord through the labors of Brother and Sister Clark. A good strong church has been raised up there. Quite a number of the first and most influential people have taken a decided stand, and united with them. A chapel has been built, in which their first meeting was held last Sunday. We visited the church at Fairfield yesterday; found them in the *good way*—serving the Lord. Their chapel is comfortable, though not yet quite completed. All the bills so far are paid. This speaks well for a new and young church. The Lord has, and is still blessing them. Bro. Carpenter preaches there part of the time, and has been over to the tent several times to assist what he could. We appreciate him very much. He is one of the *best*. We need several like him on this coast. Sister Clark, also, is one of the most successful workers on the coast. The Lord is with her in power. The interest in the older churches is increasing. Help is needed very much, as a new field will be opened in every place where the tent will locate during the next season.

When I say *help*, I mean the right kind. *True men*, without *hobbies* or *donkies* to ride. None others need apply.

The TIMES is a welcome visitor here. It is liked very much by all who are favored with it, and our hearts are in the fullest sympathy with the truths it advocates. I try to induce friends and others to subscribe for it, and give all mine away to those who are interested and will read them. May the Lord bless and provide is the prayer of your brother in Christ.

To Brethren in Arkansas.

I expect, the Lord willing, to visit your state and preach as follows: Ten miles south of Fort Smith (Pleasant Grove), the third Sunday in the month, and over one or two weeks. The first Sunday in December, eight miles from Ozark, as Bro. Geo. W. Lessly may arrange. The week following on the way, via. Little Rock, and Newport, to DeView in Woodruff county, where meetings will begin the second Sunday in December and run over one or two Sundays, as the way opens. As I am not acquainted with many of the preaching brethren of "like precious faith" in your state, I take this way of sending an invitation to visit those places with me, if convenient to any of you, and let us have a united effort in the work. Should be glad especially to have the brethren of White and Independence counties meet me at DeView. Pray for your brother in the work.

JNO. A. CARGILE,
Evangelist Southern A. C. Conference.

Stevenson, Ala.

Correspondence.

From Lutheria B. Weaver, North Dana, Mass

DEAR ONES IN JESUS:—May grace, mercy, and peace be multiplied unto you. I am glad to read from week to week of the dealings of God with his dear children. And it does cheer and encourage me greatly, as I lie upon my bed of suffering, to read the letters and articles from the pens of our dear brethren and sisters, whom not having seen, we love, and have joyful expectation of soon meeting you all in the kingdom. O how it does cheer me to know that we are almost home. Let us be faithful a little longer, and try to bring in all that can be saved, and faithfully warn the sinner of their doom, unless they are found in Christ. I am so glad salvation is free; for if I had to buy it, I could never have obtained it. There are few that realize the gift of God to this sinful world. I am melted to tears, when I think of the great love of God in giving his dear Son for our redemption; and I feel that it was the goodness of God that led me to repentance.

I feel a thankfulness beyond utterance, as I remember how I was left early in life without parents, and without means to do with, and sick and helpless, and everything looked so dark before me, and God raised up friends for me. I have none to look to to-day for anything, but God; and I am so glad in him, that I can trust him *implicitly*. Though it may look dark in the future, yet we have no business to look beyond to-day. While oftentimes the way is dark before us, yet in the Lord it is always light.

I have often thought in my years of distress, What could I have done if I had not sought the Lord in my youth, and had a strong consolation, and a firm foundation to lean upon, in these years of suffering? Who could have cared for me as Jesus has? Who would have comforted me as he has? Who would have helped me to bear this extreme suffering, as he has? And when physicians have stood by my bedside and said, In a few hours it will all be over—who could then have so comforted me, and helped me to lean upon a strong arm, and feel such sweet safety and security in Jesus? Who could get along without such a friend, after all this he has done for me? Never can I, or will I, ever give up this blessed Jesus. He is mine in time and in eternity, and I'll praise him as long as God giveth me breath; and he shall be my guide, even unto death. Glory to God! we are almost home, to spend an endless eternity in his presence. I long to be there. Savior, hasten thy coming, I pray. I long to see thee as thou art, and then I'll meet the dear ones to never part. God bless you all. Pray for me—write to me—and may the dear Lord keep you all unto his heavenly kingdom, is the earnest prayer of your suffering, but rejoicing sister in Jesus.

From John Burgener, Squaw Creek Valley, Mo.

BRO. BURR:—Please explain this if I am wrong. The Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now, it is believed by some of the brethren here that the latter clause of this verse has reference to the resurrection only. If so, I am wrong, and would wish to be led into the light by the truth, for it liveth and abideth forever. Brothers and sisters, I understand the Savior to teach that we (Christians) are born of the Spirit, and that when we are truly converted to God from all our wicked ways. John says, "As many as believed him to them gave he power to become the sons of God, even to them that believed on his name, which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God" (John 1: 12-13). "And whosoever is born of God doth not commit sin, for his seed (God's seed, the incorruptible word of God) remaineth in him; and he cannot sin, because he is born of God" (or his Spirit) (1 John 3: 9). Brethren, I know that some of you say, That cannot be the case with the Christian in the present life, therefore must be beyond the resurrection; but if you read the context of 1 John

3: 9, it will admit of no other application than to the Christian in this life. Further, I will ask you, Can a man that is full of strong drink be anything but a drunken man while he is full of it? No; neither can a man sin while he is full of the Spirit of God. The Apostle Peter says, "Seeing ye (Christians) have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." Why so, Peter? For this cause; "Being born again; not of corruptible seed." Why not of corruptible seed? Answer: The Savior said that which is born of the flesh is flesh, and Paul says he that soweth to the flesh, shall of the flesh reap corruption. Therefore we are commanded to be born of incorruptible seed, by the word of God, "which liveth and abideth forever" (1 Peter 1: 22-23). Mark you, brethren, by the Word of God; and the Savior says, "Sanctify them through thy truth; thy word (the word of God) is truth" (John 17: 17). And John says, "It is the Spirit that beareth witness, because the Spirit is truth" (1 John 5: 6). Then it follows that we are born of the Spirit, if so be that we are born of the word of God, and that which is born of the Spirit is spirit, and that we are spiritual. We learn of Paul, who says, "Brethren, if a man be overtaken in a fault, ye (Christians) which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted" (Gal. 6: 1), and in the eighth verse he says, "He that soweth to the Spirit, shall of the Spirit reap life everlasting." Would to God that we were more thoroughly born of the Spirit; then the cause of Christ would not be at so low an ebb, for the Spirit teacheth us to lend to the Lord. Then let us not be weary in well doing, for in due season we shall reap, if we faint not. Come one, come all, this year, and cast your bread upon the waters, for thou shalt find it after many days, and in that glorious day we will rejoice to meet our Jesus.

From Cordelia Williams, Mt. Clemens, Mich.

BRO. BURR:—I have often thought I would write, and as often neglected it. In June, 1866, I heard Advent preaching for the first time. There was a Tent meeting here, lasting about two weeks. When I heard the sermons, they were as plain to me as the sun-rising. I could not help believing, neither did I wish to. Had the meetings continued two weeks longer, many would have believed, that fear to believe now. But the faith of myself and family is still unwavering. We went twenty miles last summer to hear Bro. Wright preach. It is seldom we hear Advent preaching. Bro. D. W. Fuller and wife come here occasionally, and we go to their house. He administers the sacrament, and gives us good cheer. We attend the M. E. church. I have a class in their Sabbath school. I feel it does me no harm, as I am not obliged to teach the doctrine they believe.

I read in the last TIMES an article from W. S., who seemed to be troubled about the isolated ones paying money for "home errorists." I would prefer to hear the truth all the time; but if I cannot, my Bible teaches me not to forsake the assembling of ourselves together, "and so much the more as ye see the day approaching." We have done all we could for the cause of truth abroad; but our means are limited, and we are told to provide for our own households. I am thankful for the truth; but if wrong has entered our church, it will not make the truth less dear to me. By the help of the Lord, I will live the life of a Christian, and set as good an example as I can.

I read among the recipes, in TIMES of Oct. 3, something that pained me. It was on currant jelly. I was sorry to see in our paper anything that would recommend the use of brandy, even in the smallest quantity.

The following is my way of curing jelly: Put the jelly in tumblers or small bowls; let it stand over night in a dry, cool room. In the morning, cut white paper the size of the tops of the tumblers; put it on dry, then tie brown or newspaper four thicknesses, over them. I have jelly that was made in 1872, that is as fresh as this year's—all without the use of brandy, as it is too foul for my use.

From Eld. L. Boutell, Chelsea, Mass.

BRO. BURR:—I have just returned from an absence of five weeks, being, most of the time, in Vermont, among them that make a specialty of the soon-coming of Jesus, and a full preparation for that event. And while we find many things to grieve over, by the ruinous work of the devil, in leading some into error, thus dividing and distracting the wellbeing and unity of the disciples of Jesus, causing waywardness, indifference, and backsliding—yet even this is the sign of the last time; so there is light shining on the dark cloud. But amid it all, "Light is sown for the righteous," and there is reason for the lifting up of heads, for the signs declare redemption nigh.

And thank God, there are a few of like precious faith looking for and hasting the coming of our Savior; and this living expectation will never die out of them while they breathe the breath of life. And the Advent cause, under God, is in a measure dependent upon them. Some of them have means, and they must not be withheld. The coming of Jesus to destroy death and the devil, and remove the dreadful burden of sin from the earth, is no trifling event. *It is a necessity.* It must come, or the saint's eternal home will never be inhabited.

The "little flock" pray full-souled, "Thy kingdom come." Their lives are so vitalized by the Spirit, that their works show they drink continually at the fountain. They bestow liberally of their substance to support and uphold these unpopular truths of a resurrection, to save from perishing, them that have fallen asleep in Jesus. They are self-denying, steadfast, and unmoveable. No pecuniary inducement prevails with these dwellers in Christ. They are strong, giving glory to God. Their fellowship is sweet—*divinely sweet.* The Spirit helping their infirmities, they pray in the Holy Ghost, and are looking for and loving the appearing of their Savior. They are the chosen of God—the "little flock." There is such a class of believers on the earth, to-day; and the inspiration of God lives in them, with a determination at the loss of all things, to fight the good fight, and lay hold of eternal life at the revelation of Jesus Christ.

From L. P. Hodges, Moretz Mills, N. C.

DEAR BRO. BURR:—Permit me to say through the columns of our beloved paper, the A. C. TIMES, to the brothers and sisters of like precious faith, that I am contending for the faith once delivered to the saints, and there are a few others here who have not defiled their garments, waiting calmly for the glory that is to be revealed at the appearing of Jesus.

It is cheering to see the way-marks heighten in the gloom which appears to be settling on our world. The Bible student sees the harbinger of the glorious morn, which will be without clouds, brightening into eternal day. But before we reach our Eden home, the nations of earth must drink to the dregs the cup of Almighty vengeance, and be drunken, and fall to rise no more to fill the redeemed earth with abominations.

Dear brothers and sisters, scattered about in little flocks here and there in an ungodly world, fed by under shepherds, and bound together by kindred ties, the Chief Shepherd will soon appear to gather all his little flocks with the sleepers in the tombs, to be ever with himself in the royal city, New Jerusalem. Happy thought for Christians. I would say to one and all that I am still heavenward bound. The old ship of Zion has long been sailing on the ocean of time, and now amid rocks and shoals, with high dashing breakers, she is still steadily pushing through the foaming waters on to the port of peace. So cheer up, noble sailors. I am glad I ever enlisted under as good a captain as Jesus Christ, and I am determined to keep on board until the voyage is completed, or I sleep. I love to contemplate the time when this noble vessel shall enter the harbor of eternal rest. Imagine the songs of praise bursting from the lips of the faithful crew, as they sing:

> "Glory to God, all our trials are o'er;
> We stand secure on the glorified shore;
> Glory to God, we will shout evermore,
> We're home at last, home at last."

Brothers and sisters, I hope we will all meet on that evergreen shore. I must say to the readers of the A. C. TIMES, that Jesus has forgiven me the abominable sin of chewing tobacco; praise the Lord for it, brethren. Jesus is able to save to the uttermost. He will pardon all your sins if you will humble yourselves at his feet. I had been a slave to tobacco for about thirteen years, and had tried to quit three times before, but without success; but this time I resolved to ask Jesus to help me, and I bowed in body, and in spirit and mind, and asked him for aid, believing he would grant my request, and sure enough, my faith has made me whole. My desires for the filthy weed have all left me without any trouble, thank God. Jesus has saved, and will, if we will only ask him in faith.

From W. B. Mansell, Cawker City, Kansas.

BRO. BURR:—It has been some little time since my subscription expired on the TIMES, and I have not been able to send for it again until now. I cannot do without it any longer. I want to hear how the true ones of Christ are getting along, and hear from some of my dear brethren of the same precious faith. I hope the preaching brethren will not shun to preach the whole gospel of Christ and his coming kingdom. I used to think it was a hard doctrine, that we had to lay in the mother earth until the judgment day; but I now feel perfectly reconciled to wait until the great Judge appears to take his waiting ones home. I hope all the dear brethren and sisters will prove faithful until the end. May our Father who is in heaven watch over us all.

From Sr. J. E. Proctor, Blue Rapids, Kan.

BRO. BURR:—I have often wished I could send a donation to the Publishing Fund; but living in Kansas where there has been so many needy ones, and having but a small income, I have left it for those having larger incomes and fewer calls near home. But I can wait no longer. After reading your article in the last TIMES on "Our Faith," I must send a mite for the Publishing Fund of the Society, and also a prayer for its prosperity.

Perhaps my experience since I have been in Kansas, may be of use to some who think they would like to give if they had anything to give. When I came to this state in 1870, I got a little box and marked it, "Mission Box," and the tenth of all the money that came into my hands I put in the box. The country was new, and the times hard; drouths, and grasshoppers, and everything that a new country is subject to, we had to pass through; but for all that, my Mission fund amounted to something; and when I had a new dress I would get a yard less, and put the money in the box; and sometimes when I had a few cents change, it went in; and in that way it has been my greatest pleasure to give. I have tried and proved that precious passage of Scripture to be true, that "it is more blessed to give than to receive;" and I find the Lord has blessed me

more and more, and my heart goes out more and more in love, and gratitude, and praise to my great and bountiful benefactor. How I wish all who love the soon-coming of our Savior would try it, and see what a blessed privilege it is to give.

If you think these few lines of my experience will be of any use to the brethren and sisters, you may publish them, hoping to induce some who think they have nothing to give, that there is a way which I have found to be blessed. The time is short; let us work while the day lasts. May the Lord prosper you in your great and ardous duties, and the brethren and sisters wake up to theirs before it is too late.

From O. Arthur, Forest, Ill.

When I received the TIMES yesterday, and found that we were cut down to a half paper for lack of funds, I was glad to get that, but sorry to know that the cause is so neglected; for the TIMES is welcome to our home as a treasury of good news, next to our Bible. It is all the preaching we have here of our precious faith; we would not know how to get along without it. It seems as if we could not. But faith will not support the work. We must have works mixed with faith. I hope the brethren will all respond to your call for help. These are very hard times, I know; but let us have some faith at home, trusting that the good Lord will provide for us in some way, if we do send in our last farthing. As for new subscribers, I don't see that I can send you any now; but I enclose to you a small present, hoping that the brethren may all do something. If it is but little, it all helps. May the Lord give you grace and patience to continue in the good work.

From J. August Smith, Forreston, Ill.

DEAR BRO. BURR:—I have been preaching at the Solon Creek, S. H., fourteen miles southeast from here, every two weeks since July last. My labors there have not been in vain. Last Sunday I baptized two converts, and more are to follow on my next appointment. I am much encouraged, and feel like pressing onward and doing what I can by the Lord's help. Bro. M. V. Sheldon intends to labor in word and doctrine, which will assist me very much, and I trust he may be an able minister of the gospel of God. Pray for us.

From Alex. Green, Palmer, Ill

BRO BURR:—I receive the A. C. TIMES every week, a welcome messenger indeed. I count it food for my soul. I am somewhat afflicted. Disease is feeding upon my vitals, so that I am not able to do all that I wish. Though afflicted, and poor in this world's goods, I feel that I am rich in faith, and have an heirship in God's everlasting kingdom, which is about to be set up. Brethren, pray for me, that I may have sustaining grace to bear me up under every trial and temptation in this life.

From J. Halcrow, Orford, Wis.

BRO. BURR—And all the household of faith: Grace, mercy, and peace to all that love the Lord Jesus and his truth. May the Lord bless you, and the good cause in which you are laboring, and grant that many may be added to your numbers of such as shall be saved. I trust the paper will live until the Lord comes. May the Lord open the hearts of all that love the truth, to help sustain it till the great day comes, which I trust is not far distant.

Poverty make some humble, and more malignant.

One step toward God is better than a thousand toward glory.

Selected.

The Strife of Progress.

In the war which truth or freedom wages
With impious fraud and the wrong of ages,
Hate, and malice, and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide.
Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals;
Ever by losses the right must gain,
Every good have its birth of pain;
The active virtues blush to find
The vices wearing their badge behind,
And graces and charities feel the fire
Wherein the sins of the age expire:
The fiend still reads, as of old he rent,
The tortured body from which he went.

But time tests all. In the over-drift
And flow of the Nile, with its annual gift,
Who cares for the Hajji's relics sunk?
Who thinks of the drowned-out Coptic monk?
The tide that loosens the temple's stones,
And scatters the sacred ibis-bones,
Drives away from the valley land
That Arab robber, the wandering sand,
Moistens the fields that know no rain,
Fringes the desert with belts of grain,
And bread to the sower brings again.

So the flood of emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives,
Tenderer mothers and worthier wives.
The husband and father whose children fled,
And sad wife wept when his drunken tread
Frightened peace from his roof-tree's shade,
And a rock of offense of his hearth-stone made,
In a strength that was not his own, began
To rise from the brute's to the plane of man.
Old friends embraced, long held apart
By evil counsel and pride of heart;
And penitence saw, through misty tears,
In the low of hope on it cloud of fears
The promise of Heaven's eternal years,—
The peace of God for the world's annoy,—
Beauty for ashes, and oil of joy.

—*J. G. Whittier.*

Tobiah's Household Stuff to be Cast Out.

In the book of Nehemiah, the high-priest of that period had made an alliance with Tobiah, the enemy of God's cause, and in consequence made over for his use a great chamber in the Temple, where the corn, the wine, and the oil, and the frankincense, and the tithes, for the service of the sanctuary, and the support of the Levites, the singers, and the porter were usually stored. Tobiah removed all these, and occupied the place with *his own household stuff*.

When this alliance with the world had been thus carried out, what were the results? The Levites, finding no materials for the sacrifice, left the Temple; the singers, finding no food, left it also; and the porters, finding their stores withdrawn, left it too; so that the place remained a Temple but in name. But when Nehemiah returned, and found this state of things, he at once went and turned out all Tobiah's household stuff, and replaced in the chamber stores of the kind that had been there before, previously cleansing the place.

Then came back the Levites, and, with them, the service of God in his house; then came back the singers, and the voice of melody was once more heard; and then came back the porters, and with them holy watchfulness returned.

Now, is it not evident, almost without explanation, that God, in this incident, has hidden a great spiritual truth, which breaks upon us at once when we hear it? Have not Christians too much made alliance with the world? Have they not often given up the great household chamber of the heart to Christ's enemy? And has not the Tobiah of sin come in, turned out the spiritual things that were there, and brought in the things of the world instead?

But let us go to the great Redeemer, and ask him to cleanse the inner chamber of the soul. Whatever we find there opposed to God's will let us seek for the strength of the Spirit to put away. Let us, by his grace, turn out Tobiah's household stuff, whether it be foolish literature, foolish conversation, or ungodly gain. Then will the Holy Spirit come in with filling and illuminating power.

When the sinful "household stuff" is put out, and the Spirit fills, there will be active service for God. The singers will return, and there will be joy in the Lord; and the porters will come back, and there will be holy vigilance. Every word, every action will be carefully scrutinized, and our walk shall be close with God. "Be ye filled with the Spirit," is God's own command, and we grieve him if we do not obey it.—*Sel.*

Christian Life.

If I Be in Christ—What Then?

I am safe, whatever this present year may bring; nay, my night is far spent, my day is at hand. The wilderness is nearly traversed; Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing. What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? I must press forward; and so much the more as I see the day approaching, it greatly behooves me to be consistent and heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reversion, to do with the vanities or pleasure of this poor passing world? My eye is above; my treasure is in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like him, and to follow him more and more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me and lay it all at his beloved feet. Mine must be no half discipleship—no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar, D. D.*

Christian Progress.

It seems to me that no passage can be more clear and encouraging to the Christian than those precious words, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Freed from all conscience of sin, through the blood and advocacy of Jesus, we can now, with open, unveiled face, yet with adoring reverence, behold, "as in a glass, the glory of the Lord." "As in a glass." Abiding in him, through the power of the Holy Spirit filling us, we realize by communion our indissoluble oneness with our Head; and unceasingly gazing on his adorable beauty and excellency, we enter into the blessed fact declared in Heb. 2: 11, "Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." This expresses far more than following his example,

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EDITOR ADVENT CHRISTIAN TIMES,
91 S. Green St., Chicago, Ill.

THE delay in mailing last week's paper was caused by the printers not putting our paper to press as early as usual. It was unavoidable on our part.

WHEN WILL HE COME?

The Lord Jesus will come to this earth again according to his promise; but the time of his coming is a matter of too little moment to the millions of professed believers in his word and work. Like the unbelievers, who care nought for his coming, and therefore do not inquire concerning the event nor the time of its occurrence, so the church, although receiving the "lively oracles" which tell of the times and seasons, and which make mention distinctly of the second advent, its nature and its era, are yet prone to ignore all knowledge of the drawing near of the great day of the Lord. Why is this? Simply because the church has grown worldly in its character, and church ambition is localized to the good things of this world, instead of stretching forth with longing heart and eager hand for those things which are only found in the coming kingdom of God.

Notwithstanding this carelessness, there is yet in the mind of many a pilgrim journeying on through weary hours, the longing thought and anxious inquiry: "When will he come?"

"When will he come?" Ah, pilgrim, wearied with the strife of sin, and toiling amid the tempests of time, the answer comes to you in tones of love to cheer your heart and give you courage to press on to the end. "Behold, I come quickly." Quickly; not long—not far remote is the coming of Jesus. The time draws near, and ere thou art aware, when perhaps thy faith is being tried to the utmost, then he whom thou lovest will suddenly appear. The darkness may thicken, and the world may be drunken as men are drunken in the night, but the morning is right upon us.

When will he come? In a moment. It must be soon. It may be *now*. There is nought to hinder but that the clock of time shall strike the hour. We need no more signs. They are all past. The sun, and moon, and stars, have warned the world. The earth with its frightful tempests sweeping over land and sea, its fearful earthquakes and destructive fires, its pestilences and plagues—by all these has it proclaimed the end, and finished its testimony. And the voices of humanity, as they sound forth in the overwhelming increase of crime, with avarice, pride, and lust to rule the hour, these too tell, not in an unknown tongue, of the career of sin as being to the full, and the cup of iniquity as overflowing upon the earth, and calling for the vengeance of Almighty God to close its work.

When will he come? Why not now? Why does he delay? It is only for a moment. Not an event to hinder. Only to search for a few more wheat-heads to be gathered in the harvest. Only to perfect the saints a little more like their Master. Patience, pilgrim. No halting now. Watch; the latch is lifted. Hearken; the footstep is on the threshold. Wait; gather thy robes from the dust. He is just here. Gather around the door. Look not behind, nor around thee. Look towards the door. And as thou art looking, "Thine eyes shall see the King in his beauty."

SOMETHING JESUS DID NOT KNOW.

There is something peculiar about the knowledge of the definite time of the second advent, or appearance of the Savior. The most of people are very confident that it is revealed in the Old Testament, especially in the Book of Daniel, but that the difficulty is to figure it out correctly. There is probably no one on earth who knows as much about the matter of the definite time of the second advent as Jesus did. Neither can they know any more than he did, unless they have a special revelation for the purpose of informing them. And yet, Jesus said of himself, "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 32).

Is it possible that there is anything in the Book of Daniel that Jesus did not know? Did not Jesus know all that was revealed in written language? Could he not compute periods, and place dates correctly? That he understood not only all that was in the prophecy of Daniel, but even more, is seen in his reference to the "abomination of desolation spoken of by Daniel the prophet," as recorded in Matt. 24: 15, and his more minute description of the desolation of Jerusalem than is found in the Old Testament anywhere, with also his arrangement of the signs in their exact order. Knowing all this shows that he knew all that was written in prophecy concerning his second advent, and yet he positively declared that he did not know the definite time of that event. Hence, we must conclude that the definite time of the second advent is neither written or revealed in prophecy.

From this fact we say it is peculiar that men should be so positive that the definite time of the second advent is there, and should spend so much time in seeking to figure it out.

It may be said that it was only the "day and hour" that Jesus did not know, but that the year is revealed, and that he knew it. This we regard as seeking to escape at a very small aperture. It is too small to allow egress. Certainly if he knew the year, the difficulty of knowing the day and hour would be of no great moment. The great trouble is to know the year, regardless of the day of the year. No man is particularly anxious to know the exact hour; if he can only know the year he would be well satisfied. Christ sometimes used the words day and hour in an extended sense, to cover more than their calender limitation. See John 8: 56, and 5: 28, as samples. So in this passage referring to the time of the second advent. It is not so much the exact day and hour that is unrevealed, as it is the very portion of time that men in their anxiety seek to determine. He is called a definite timeist who says positively that on *such a year* the Lord will make his appearance. This is just what the Lord declared was unrevealed. Hence, it is not in the book of prophecy.

But there are periods of time in the Book of Daniel, and they are of definite length. Do not some of them terminate at the exact moment or year of Christ's second appearing? Evidently

not, for if they do, the Lord would have known it, for he knew more about that book than any man living, and all that was in it was familiar to his mind. Those definite periods do not any of them terminate at the precise time of the second appearance of Jesus in the clouds, any more than the one that alludes to his first advent terminated at his birth. In Dan. 9: 25 is a definite period of time relating to the first advent, but it terminated at his baptism, and not at his birth, as seen by reading Mark 1: 7 and 15. The seventh verse declares that Christ was yet to come, although he had been in the world thirty years, and the fifteenth declares that "the time is fulfilled," as mentioned in prophecy concerning his coming. So with his second advent; the periods relating to it do not terminate at the exact date of his appearance in the clouds of heaven; hence, Jesus was not informed of the date of that event, neither can we be, as it is not in the prophetic writings.

SINAITIC INSCRIPTIONS.

Some interest is being awakened at present by an effort to decipher and translate certain inscriptions found upon the rocks in the desert of Sinai, and which bear evidence of being very ancient. The Rev. Charles Foster, of England, called attention to them many years ago, but as they were difficult to unravel, and as some travelers through the wilderness assert that they found nothing on the rocks but some senseless scratches, the thought of learning antiquity by these inscriptions was given over. But more recently a renewed interest has been awakened in the inscriptions, because of the discovery that many of them were very elaborately made, and upon smoothed surfaces of rocks, chiseled down for the purpose, which seemed to indicate value to the writings. In 1851 the French Government directed M. Lottin de Laval to take some casts of these inscriptions, and soon after the British Government caused some of them to be photographed, and from these castings and photographs an alphabet used by the engravers has been deciphered, and some of the inscriptions translated thereby.

Dr. Rule, author of a recent volume entitled, "Oriental Records Confirmatory of the Old Testament Scriptures," has given publicity to several of the inscriptions as relating to the passage of the Red Sea by the Israelites, among which are the following, as given in *The Watchman*:

1. "The wind blowing, the sea dividing into parts, they pass over."

2. "The waters permitted and dismissed to flow, burst, rushing unawares upon the astonished men, congregated from all quarters, banded together to slay treacherously, being lifted up with pride."

3. "Moses causeth the people to haste like a fleet-winged she ostrich, crying aloud; the cloud shining bright, a mighty army propelled into the Red Sea, is gathered into one; they go jumping and skipping. Journeying through the open channel, taking flight from the face of the enemy. The surge of the sea is divided."

Taking these as a sample, we think the investigation of the subject of these inscriptions, and a decisive and convincing verdict concerning them will be of deep interest to the world. The Bible needs nothing to support its history, yet all such testimony as is found on the rocks of the Eastern countries and in the ruins of ancient cities will be of importance as corroborative evidence of the historic records.

All religion and all ethics are summed up in "justice."

OUR OLD MINISTERS.

They are getting scarcer. They should be held in esteem. Let them feel that they are appreciated for their past services, even if they have reached a point where they can no longer do full work. Do not reserve all your esteem for their funerals. Prize them while you have them. Their sacrifices have helped elevate us as a people above the clouds of tradition. They have toiled hard and long, and have grown gray in the work. One by one they are passing away, but a goodly number who heard the cry, nearly forty years ago, "Behold, the Bridegroom cometh," and who then embraced the message, are still among us. I revere them for their past work when it took nerve to meet the frowns of scoffers. I love to gaze upon their forms as men who have made a record that God will never forget, and which we ought to remember with gladness. They are men of old heads and ancient spirit—they will not turn aside from the great work. Among them, as mere *samples* of the class, I shall ever hold in sacred memory, S. G. Matthewson and J. Couch of the east, and P. W. Hough and Nelson Hitchcock, of the west. Not because these are necessarily the most talented men in our ranks, but because they were with us in our infancy, and all the way along, and have remained true, and have honored the cause by their lives as well as their preaching. God honors them. Let us do so. Let us be tender of our old ministers. They are growing fewer. Let the younger ministers count them "*worthy of double honor*," for they have *guided* well, both by counsel and practice.

W. S.

THE JUDGMENT DAY.

The doctrine of a judgment day for the human race, is a cardinal feature in Bible theology. But there are two views entertained relative to its chronological location, and both cannot be right.

1. One view makes the judgment day span the world's history from its beginning to its close, being a judgment always in session; and represents a constant emigration to that judgment at the hour of death. But this theory of a judgment now in session clashes with Paul's statement in locating it at Christ's "appearing" (2 Tim. 4: 1), conflicts with Christ's affirmation in locating it "in the last day" (John 12: 48), disagrees with Paul's assertion that God "hath appointed *a day* in the which he *will judge* the world in righteousness" (Acts 17: 30), and is in opposition to the Revelator who couples it with the sounding of the "seventh trumpet" (Rev. 11: 18), at which time the affirmation is addressed to Deity: "Thy wrath is come, and the time of the *dead* that they should be *judged*, and that thou shouldest give reward unto thy servants the prophets, and to the saints"—from which statement it is clear that the dead remain both unjudged and unrewarded till this special epoch, including even the ancient prophets. In harmony with this position, John elsewhere affirms: "And I saw a great white throne, and him that sat on it. . . . And I saw the *dead*, small and great, stand before God; and the books were opened. . . . And the dead were judged out of those things which were written in the books" (Rev. 20: 11-12). Not till the opening of the books will the judgment begin, and the books are not to be opened till the great white throne and its Divine occupant shall appear. So the theory of a judgment now in session is not only a speculative notion void of proof, but is positively in opposition to the testimony of Scripture.

2. Another class thoughtlessly subscribe to the Bible theory of a future judgment in connection with the return of Christ from heaven, without comprehending the results of the position, which is positively subversive of the theory of rewards and punishment at death. If the judgment is really a future event, due at the resurrection, it must be remembered that its last ingredient is *execution*, without which there can be neither reward nor punishment, thus cutting off all rewards and punishments at an earlier time; and as it would be only mockery to have a day of settlement after the *execution* of judgment, it is evident that the decision of the Divine Judge is in harmony with the execution. No man can be saved in the heavenly kingdom before the execution of judgment decision in his favor; nor can a sinner be damned before that decision shall be executed against him; and no sinner has either the power or the disposition to inflict divine wrath upon himself, and God will not do it before the time specified, in opposition to his own plan. So, as truly as judgment is a future event, the popular preaching about an emigration to a celestial kingdom at death, or about descending into a remote hell of fire at death, is untrue; for it is evident that men can neither be saved nor damned in an unjudged state, and consequently cannot be saved or damned previous to the arrival of the judgment. This being the case, it follows that if the judgment is yet future, and not due till the resurrection of the dead, none of the saints have yet entered the promised kingdom, and no sinner has yet been consigned to the hell of damnation.

So the Scriptural theory of a future judgment, held by so many who do not pause to consider the legitimate result of the position, is found to be subversive of the popular theory of rewards and punishments at death; and there is no escape from the conclusion, for reward is assigned by the Judge, and is the result of judgment. Whoever gets into God's kingdom will go there because the Judge decides he may go there; and he will not make that decision before the divinely specified time; while whatever sinner finds himself in hell, will be there because the Judge has decided that he *must* go there, and that decision cannot be made before the appointed time, without invalidating the plan of Deity. God's own judgment arrangement will not be virtually repudiated by admitting saints into glory, or plunging sinners into hell before the judgment day arrives. The judgment is for a purpose—the assignment of the race to its destiny—and we cannot have the execution of judgment before the judgment itself arrives. The Judge must come before he enters upon his work; then the slumbering dead must appear, as well as the living, to receive the infallible decree.

W. S.

MORMON ITEMS.—NO. 10.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

JOSEPH IN A TRAP.

Joseph's attempt to translate the Bible by inspiration was so incautiously executed as to

prove a fatal trap to the pretended translator. As for instance, where our Bible reads: "And Noah was five hundred years old: and Noah begat Shem, Ham and Japheth" (Gen. 5: 32). Joseph thus renders it by inspiration: "And Noah was four hundred and fifty years old, and begat Japheth, and forty two years afterwards, he begat Shem, of her who was the mother of Japheth, and when he was five hundred years old, he begat Ham" (Gen. 6: 85). In this effort to translate, he unwittingly sets a trap for himself, into which he afterwards puts both feet; for, firstly, he here makes Japheth the *elder*; and secondly, he makes Noah only four hundred and ninety-two years of age when Shem was born, thus making Shem one hundred and eight years old at the flood, which came when Noah was six hundred years old, both our Bible and Joseph's stating this. But Joseph's Bible makes Gen. 11: 10 read: "And Shem being an hundred years old, begat Arphaxad two years after the flood." But if his translation of the other text is true, Shem was born one hundred and eight years before the flood, and consequently, "two years after the flood" he must have been one hundred and ten years old, instead of one hundred—ten years blunder. There Joseph gets one foot into the trap. Again, he places Shem's birth forty-two years after Japheth's, yet he thus renders Gen. 10: 12: "Unto Shem also which was the *elder*, children were born." Here Shem is called the "*elder*," while the other text is made to pronounce him forty-two years *younger* than his brother Japheth. Here Joseph gets another foot into his own trap, and both feet are caught and it will do his friends no good to squeal for him, for he cannot get out—his trap of inspiration has caught him. W. S.

Church News.

ELD. E. H. BURINGTON, of Genoa, Ill., is at liberty to go and preach the gospel as the way opens. We hope the friends in Illinois will keep him busy. See his letter in another column.

ELD. E. M'CULLOCH writes from Sparta, O., that the interest in that region to hear the truth relative to the Second Advent is on the increase. He has lately held a series of meetings in a new field near Sparta, and the prospect is for a permanent work in Christ, and many converts.

Contributed Articles.

"Who is on the Lord's Side?"

H. POLLARD.

At a time of great extremity, this question was sounded in the ears of God's ancient people. It was a call for immediate decision and prompt, energetic action. And it met a response on the part of a faithful band who sustained the honor of God's name, and did their duty, although it was a most severe and trying one. A time of extremity, and a time for prompt decision and action, is just upon us, the defenders of God's last day truths in the Western States. It is not the time to wrangle over dead issues, or waste the hours in fruitless lamentations over by-gone days. Whatever is done must be quickly done. Hence, the appropriate question, Who is on the Lord's side?

Brethren, in the faith and hope of a soon coming Savior, give attention to what I have to say. It is known to you that our beloved paper must reduce its work of instruction, counsel, and reproof, to both saint and sinner, unless an additional effort is made to sustain it. The frequent and earnest calls made for help, by those selected to conduct this work, have been largely unheeded. Something must be done, and done immediately. Who is on the Lord's side?

Experience has proved that we cannot expect aid from those to whom the Master has entrusted an abundance of this world's goods. With a few noble exceptions, they will not respond. The love of money has stopped their ears, and hardened their hearts, and will doubtless drown them in perdition, for they heed not the warning addressed to them again and again by our Master and his holy apostles. It is to the poor the appeal must now be made, and from the poor assistance must come, if at all. "Hearken, beloved brethren, Hath not God chosen the poor of this world to be rich in faith and heirs of the kingdom which he hath promised to them that love him?" Let us then show our gratitude to our Heavenly Father, and our loyalty to his cause by denying ourselves more than heretofore, that we may sustain our paper, and by its means preach more effectively the gospel of the kingdom to our fellow men. Who is on the Lord's side?

The line between friend and foe was very sharply and clearly drawn by the Son of God when he said, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." Judged by this plain rule, the man who is not actively at work to sustain the cause of truth against error, of light against darkness, stands convicted a flagrant enemy against the Savior and his cause. To be a passive looker-on in this struggle is to be a foe to Christ. Can then the man who refuses, or neglects through indifference, to sustain by every means in his power, a paper devoted to the great dispensational truths of our day, and that, regardless of the most urgent entreaties for help, *can that man*, I ask, *be a friend of Christ or his truth?* Judge yourself, my brother, if you would not be judged. Draw the line sharply, and let us know where you stand. *Who is on the Lord's side?*

Suffer a few words of a personal nature. I, who appeal to you, am poor. Few are poorer. I had permanent employment, a good salary, and the prospect of advancement before me. I gave it up that I might enjoy a privilege not permitted to angels, in carrying the glorious truths of the gospel to my fellow-men. I do not repent this but glory in it. I do not consider that I have sacrificed anything, though like my Master, I am without a place to lay my head, unless it is provided me by some of God's dear children. *Sacrificed?* No. I have exchanged a muckrake for a crown of life; a clay cottage for a kingdom; an earthly possibility, for a heavenly certainty; and I do not regret the exchange. Why should i? I am not only poor, but I am in debt to a good brother who advanced me the means for fifteen months' schooling, that I might be the better qualified for the work in which I am engaged.

This debt I expect, by the blessing of God, to pay, but I do not intend to let poverty or debt cheat me into robbing God, or deprive me of the privilege of laying up treasures in heaven. Accordingly, as a step in this direction, I pledge myself, by the assistance of my Heavenly Father, who is able to cause all grace to abound unto me, to take and pay for at least one copy of the A. C. TIMES for my own use and benefit, and to endeavor by all due means to induce others to take it also. Further, and aside from this, I will faithfully set aside the sum of five cents per week as an offering unto the Lord, and will remit the result, as often as once each quarter of a year to the office of the A. C. TIMES, to be used towards publishing the paper or freeing it from indebtedness, and this contribution I will continue to make as God prospers me, until the TIMES is free from debt or its publication is discontinued, whether I stand alone in the matter or not.

Now, beloved brethren, are any so poor that they cannot with a little self-denial do as much as this? My offering is small, but it is more than "*two mites*." If every subscriber of our paper would but do this, it would at once place its publication on an assured basis, for it would be more than equivalent to doubling the subscription list. Perhaps some whom God has blessed will give more than this small sum. As each one purposeth in his heart so let him give, remembering to give cheerfully and without grudging, that the promise may be ours, "To him that hath shall be given," for "God loveth a cheerful giver."

Oh, ye little flock, to whom it is your Father's good pleasure to give the kingdom, to you I appeal. Poor ye are, I know, but ye shall soon receive everlasting riches. Now, therefore, out of your deep poverty, let the abundance of your liberality bear witness to your faith in the promise of our God. Your self-denial shall be a sweet savor unto him, whom not having seen, ye love, and great will be your reward at the resurrection of the just.

And you, oh under-shepherd of the flock, your unworthy fellow-servant entreats you to consider this humble plan, and urge its adoption upon the members of your charge in the gospel, setting the example yourself. Endeavor to get every family to act upon it, and take the names of those who will thus give systematically, and send them to the TIMES office to be published once and then added to the office list of contributors to the TIMES Special Relief Fund. Remember, in united action lies our strength and safety. Each lift a little, but all lift together, and great results will follow. It would be easy to say much more upon this subject, but surely all hearts that have an interest in this work, will feel all and more than I could urge upon them. The great necessity calls for each one to do something, and to do it at once. WHO IS ON THE LORD'S SIDE?

Hesperia, Mich.

Covetousness.

S. FARNSWORTH.

Bro. Pollard's article in a recent issue of the TIMES relative to the duty of Christians with reference to the support of the ministry, etc., we deem worthy of our careful consideration, and especially applicable to our day, and to the people known as Adventists, and being deeply impressed with the facts and truths set forth in the article, and with the lamentable fact that the spirit of avarice and covetousness so pervades, and in such a great measure influences and controls mankind in the main to-day, that we think too much cannot be said on the subject.

With a people that profess to love God, and to do his will, should selfishness and avarice find a place in their hearts? But what is the incentive or motive that seems to prompt men in their daily walk and dealings with men? Upon an examination of the Bible relative to the duty of man, and what God has required of him, we find that the true Christian, the individual who studies God's word with a view of learning what God requires of him, as his child, that he may willingly and faithfully do the same, is not prompted or actuated by selfish or mercenary motives. He has higher aspirations. It is his chief object and highest aim, to do his Master's will. In the light of revelation what position does the Christian world occupy to-day in this respect. It is on this subject that I desire to submit to the readers of the TIMES a few thoughts and facts in the spirit of the Master, with no other object in view but the glory of God and the good of mankind, hoping and praying that the attention of some erring one may be arrested, and that he may be led to see and realize the magnitude of this evil, which I believe to be one of the crowning evils of the last day, and be in-

duced to heed the admonition of our blessed Savior, to "seek first the kingdom of God and his righteousness," and learn to trust him, believing that if we trust him, and do our duty, that we will never be destitute of those things that are necessary to our comfort and real good, but will receive an hundred fold in this life and in the world to come life everlasting.

When we look about us, we see men on our right hand and on the left, rushing to and fro, all energy and activity. What is the cause of all this tumult and confusion? What the motives that prompt men to such zeal and earnestness in their secular duties and pursuits? It is unquestionably the love of money; a desire to become rich; an evidence of the carnal nature predominating; that the better, nobler, purer, and more beautiful elements in the nature have been dwarfed and that the individual is sowing to the flesh.

This spirit of selfishness, avarice, and covetousness, is not confined to any particular church, but judging from the actions of men, we must come to the conclusion that a large per cent of the different denominations have imbibed this spirit, and are drifting along in the same channel, their minds so taken up with the affairs of this life, so much absorbed with the one—as they consider—grand object, accumulation of property, that they are rushing as it were, unconscious of their danger, right into perdition.

Some men will talk about the liberality of our people; about the thousands of churches and the liberal contributions for the promotion of the cause of Christ. We concede that millions have been expended in this direction; but has the sole effect of this vast expenditure been for the honor and glory of God? or has not selfishness and pride had something to do with it? But let us compare this expenditure with the amount of money expended by the same people unnecessarily, and purely to gratify pride and unnatural appetites, and we will find the sum enormous, and will so far exceed the amount paid for churches and religious purposes, that were the figures held up to the scrutiny of the world they would be looked upon with astonishment.

Brothers or sisters, whoever you are, or wherever you may be, how is it with you in regard to this matter? Have you made the sacrifice that it is necessary to make, relinquished your hold on the world and made a full and complete consecration of everything you have to the Lord? If so, you can truly say that you have peace with God through our Lord Jesus Christ. If not, I pray that you will not for a moment defer a matter of so much moment and interest to you. Remember that God is not mocked; we cannot serve God and Mammon. So long as our affections are centered and fixed on the things of this world, our prospect for future glory and immortality is no better than the prospect of that individual who never named the name of Christ except in profanity. This may seem plain, and grate harshly on the ears of some, but does not our Heavenly Father authorize us to say this? Yes, and a great deal more. If you love the world, the love of the Father is not in you. If ye are a friend to the world, ye are at enmity with God. There are a great many plain, and positive Scriptures bearing on this point. In the Old as well as the New Testament Scriptures, this great sin has called forth the severest rebukes and the strongest terms of condemnation.

We all have access to the Bible, consequently cannot plead ignorance, and think to be acquitted on that ground, for we are certainly under as great condemnation and as punishable for neglect of duty as we are for the actual commission of sins. "How shall we escape if we neglect so great salvation?" It is our privilege and our duty to search the Scriptures, that we may know what God requires of us, and if we fail or neglect this duty, if we cannot sacrifice a little time to such an important duty, I am sure we will be compelled to make a far greater sacrifice in the future. Do we believe what we profess, that the parting heavens will very soon reveal the majesty and glory of the Son of God? If we do, God grant we may rise above selfishness, and cling no longer with such tenacity to our earthly possessions.

Christianity, as a rule, takes men out of the rut, and places them on a higher plane, and elevates and enobles men morally, socially and intellectually, and is a great benefit in every particular save this one; it does not, in nine cases out of ten, lessen a man's induration in the least to make and horde up money. I speak of this as being a fact in the main. Of course there are exceptions; but these few faithful exceptions are made to suffer on account of this condition of affairs. How it is possible, when we take into consideration how transitory our present existence, that men can and do bring their whole mind and talent to bear on this point, and make such gigantic strides toward financial fame, is certainly a difficult problem to solve; and I suppose that there is but one solution, and that is, the great enemy of mankind is in a measure controlling the mass of mankind, and as this is the avenue through which he can operate the most successfully, we see thousands are being led captive by him at his will, and will ultimately reap the reward of unrighteousness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 15-16). "And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

You see that we are not only taught in this connection that we are not God's children if we have our affections placed on the things of the world, but that we have a work to do. Christ says, "Because ye did it not unto one of the least of these, ye did it not to me." We are to be judged according to our works (Rev. 20: 13). And God expects his children to manifest an interest in the sinner's welfare. If we were to see a blind man about to step over a precipice, knowing that if he did so that his destruction would be inevitable, would we not be considered heartless villians and destitute of every principle of manhood and feeling, were we to make no effort to rescue him? The people of the world to-day, in the main, seem to be blind, in regard to their true interests; and if the professing Christian world would manifest as great zeal and earnestness in their Christian duties, and for the salvation of their fellow-men, that they do in their endeavors to amass fortunes, what grand results would be produced.

Oh, brothers, why not be consistent? Why profess godliness, and at the same time do those things that are positively forbidden in God's word? "Why stand we in jeopardy every hour," believing that the light of the eternal day is beginning to dawn, that we are living in the tarrying time, why should we profess to love, and be a servant of God, and at the same time, so live, and carry into all the business transactions of our lives an unmistakable evidence of our being the servants of Mammon?

Remember, kind friend, that it is your prerogative and inestimable privilege to be so fully and completely saved from your sins, that you may enjoy that deep and perfect peace that God alone can give; but God permits you to make your own choice in this matter, to be a victim to the great error and delusion that money or wealth brings happiness.

When we find men concentrating their energies to the accumulation of property, though they may be professed Christians, the truth of the old maxim we fear is ignored, that "Honesty is the best policy." And while integrity of word and deed, and uprightness of character should be the invariable guide, professors of religion are given to misrepresentations and dishonesty. Well has inspiration said that "the love of money is the root of all evil. It leads men into those avenues and avocations of life that are disreputable and demoralizing beyond description, and every conceivable crime and vice we might attribute in a measure to the love of money.

We believe some things to be infinitely more valuable than money. There is really but little intrinsic value in money. Silver and gold are worth only what they will buy; but health, happiness, and the true riches, the blessings of the Holy Spirit, cannot be purchased with a world of gold. Then let those among us who have of this world's goods, use our treasures as designed by the Almighty; be charitable, help the poor, give not grudgingly but liberally and freely to assist in the dissemination of these great truths, that the people may be prepared for the soon coming judgment. If you withhold your means, you may rest assured that God will withhold from you those great spiritual blessings of this life, and the priceless gift of eternal life in the world to come.

Corydon, Iowa.

The Holy Spirit's Power.

B. J. GOODWIN.

I have been thinking of the goodness and mercy of God, in sending the Holy Spirit into the world to arrest men's attention from carnal things, and show them the importance of giving heed to sacred things, and things pertaining to the future. The office work of the Spirit is not only to "convince (marg.) the world of sin, and of righteousness, and of judgment;" but if I understand the matter correctly, it is to lead the saints into all truth, and comfort them in affliction, and is the medium through which God manifests his power, by which we are kept through faith unto salvation which is now about to be revealed to the faithful ones who have not grieved it away, but who have enjoyed its presence and been led by its influence. And now in these last days, which are days of spiritual trial to the church, its hallowed influence is a most blessed gift, for without it no one would be able to withstand the sore temptations which the church has to encounter, and in the great day of settlement hear it said to them, "Well done,....enter thou into the joy of thy Lord."

I believe the gift of the Spirit is for the whole world, just as really as the gift of the Son, but as the gift of the Son will profit only those who obey him, so the gift of the Spirit will only prove a saving benefit to those who receive it. The Son bears something the same relation to the human family that the paymaster of a business company bears to the workmen employed. He is the paymaster of all the hands, but will pay none but such as comply with the pay-rules. So while the Son is the Savior of all men, none can expect to be saved but such as comply with the rules of salvation.

Let us pray that we may "be filled with the Spirit," for the Father is willing to give the Holy Spirit to them that ask him, and by its aid we may gain an abundant entrance into the everlasting kingdom.

Nashua, Iowa.

The lives of the best of us are spent in choosing between evils.

Beyond.

OLIVE A. GOODWIN.

Beyond this earth's fair flowers that bloom,
So lovely and so bright,
That are so soon swept to the tomb,
So soon fade from our sight,
Shall bloom fair flowers more fragrant still,
Than those which please so well;
Their fragrance sweet the air will fill,
O'er every hill and dell.

Beyond the hurricane's loud roar,
The lightning's lurid flash,
The terror's sweeping wide earth o'er,
The nation's falling crash,
We'll have a time of peaceful rest,
If we but live upright;
E ernally we will be blessed,
And know not sorrow's night.

Beyond the partings here on earth,
With friends we love so well;
Beyond these transient scenes of mirth,
Beyond the funeral knell,
We'll meet dear friends to part no more;
With them we will abide,
Forever on the golden shore,
Close by the Savior's side.

Nashua, Iowa.

Present Evils.

C. R. WHITE.

In the great scramble of life, the weak, in the end, goes to the wall. Might overcomes right. Pope's saying is appropriated or perverted as you please, "Whatever is, is right." Money and influence sway the sceptre. All this is discernable in the social, political, commercial, and even religious world, railroad, steamboats, manufactories, capital against labor, strikes, combinations among employers and employees, each striving for the mastery, and even cities and towns resorting to all manner of unscrupulous means to obtain commerce and trade, and all jealous of each other's prosperity.

Mankind, either as tribes or nations, civilized or barbarian, each striving to rule over others, and using the best provocation to that end, all in harmony with the brute creation, the beast of the forest, and even the domesticated, the fishes of the sea, and birds of the air, living by devouring each other. The wild Indian, the uncivilized, are preyed upon with impunity, and all advantages taken of them in their ignorance, and even their extermination winked at and even justified; and why? "O, they are always warring among themselves." But pray, how about the most civilized and even the most Christian (?) nations, with all the light, knowledge and experience boasted of in this age, and advantages enjoyed from the history of the past? What stupendous wrongs, oppressions, deep, ingenious subtle schemes, and wicked devices? It does seem as if education had but sharpened the wits of rogues, and enabled them to carry out the various schemes more systematically, more successfully. As a political paper says, "The world grows wiser and wiser, but baser and baser still."

In regard to wars and oppressions we need not recur to ancient history, but to look at our own times, the past years composing our present nineteenth century; or take the last fifty, twenty, or even ten years, and see the wars and oppressions that have occurred in "this enlightened age," and among the most enlightened nations, and see what is "the situation" now? Is the world growing better or worse? "Watchman, what of the night?" Does the morning break? Yes, "The morning cometh, and also (and first) the night," and surely, the present is dark enough for midnight.

It is not Adventists alone that see the darkness of the present hour. It is not these alone that say the days are evil; but the public men of the world, who at any other time would ignore, and indeed do not recognize the immediate and fast approach of the end of time, the men of observation, of candor, who speak of things as they are, without flattery and prevarication, and yet without personal interest. I have extracts from the political and religious papers of the day bearing the above testimony that would fill pages. A popular preacher who scouts Adventism, was called upon for a speech at a public entertainment lately; in his remarks upon society, he said he hardly knew what to say of it, but he would say it was bad and needed reforming. Says the *N. Y. Times*, "Official corruption spreads more rapidly than the cholera; stealing, speculation, robberies, plundering, defalcations, and divorces, seem to be the order of the day." Says the *Baltimore Sun*, "We have had the iron, the brazen and golden age, but this seems to be the age of steeling" (stealing). "The whole moral atmosphere is tainted" (Philadelphia paper). Another says we are fast becoming a nation of thieves and murderers. Similar is the religious condition of the church, as given by its own papers; but I forbear.

Truly, says Solomon, "In much wisdom is much grief; and he that increases knowledge increases sorrow." I read the religious papers of the day, and gather much good food, but I learn also the moral, and spiritual condition of Zion, the jarring and discordant notes, controversies, reflections upon one another of the professed disciples of Christ, more or less bitter. I am thereby grieved, and long for the time when the controversies of Zion shall cease, and the warfare be ended. I read the political newspapers of the day, and thereby learn the condition of the world morally, politically, socially, etc. I see the evils existing, raging, increasing; crimes, causing sufferings and woes; storms, casualties, accidents, wars, oppressions, murders, etc., "with which our columns are daily smudged," says a late paper.

Louisiana, Mo.

Burden-Bearing.

MARY A. TIBBETS.

"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6: 2).

How good and how timely is the guidance of God's holy word in leading our pilgrim feet in the performance of the many duties required of us as Christians and particularly so as we realize the fact that our stewardship will shortly terminate, opening up with the glorious scenes which the new heaven and the new earth will afford. My heart was made sad as I read our worthy Editor's article of his faith in God, and also his brethren, in a late number of the TIMES. I fancied him alone in his sanctum with God, pouring out in his gracious ear the great burden resting upon him as the editor of our valuable paper, and manager of the many duties belonging to the publishing office. Next, I saw him take his pen, and write another appeal to his brethren broadcast in the land, that they would once more help him lift the load of responsibility resting upon him. Then it came into my mind, "Bear ye one another's burdens, and so fulfill the law of Christ." And I said, I will be one that will try to make our brother's heart glad, for it is a source of joy and gladness to every Christian heart to find sympathy and co-operation in our work for Christ in others of "like precious faith." And though other claims of Christian work demand attention here, yet these for the present must be laid aside, and I will send five dollars, hoping that many others will do the same, or what they can, in the first mail that leaves their home, so that a ray of sunshine may gladden the walls of the Publishing Office, equal to the cloud of gloom that has rested upon it and its occupants for weeks and months in the past.

It is said, "Many hands make light work;" then, dear ones that love Christ, let all try do something, either small or great just as you can, and I am sure you will be happy as a result in trying to make other happy. The time is short in which we may work; then let us all as individuals and as church members, help to bear one another's burdens. And if any for a time seem to get wrong, let us in a Christian spirit try to get them right, fulfilling the blessed word, not to let that which is lame be turned out of the way, "but rather let it be healed."

These are the days of trial and conflict to the children of God, but he knows it all, and will send the needed help so long as we love and obey him. Then let nothing discourage us, but let us read more carefully than ever the sacred page, clinging to the impressive words, "He that endureth to the end, the same shall be saved." And now, dear Sister Weaver, let me cheer you a little on your bed of affliction, with the blessed promise of your Savior's coming to give you the glorified body in exchange for your mortal one of suffering. May "angels minister to you as an heir of salvation," is the prayer of your loving sister in Jesus.

Volga, Ind.

Thoughtlessness.

C. MENDENHALL.

Thoughtlessness has caused much sorrow, and has been the prime factor in many calamities.

In handling his gun, a sportsman is maimed for life, or perchance is killed, through carelessness.

A railroad train plunging along at lightning speed, pitches its living freight into the abyss, because some one thoughtlessly omitted his duty.

A wife, perhaps, is wearing out prematurely, her life-force, because her husband "did not think" to procure her help. When he weeps over her grave he has many bitter thoughts. Then when we look upon the finer susceptibilities of our natures, how often thoughtless actions or unpremeditated words, wound one to the very heart's core.

How much suffering might be averted, how many woes alleviated, how often we might aid a struggling one over some rough passage in life's thoroughfare, by a little thoughtfulness. Little deeds of kindness, small acts of civility, and evidences that we think of the comfort and welfare of others, all go toward making up a God-like character.

"I didn't think," has separated many friends; it has killed its thousands; has destroyed millions of property, and caused many bitter tears of disappointment and keen anguish, to be shed. How many needy ones have suffered, because their fellow Christian associates forget the divine injunction to love one another. John says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." When we truly and practically carry out this admonition, no neglect or sorrow will arise from our heedlessness.

Love is always thoughtful of its object. Let us then, beloved, not be as the unthinking horse; but in all departments of life be thoughtful, considerate and kind, in deed and in word; then shall we receive the approbation of him who careth for us.

Richfield, Mich.

An Appeal for Aid.

We, the undersigned, Relief Committee, appointed at a meeting of the citizens of Byron, Ogle county, Ill., held on Thursday, Nov. 15, to take into consideration the needs of the sufferers by the recent disastrous fire, and to adopt such measures as may be deemed best in the present emergency, do make the following appeal to a generous public:

On the night of Nov. 13, 1877, a fire, supposed to be the work of an incendiary, originating in the

rear of Thompson & Kennedy's store, in Byron, destroyed eighteen out of the twenty-six business places in the town; thus sweeping out of existence more than three-fourths of the business property of our village. A majority of the sufferers are persons, who, since the arrival of the railroad, have put all of their means into the substantial buildings that have been destroyed, and by this calamity have not only lost their places of business, but their homes and household effects, leaving them almost destitute. Our people are relieving their present necessity, but they must have more help than we can give them, in order to resume business and thus be able to sustain themselves. We are poor, and have been burdened with private subscriptions, for railroads and other purposes, to the amount of $30,000, so that we have but little means left that are available.

Therefore, we feel compelled to appeal for assistance to a generous public, whom we feel confident will not willingly see these families suffer. Lend with us a helping hand, and a great blessing will be conferred. All subscriptions should be forwarded to the Secretary of the Relief Committee, W. J. Bollinger, or handed to persons authorized to receive subscriptions, and will be receipted for by the Treasurer, John S. Kosier.

To guard against fraud, all persons authorized to receive subscriptions will be provided with a written certificate bearing the signatures of the Chairman and Secretary of the Relief Committee.

G. W. Hawks,	I. S. Knowlton,
J. S. Kosier,	W. J. Bollinger,
Wm. Weigle,	John T. Ray,
E. A. Irvine,	Geo. Walters,
Joseph Stone.	Relief Committee.

Inserted by request, and exchanges are requested to copy.

Reports.

Report of the Hoosac Valley Adv. Chris. Conference.

Conference convened at Hebron, N. Y., Oct. 17, at half-past ten o'clock A. M., President Eld. S. G. Mathewson in the chair. Meeting opened by prayer and singing. Eld. Geo. A. Streeter was elected Secretary *pro tem.*

Committee on delegates reported the following names: Elds. S. G. Mathewson, Castleton, Vt.; H. K. Flagg, Savoy, Mass.; A. A. Waite, Sandy Hill, N. Y.; R. Mosher, do.; Cornelius Pike, Massena, N. Y.; W. J. Blanchard, Pownal, Vt.; and Sister M. L. Tower, No. Adams, Mass.

Delegates: S. Root and Wm. P. Lincoln, Hebron, N. Y.; E. Barrows, Rutland, Vt.; Geo. Bishop, John Graham, and C. Sanford, Castleton, Vt.; E. B. Granger and Franklin Phelps, Fort Ann, N. Y.; Judson Kingsley, Wilson Mosher, Jacob Pike, M. J. Cook, Sandy Hill, N. Y.; N. Robinson, N. Worthington, Hoosac, N. Y.

Moved, That Bro. Alonzo Gleason, of Manchester, Vt., Wm. White, of White Creek, N. Y., Bro. Carr, of Saratoga, N. Y., and Bro. Matteson of Caldwell, N. Y., be received as delegates.

Voted, That Eld. Geo. A. Streeter be accepted as a member of the Conference.

Elds. H. K. Flagg and Cornelius Pike were appointed a Business Committee, and reported the regular order of business.

Officers were elected for the ensuing year as follows: President, S. G. Mathewson; Vice President, C. Pike; Secretary; Geo. A. Streeter; Treasurer, J. B. White; Ministerial Committee, S. G. Mathewson, Geo. A. Streeter, Wm. J. Blanchard; Delegates to the A. C. Association, S. G. Mathewson, Geo. A. Streeter, J. B. White, and C. Pike; Tent Committee, C. Pike.

Voted, That we hear the report of the council on the case of Eld. R. Mosher, which was as follows:

Sandy Hill, March 27, 1877.

We, the council appointed by the A. C. Church of this place and the Hoosac Valley Conference to investigate the charges against Eld. Richard Mosher, report that we, the undersigned council, do sustain the charges.

After a short discussion the report was accepted and adopted. A resolution was here offered, as follows:

Whereas, at the Annual Meeting of the Hoosac Valley Conference held at Castleton, Vt., Oct. 25, 1876, this Conference saw fit to appoint a council of four to act with the council of three appointed by the Advent Christian Church of Sandy Hill, N. Y., to investigate the charges against Richard Mosher; And whereas said council, after thorough investigation of the various charges, do find him guilty, to say the least, of very improper conduct, unbecoming a Christian minister; therefore,

Resolved, That this Conference withdraw Christian fellowship from said Richard Mosher, until satisfaction by confession and repentance be given, and recommend that all Advent Christian churches act in harmony with said Conference. Accepted and adopted.

Voted, That each delegate to the A. C. Association be authorized to appoint a substitute within the limits of the Conference.

The reports of committees, churches and preachers were all interesting and encouraging. The Conference was the largest ever held, and the best. Brethren and sisters came from the uttermost limits of the Conference. The preaching was excellent and in the Spirit. The church in Hebron did what they could to make all comfortable, carrying them to and from the depot.

Conference closed Sunday night. Preaching continued through the following week by Bro. Waite and the writer.

Geo. A. Streeter.

Conference Report.

Met in the Advent Tabernacle, in Ashland, Newaygo county, Mich., Nov. 15-17, 1877. Ministers present: D. Weaver, T. C. Grundy, of Hesperia; H. Pollard, late from Missouri; T. P. S. Hampson, of Grand Rapids; J. Bower, of Sylvester; L. Bower, Wm. Wheeler, of Ashland; Chester Church, of Alton; J. Ferris, of Buchanan; and Sr. M. E. King, of Hesperia; together with many of the brethren and sisters.

Conference was called to order by singing and prayer. The object of the meeting as stated was to organize a Northwestern Michigan Advent Christian Conference. D. Weaver was chosen Chairman and E. B. Scott Secretary, pro tem. S. D[illegible]y, J. Chase, and H. H. Fellows were chosen a Devotional Committee.

J. Bower, T. C. Grundy, and T. P. S. Hampson were chosen as a Committee to draft a Constitution and By-Laws.

The following Constitution and By-Laws were unanimously adopted, each article being considered separately:

PREAMBLE.

The believers in the personal coming of Christ, in Northwestern Michigan, believing that we are a people called out to proclaim a dispensational truth, to warn the world of a coming judgment, and save the perishing, in order to unite our talent and concentrate our means to carry forward our work, adopt and accept the following Constitution as the basis of a permanent organization:

CONSTITUTION.

Art. 1. This organization shall be called the Northwestern Michigan Advent Christian Conference.

Art. 2. Sec. 1. This Conference shall be composed of Advent Christian ministers and ruling elders in good standing and full fellowship, laboring within the bounds of this district, to-wit: North of and including the counties of Ottawa, Kent, Montcalm, Isabella, and Midland, and such churches of Christ included in said limits as wish to work in harmony with us, to be represented by delegates.

Sec. 2. All persons offering themselves for membership, shall be examined by the Conference, and none shall be received to membership, who do not bring with them a recommendation from the church to which they belong, or responsible persons in case of no organization, or whose character and deportment are not in harmony with the Bible rule.

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1. No member of this Conference shall be allowed to speak evil or say anything against any member in their absence, nor allow others to do so in their presence, to injure or destroy their influence.

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rear of Thompson & Kennedy's store, in Byron, destroyed eighteen out of the twenty-six business places in the town; thus sweeping out of existence more than three-fourths of the business property of our village. A majority of the sufferers are persons, who, since the arrival of the railroad, have put all of their means into the substantial buildings that have been destroyed, and by this calamity have not only lost their places of business, but their homes and household effects, leaving them almost destitute. Our people are relieving their present necessity, but they must have more help than we can give them, in order to resume business and thus be able to sustain themselves. We are poor, and have been burdened with private subscriptions, for railroads and other purposes, to the amount of $30,000, so that we have but little means left that are available.

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2. Any member having cause of complaint against another member shall take the Bible rule for settlement as in Matthew 18.

Resolved, That this Conference shall refuse in all cases to notice any complaint brought before it by any church, or member, or members, for adjustment after six months after the date of said grievance.

Resolved, That each minister of this Conference shall receive a certificate of membership, to

be renewed at each annual meeting, provided that each member shall report as specified in Art. 6. Sec. 3, of Constitution, or upon giving satisfactory reasons for not so reporting and making application for said certificate.

OFFICERS.

President—D. Weaver, of Hesperia.

Vice President—John Bower, of Sylvester.

Secretary—T. P. S. Hampson, of Grand Rapids.

BOARD OF DIRECTORS.

A. T. Squiers, of Ashland.

A. Amos, of Dayton.

L. Holt, of Sylvester.

S. Dudley, of Hesperia.

J. Bower, A. T. Squiers, and T. C. Grundy were appointed as a committee to draft a constitution and by laws for a State Missionary Society.

Voted, That the next annual meeting of this Conference be held sometime in the month of January, 1879. E. B. SCOTT, Sec. pro tem.

Quarterly Meeting Report.

P. W. HOUGH.

This report should have been sent earlier, but soon after my return home I was taken very sick, confining me about two weeks to my house and most of the time to my bed, so that I have not been able to attend to my business; but having obtained help from my Heavenly Father, I still live to praise him, and I trust to serve him better than ever. Amen.

Visited Richland on the first day; found that no one expected I would be there, the weather being so stormy and cold. Put up with Bro. Goodin, my old and tried home. Found Bro. Goodin gone to Nashua to meet Bro. Wilbur, but he failed to make his appearance. Met Bro. Sadler who did the best he could to let the friends know that the storm had not prevented the old veteran from making his appearance, and that the Conference would be called Saturday at 10.30 a. m., and preaching and other christian exercises would be attended to at 2.30 p. m., and in the evening.

Saturday at 10.30 a. m. Conference called, but no business but to report the minister and church all good, having regular meetings and living in love, waiting for the Master. No correspondence was expected as their nearest post-office is eleven miles away. The church is in a healthy state. Their young folks show signs of growth in grace since I was last with them. I note their love of making melody in their hearts by singing, and some will do so at home while busy at work.

The Conference was good when it was possible for people to assemble. Their last meeting on Sunday evening was in the midst of a driving snow storm, which made us all rejoice that the time will soon come when the storm-king will be chained forever. Amen.

Their contribution was liberal, all things considered. None had threshed—all were poor—yet out of their poverty they were liberal, for which God will abundantly bless them.

Fairbank, Iowa.

Correspondence.

From E. H. Burington, Genoa, Ill.

BRO BURR:—The sixth year of my pastoral work with the church at Genoa closed on last Sabbath, and with it my ministerial work with this people. We shall remain here during the winter, and I shall be at liberty to go out to fill appointments on the Sabbath, as friends may desire, this being all my present health will allow me to do. Any wishing me to make one or more appointments at their place, will write me at Genoa, DeKalb county, Ill., and I will answer immediately.

From John Scarce, Ingart's Grove, Iowa.

BRETHREN AND SISTERS:—I wish to inform you through the A. C. TIMES that there is not one person in this community that keeps the old covenant Sabbath. We are perfectly satisfied that we are under no obligation to keep the old Jewish or law Sabbath. We are living under grace, and not under the law.

From Mrs. E. Lamberton, Garden City, Minn.

BRO. BURR:—I am striving to do all I can, looking for and hastening on to that great day when Jesus will come, and the dead will be raised, and the living be changed. And I hope to receive the welcome, "Well done." But I do feel my weakness so much. But Jesus is able to save to the uttermost all that come unto him. And when I see the strife, and contention, and the pride, I do feel the Lord is near at hand. I have an unconverted husband and children. I ask your prayers in their behalf. Oh, that the truth of the second advent might be preached here. I believe there would be many converted. My prayer has been that the Lord would send one of his servants here. I have never written one word for the public before. I do feel that we are in duty bound to honor the Lord with our substance. Every week my heart is cheered reading the TIMES. I pray God it will not fail for the want of means.

From Minnie F. Rowley, Laingsburg, Mich.

BRO. BURR:—I am trying to do all I can for the cause. We have a small church (in Victor, though our address is Laingsburg) of about forty members. Eld. Chester Fox comes from his home near Mason every two weeks to preach to us, and he is doing a good work by the help of the Spirit. There were no believers in *the doctrine* here when he first came in the neighborhood, a few years ago. We had an interesting meeting here in June, in the which we heard from several of our ministers throughout the state. It seems to me that our ministers can talk better than most any other class because they begin at the right end of the stocking to unravel. We like to hear from all who believe this doctrine, and especially Elds. Preston and Holler, for we have seen them and heard them talk. But I will close, hoping we all may remember the words of one of my old Sabbath-school hymns:

"Dare to do right, dare to be true,
Other men's failures will never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero and battle till death."

From Caroline Fosdick, Chenoa, Ill.

Dear Brethren and Sisters in Christ:—I desire to speak a word in favor of the truth through the A. C. TIMES, as this is the only chance I have of saying a word by the way of encouragement to my dear Father's children. I feel that we are all children of one Father, and Jesus Christ, our elder Brother. What a rich Father we have! If we are poor in this world's goods, we are rich in the hope of eternal life beyond this world of tears and sorrow. I am as a lone sheep in the wilderness, walking alone; still the Shepherd careth for me. No Advent believers near; no meeting so I can go to within six miles, and mostly Close Baptists, and Methodists, and Catholics, on every side of us. If it was not for the A. C. TIMES to read to cheer me on my pilgrimage here, what would I do? And I desire others should read it, too. If I could get the money, gladly would I send this precious paper to all. I wish the brethren and sisters would all pray for my companion, who has once known the way, but has let his love grow cold, and can no more sing one of Zion's songs. Oh, the happy times we once enjoyed, in by-gone days, when with my husband and five children, we could all bow down together around the family altar, and worship God. But trials and losses has been one great cause of my companion's backsliding. But we have the promise that we shall not be tempted above what we are able to bear, and I trust the good Father in heaven will have mercy on us all, and bring us all together in his kingdom. Pray for your unworthy sister.

From Almira Golliher, Byron, Ill.

BRO. BURR:—I thought I would write for the Young Folks' Column. We take the A. C. TIMES. I like it very much. I have not seen many letters from the Young Folks. I would like to see more.

We have no preaching here, but we have a prayer-meeting at Bro. DeWolf's every Sunday afternoon. There are not many who come, but we have a good time. We hope more will come. The Lord meets with us as he promised in his word. The people here are very bitter against the truth, though there are some that might accept the true word of God, had they an opportunity. I wish a minister of the truth would come here, and hold a series of meetings, this winter. The day is far spent, the night is at hand, the Lord will soon come. What is to be done, must be done quickly, for we know not what hour our Lord will come. Let us "be not slothful in business; fervent in spirit, serving the Lord" (Rom. 10: 12).

I will close by asking a question: Where in the Bible is "ferry-boat" mentioned?

Christian Life.

The Walk of Faith.

My child, I send thee far upon a journey,
A journey very desolate and lone;
Go forth, believing, though thou canst not see me,
That I am watching and will guard my own.

Father, it seems so very dark and stormy—
The clouds are gathering thickly in the sky—
I dare not venture out into the darkness,
Unless thou'lt promise I shall see thee nigh.

My child, how is it that thou canst not trust me?
Have I not kept thee all the days of old?
Have I not loved thee when thy heart was failing,
At times when other hearts proved false and cold?

Father, I know it all, and own my weakness;
But, oh! I long to feel thee at my side,
To clearly see thee 'mid thee gloomy darkness—
Then should I never fear my steps would slide.

My child, if thou beheld my actual presence,
Thy walk would merely be a walk of sight;
'Tis nobler far to venture forth, believing
That as I send thee, everything is right.

Father, I go; fulfil in me thy pleasure,
Do what thou wilt, but give me faith to know
That all things for my good shall work together,
Though tempests rage around, and fierce winds blow.

My child, I will; and often 'mid the darkness
Thou'lt hear the accents of a still, small voice,
Saying in tones of gentlest consolation,
"Lo, I am with thee! trust me, and rejoice."

—*Charlotte Murray.*

Cheerfulness.

While the noblest amongst us are not necessarily the great, in the usual acceptation of that word, there is one mark of a truly great heart that all Christians may aim at. Thankfulness is a talisman that will turn even the alloy of a burdened life into pure gold. Joyfulness is not only a privilege with the Christian, but it is also a duty. Cheerfulness is a force in all character; it is especially a source of strength to those who are struggling against the evil that is in their own hearts and in the world. Joy gives life, gloom depresses and destroys it. The former is a condition of healthy development and energy and active growth; the latter shuts us up within ourselves, and dwarfs all hopeful endeavor, and leaves all the spiritual graces to stagnation and decay. The one throws open the windows of

the soul, and lets in the summer and the sunshine; the other shuts them, draws tight the curtain, and leaves the heart to the stifling, unhealthy atmosphere of its own gloomy life.

Singing hearts are a double blessing. They lighten the burdens upon other hearts, and take the pain and the pressure from their own. The rough places in the pathway of life grow smooth, the crooked ways are made straight, under the magic touch of religious cheerfulness. The man whose heart sings, whose smile is a benediction, and whose whole life is pervaded with the music of Christian joy—such a man is a perennial inspiration. The world welcomes him with open arms. On the other hand, the man whose face is a dirge, who chants a perpetual *miserere* upon the afflictions and evils of existence, is shunned with that unerring instinct which prefers sunshine to shadow, beauty to deformity, harmony to discord, life to death; and assured if there is a being in the universe that has a right to be cheerful it is the Christian. The Savior is his eldest brother. He is an heir of God and a joint heir with Jesus Christ. His "treasures" are "laid up." They are, beyond peradventure, secure. His privileges and his inheritance are transcendently glorious. He may call God his "Father," and approach the Savior, not as a distant and frowning Deity, but in the most enduring assurances of favor and upon the most tender and loving terms. The mission of the Comforter is to him. And his word, whom the heaven of heavens cannot contain, is pledged that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus our Lord." His joy is to remain. He is to rejoice evermore. The arm on which he leans is tireless. Though the earth may dissolve and the heavens pass away, the Christian knows that his hope is eternal, and that "all things shall work together for good to them that love God, to them who are the called according to his purpose."—*London Baptist.*

Be Patient.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart and may misunderstand you. They cannot know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose and tenacity of affection: do you not also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then, at least, yourself. Above all, be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and Impatience is a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But, dear child, you must be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while, and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things had ever been on the earth.

Be patient with your deferred hopes. The heart is sick, no doubt, but sick hearts must take the tonic of patience. All that is worth hoping for will come to the Christian. The hope itself is put in peril by the impatience that weakens and prostrates your strength. Here also you have no better resource than patience. You will reach next year just as soon by taking it quietly; the end of your preparation for life's work—your apprenticeship or college course—will come of itself. The end of all your labor is not far beyond, and need not be sighed for impatiently expected. Clad in patience, you walk in an invisible armor, against which temptations to repine and murmur fall harmless. Put on patience against your hungry hope.

Be patient with yourself. You are full of faults, and your life abounds in blunders. Do not lash yourself sore with self-debasement. Some confidence in yourself is needful to your success. A servant who is always scolded and flogged and kicked will end in utter worthlessness. You are your own servant, and ought to be a firm master, but not a tyrant in your own house. But worse than tyranny is capricious treatment of yourself. To-day you call this servant a dear and perfect one; to-morrow you upbraid him as an ass and coward. Be patient with him; it is the only way to get work out of him.

Be patient with God. It seems almost irreverent to counsel you so. And yet, you know that even against God you have cried out in your impatience. Your garden did not bloom in season to bear fruit in abundance, and in your heart you said, "God will never reward me according to my works. He has flowers for others and fruit even for the ungodly, but me he leaves in want. When shall my turn come?" Be patient. He has one time and you have another. Your time is when you desire; his time is when you can use. He sees your day of real want; you see only the hour of capricious wishes. For him and for you there is abundance of time. His years shall not fail; nor will yours. You can afford to wait. Be patient.—*Methodist.*

Young Folks.

The Name in the Sand.

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so methought 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more;
Of me—my day—the name I bore,
To leave no track nor trace.

And yet with him who counts the sands,
And holds the water in his hands,
I know a lasting record stands,
Inscribed against my name.
Of all this mortal life hath wrought;
Of all this thinking mind has thought;
And from these fleeting moments caught,
For glory or for shame.

—*H. F. Gould.*

Wearing a Watch.

The watch was originally, we find, a comparatively huge and "bungling" thing, and was moved by weights—in short, it was only a "little clock," a "pocket edition" thereof, as it were. Its case was at first made of iron, and on account of the weights it had to be borne about in a suspenped position, as by a cord about the neck, hanging down on the breast. It was only a little over three centuries ago, about the year 1555 that the spring was devised, doing away with weights, and rendering the instrument more readily and safely portable. These springs were then only straight pieces of steel, not coiled as now, and occupying more space. The watch of those days had but one index or hand, and required to be wound often, two or three times a day.

The faces or dials were of metal, brass usually, and the cases were without crystals, but opened in front and at the back, not unlike the "hunting watch" case of to-day. The case was from five to six inches in diameter—a fashion which modern indisposition to "bear about large weights" would hardly tolerate. As may be readily conjectured, the watch of those times was a very costly affair, worth more than many a New England farm now is, and requiring a long time in its construction. It is computed that the average value of the watches of those days was equivalent to fifteen hundred dollars of our currency.—*Selected.*

Written in the Woods.

BY THOMAS K. BEECHER.

Four years ago, when for the first time I came upon the hill-top pond and camped in a bough house and lived on stores which we brought in afoot—a four-mile portage—we used now and then to crave a taste of milk and garden stuff as a change from corn-cakes and trout. And we "went out" to bring back milk and new potatoes, walking eight miles to win them.

But now we have a cow and quarts of milk. We even feed the cow on what we don't use! Is this a hint toward perpetual motion—a cow living on her own milk? A wise cow she is, to be sure. A woodsy cow that thrives like the deer, browsing buds and nipping nettles. She wanders miles daily. Her bell recedes from camp slowly during all the morning hours; but where the night-fall will find her is a perpetual guess.

Cow-hunting is an excitement. We allow an hour for it. We go out of camp toward the quarter whence were heard the last faint tintinabulations of her departure six hours before, and we stumble along over rocks, through tangles and mirings, and *listen*. To find a cow in a wood-lot of two square miles is a sublimely courageous undertaking. She lives chiefly on nettles, and nettles affect low spots. Thitherward we bend our steps and *listen*. She is a wary creature. If she sees us she will stand still a half hour without switching her tail, much less shaking her bell. We go by her all unsuspecting, and atar back hear a faint tinkle and turn upon our tracks.

No city man can go meandering through the woods and fail to get "turned round." Such tricks as the sun cuts up pass all description. It shines out on one hand and the other, before and behind. Talk about being guided by the sun! It perpetually contradicts itself! Shines out on the back of a man who is laying his course doggedly toward sunset!

But no matter if we do get lost! No matter even if it gets dark, provided only that we find that cow. She knows the way camp-ward. Keep close to her tail and she'll bring us safely in, and that too by an easier path than we can trace out. She will make great loops of diversion, but always with reason. Take the short cut across a loop and one is sure to find the rugged rocks or the fallen tree or the deep mire around which she makes her detour.

A cow is far bigger than a man; and yet I discover that she goes serenely through openings in the underbrush that I find to snug for my comfort. A cow, an old cow, is clumsy, short-legged, and stiff. And yet this woodsey beast will step over a log that I prefer to step twice for, once up and once down.

But how does she know her way home? How does she foresee obstructions before she gets to them? And why does she go so far from camp, when her journey passes through and leaves behind browsing and nettles equally good and far nearer? Why do cows—and people—act so?

Two weeks ago came straggling into camp two city gentlemen, bringing a newspaper telling of the great strike, the burning and blood at Pittsburg, and uneasiness all along the lines. Yet, somehow, the news has not proved exciting or alarming here in this sylvan world. It seems

afar off. Our trout-brook with its companying road meanders twenty miles ere it reaches a railway. Nobody here knows anything until it is at least two days old. What happened last week is as truly past as if it happened last century. Shall I send out messages? Shall I write a lecture, a sermon, an essay upon "the strike?"

By and by, rested and healed of last winter's lacerations, I shall be returned to my place of duty, endurance and testimony. And, I doubt not, the saints that sleep shall one day return refreshed; and at the coming of our Lord assume the old, old conflict then no longer of doubtful issue. To them who look for him he shall appear the second time without sin unto salvation.

My trusty Raymond watch has stopped. And now what time is it? I must begin at first principles to get an answer to this. A man's shadow is shortest at noon; his legs are convenient dividers. Keep stepping on your shadow and by and by you shall detect that it lengthens. This will give noon within ten minutes of accuracy. With a board, a knitting-needle and a carpenter's dividers I have got still closer. Thus:

Strike a circle as large as the board will allow, say one foot diameter, set up the knitting-needle at the center, squarely upon the board; lay the board on a stump; with a string and stone for plumb-line wedge up the board until the needle is plumb, and, of course, the board level. Now watch the morning sun and the needle's shortening shadow. At ten o'clock the shadow moves (shortens) more than a sixteenth of an inch each minute. Note when it crosses the circle above named, in the morning shortening; again note its crossing in the afternoon lengthening. Half way between the two is the true noon-mark.

Hurrah! I can set my watch, and have done it; and will warrant it correct within one minute; which is more than can be said of some "regulators" that tick so softly and solemly at the city watch makers!

A patent medicine almanac (there are from two to ten in every farmer's house) has told me the difference between "apparent" and "mean time;" and so my watch is at work again keeping as *mean* time as any regulator, and I am comforted in confidence.

It were indeed a good thing for the consciences of men, if, now and then, like Paul in Arabia, they were sequestered from society; and unvexed by criticism, undriven by fashion, unpunished by social persecutions and tongue-scourgings, they were compelled to look up and discover the true, the right, the constant. What is truth? What is right? By what heaven-derived meridians may a man set his conscience?

Who can walk three miles through the woods and not cut a cane? Having cut one, chosen from among hundreds, who that has a knife can keep from whittling it? At first, of course, from necessity to strip it of twigs and leaves. Afterward one keeps on whittling to smooth off the rude hack-marks of the first haste. Then the top must be rounded and fitted to the hand. The hand-hold once smoothed the rest seems rough. And so goes on a process of cutting and scraping that ends the grace and beauty of nature, and leaves the scars of a jack-knife that satisfy the eye no longer as to surface or color. Must cut a new cane. And so in two weeks I have cut four canes and have degraded three to the office of fire pokers and kettle lifters. This fourth one I'm determined not to spoil by whittling. It will grow beautiful by use.

Which thing is an allegory. Having found in life's jungle a very choice and helpful friend—as husband or wife or child—we sometimes spoil them by too much whittling. Said Confucius, "Between friends frequent reproofs make friendship distant."

Returned home again (Aug. 17) from a sojourn of five weeks in the woods, where all the men and women one meets (and they are few) are in their own employ and take their pay in berries, potatoes, oats and buckwheat. I find a white-haired old soldier at my door wanting work. He is a painter. He has walked from Brooklyn. He is footsore and well-nigh shoeless. He slept at the depot last night. He eats ravenously what remains of our breakfast. What shall I tell him? He has some children and a wife! I have read several sermons upon the strike and the riots. But I cannot recall a sentence that fits his case, or that will get him a dinner, or tell him what to do. And so my rest is over, and the "lacerations" begun again. Am I my brother's keeper? If this man would only steal a horse the state would find him work and see that he does not suffer. But since he is honest and uncomplaining, there is no provision for him.

If I find him among bread rioters, of course I shall help shoot him, and perhaps the best thing that can be done for "tramps" is to shoot them. Meanwhile I have set him at work pulling up tree sprouts—I can see to the end of to-day. Vacation ended. Trouble's begun.—*Thomas K. Beecher in Christian Union.*

Selected.

A Religion of Character.

The question of how far and how fast the church is actually coming to this conception of a religion of character is one to which it is best not to give a too sweeping or confident answer. But it is to be noted, first, that the radical renovation and purification of an historical religious system is by no means impossible. Other religions than Christianity have experienced some degree of such a regeneration; but this capacity peculiarly belongs to the genius of Christianity, and is one secret of its strength. The Protestant Reformation, with all its limitations and drawbacks, was a notable instance of the self-purifying power of Christianity; the moral and spiritual renovation of the Catholic church, which was the counter-stroke to the Protestant revolt, supplied another instance, though with a larger infusion of unworthy elements; and both before and since that period there have been not a few cases where either the whole church, or an important branch, has roused from corruption and lethargy to purer life and fresh conquests.

It seems not over-sanguine to find in the signs of our times many indications yielding hope of another and a profound regeneration of the religious spirit. These indications point to the identification of religion with personal character, character at once in its simplest and largest sense; as right-doing—the faithful, patient pursuit of all moral excellence; as aspiration and toil toward a perfect manhood, a manhood firmly planted in fidelity to all human and earthly relationships, and bound by conscious and vital kinship to the spiritual power of the universe. This religion, when fully developed, will recognize goodness as the one thing needful; it will find the noblest employment for all lofty and spiritual faiths in applying them to produce integrity, purity, love, joy, peace, in the lives of men; it will find in such fruit the best approval of the faiths that nurtured it; it will, let us hope, by making men morally better, and purifying their minds of the animalism, bitterness and selfishness that dim the moral vision, enable them to discern as by intuition the great spiritual realities about which we question, thus making good the promise that the pure in heart shall see God. While a religion of character will thus be in the strongest sympathy with spiritual faith, it will not condemn any man, whatever his belief, who in his life is pure and benevolent; it will not be afraid to accept the teaching of Jesus, that the supreme test-question is whether we have ministered to the hungry, the naked, the sorrowful, and the sinning. It will affirm without reservation that the only real heresy is wrong-doing.—*George S. Merriam, in Scribner for October.*

Science and Faith.

We are in that deplorable condition of mind where we have just knowledge enough to doubt the first chapter of Genesis, and not faith sufficient to believe in the Sermon on the Mount. Before long we shall become so scientific and well-informed, that when a person dies there will be no funeral services. Some one will read comforting passages from the transactions of the American Scientific Association, and the mourners will go about with small hammers in their hands, chipping the rocks and assuaging their anguish by proving the antiquity of creation. Front seats at the scientific lectures will be reserved for the widow and the fatherless, and instead of looking up to heaven for our consolation, we shall bore down a few feet deeper in the earth for our interesting facts. We have traded off all simple religious faiths for a few meagre scientific facts, but there may come that day—when we think of bestowing our patronage on some undertaker—that we shall wish to trade back again, and in something of a hurry.

We recently saw a man who believed that the whale swallowed Jonah, and we were glad to see him, and to cling to this rare specimen of all faith and no intelligence. He was a much happier-looking man than any of the advanced thinkers of the age that we have had the pleasure of seeing. Macauley says that George Fox, although he possessed an intellect too much disordered for liberty, and not sufficiently disordered for Bedlam, was still able to convert men of ability, like Barclay and Penn, simply because Fox believed what he did believe. In close quarters, the man who really believes anything is more than a match for a man who entertains an intelligent doubt on all subjects. Shut Moody and Sankey into a room with Francis Abbott and John Weiss for a week, and at the end of that time you will find Abbott and Weiss on their knees reading that excellent little tract called, "What shall I do to be saved?" with tears streaming down their cheeks, and all because Moody and Sankey are just ignorant enough to believe something, while Abbott and Weiss are so very knowing that they are not sure that they know anything.

In spiritual matters we want a man at the helm who has entire confidence in himself, if he really does not know as much as we do. What the world has gained in one direction in the last fifty years, it has lost in another. If we could retain the faith of our forefathers, with our present worldly comforts, how happy we should be. We live in better houses, we walk on better sidewalks, and we drink better water than did our ancestors; but we have not their reverence for sacred things, nor their belief in things eternal. They never saw the railroad, nor the telegraph, nor the last work of Prof. Tyndal; but they all believed in the day of judgment, and they all loved the sound of the church-going bell. They lived in contentment and died in peace, and they were more solicitous to know the final destiny of their own souls than the "origin of their species." We, their unhappy children, have relinquished the faith that cheers, without attaining to that knowledge that illumines, losing all our piety in our vain efforts to become profound.—*Prov. Journal.*

Palestine Explorations.

People seem scarcely to have realized the fact that Captain Warren and his men have actually found King Solomon's wall, still standing as his builders left it, mostly buried it is true, under

thousands of tons of ruins and rubbish, but there still, towering above its foundation on the living rock—140 feet in some places, above 170 feet in others! Who is there that has really taken in this astonishing fact? Not many, I think. The grand barrier by which the wise and mighty king separated the site of the temple which he was about to build for the dwelling place of God, still exists! It has been examined and measured by Captain Warren, whose indomitable energy and courage enabled him to overcome all the obstacles and all the dangers involved in mining operations which have no parallel in the history of the world. And there the wall stands, preserved for us by the ruins heaped around it—ruins of the Holy House itself, and of the City of Jerusalem.

This wall is not merely founded on the rock, it is sunk into the rock into which sockets have been cut to receive the lower course of stones, and make them immovable foundations for so mighty a structure. Along the second course—that above the foundations—the stones are found to be marked with Phœnician mason's marks (such as exist to this day in the ruins of Tyre and Sidon), and thus enable us to identify this as the work of King Hiram's builders. The splendor of the stones astonished Captain Warren. He speaks of their vast size, and the most beautiful masonry: "The stones are fitted together in the most marvelous manner, the joints being hardly discernable;" so closely fitted that a penknife cannot be inserted between them.

Let the reader try to imagine this wall, of which all but the upper course still remain, standing up 190 feet from the bottom "one unbroken face of masonry, such as, whether we take the aggregate mass of it, or the size (one thirty-eight feet nine inches long, another weighing one hundred tons) and fine dressing of the individual stones, cannot be paralleled elsewhere in the world, not even in Egypt.—*Leisure Hours.*

Farm and Home.

Nagging.

"I really don't see, John, why you can't get up in the morning and eat your breakfast with the rest of the folks."

John smiled at the little woman in the lace cap, while he waited for his sister Jane to pour out the coffee.

"It keeps every thing back so," his mother added the next moment. "Jane can't get the dishes out of the way till nine o'clock."

"Do you find that my poor little plate, cup and saucer make much extra work?" was John's question.

"Of course not, John; and an hour's sleep in the morning does you so much good," was his sister's answer.

"And it always will while my best editorial work can only be done in the dead hours of the night."

"You ought not to sit up so late, John; your father always bothered me just so." This from his mother, while Jane sat by the table reading her brother's article—a brilliant review of Herbert Spencer's "Sociology."

"That will do me good for all day," she said, pushing the paper toward him.

"And pay for the extra breakfast, sis?"

"How can you ask, John?"

As he left the house the little woman followed her daughter into the kitchen.

"I should think, Jane, you would use the smaller dishpan."

"But you've no objection to my taking the large one if it is more convenient, have you, mother?" she said pleasantly.

An hour later in Jane's chamber.

"I shouldn't think you would sleep on two pillows, Jane, they make you round shouldered."

Jane laughed aloud, as she always did when her mother made that remark.

"You forget I've got my growth, mother dearie, and a woman of thirty-seven need not have much fear of injuring her figure; besides, I think the headache—"

"Well, for my part, I think two pillows are bad for the headache."

A little later at the lunch table.

"You spoil your tea by putting so much sugar in it, Jane. I never like any in mine."

"That's because you've lost your sweet tooth, little mother. I think I must have cut half a dozen, and kept them all."

"Well, one lump is a great plenty."

In the course of the afternoon the sewing-basket was brought out.

"Why don't you use a side thimble, Jane? I can't sew with any other."

"And I can't sew without a top to mine, you know, mother."

"Well, I never did see any sense in a top thimble."

At twilight, just before dinner, Jane went out on the piazza to wait her brother's return.

"Jane, do put on a shawl. You will get your death a cold."

"Not this hot day, little mother. I couldn't stand a shawl if I should try."

"Well, no one ought to go out of the house without a shawl."

At dinner, to which John always came promptly.

"You shouldn't drink so much water, John; it will certainly hurt you."

"It hasn't been able to do that in forty years, mother, and think of the saving in tea and coffee!"

"Well, I knew a man once who was killed by drinking water."

After dinner at the library table.

"Why don't you light the other burner, John? You will strain your eyes with only that one."

"I can see perfectly well, mother, and the room is too warm already."

"You will never take care of your eyes."

A little later.

"You ought to go to bed earlier, John."

"But we want to look over these new books, mother, and it's the only time I can be with sis."

"Well, I think there is nothing like going to bed early."

The next day, and everything began again.

"I really don't see, John, why you can get up in the morning and eat your breakfast with the rest of the folks. It keeps everything back so. Jane can't get the dishes out of the way till nine o'clock. You ought not to sit up so late, John. Your father always bothered me just so."

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One of their neighbors, "a plain spoken woman," as she proudly called herself, expressed her opinion about a month after the funeral, returning from a call on Jane:

"Well, I guess old Mrs. Stone's children have found out what peace is for the first time in all their mortal days. Mrs. Stone was devoted to her family, and one of the best meaning women in the world; but she did just nag John Stone into his grave. She turned Jane's hair gray, years ago, and how she stood it all this time—well, that's something I never shall make out."—*C. B. Le Row, in Herald of Health.*

[Has Mrs. Stone any relatives living?—Ed].

thousands of tons of ruins and rubbish, but there still, towering above its foundation on the living rock—140 feet in some places, above 170 feet in others! Who is there that has really taken in this astonishing fact? Not many, I think. The grand barrier by which the wise and mighty king separated the site of the temple which he was about to build for the dwelling place of God, still exists! It has been examined and measured by Captain Warren, whose indomitable energy and courage enabled him to overcome all the obstacles and all the dangers involved in mining operations which have no parallel in the history of the world. And there the wall stands, preserved for us by the ruins heaped around it—ruins of the Holy House itself, and of the City of Jerusalem.

This wall is not merely founded on the rock, it is sunk into the rock into which sockets have been cut to receive the lower course of stones, and make them immovable foundations for so mighty a structure. Along the second course—that above the foundations—the stones are found to be marked with Phœnician mason's marks (such as exist to this day in the ruins of Tyre and Sidon), and thus enable us to identify this as the work of King Hiram's builders. The splendor of the stones astonished Captain Warren. He speaks of their vast size, and the most beautiful masonry: "The stones are fitted together in the most marvelous manner, the joints being hardly discernable;" so closely fitted that a penknife cannot be inserted between them.

Let the reader try to imagine this wall, of which all but the upper course still remain, standing up 190 feet from the bottom "one unbroken face of masonry, such as, whether we take the aggregate mass of it, or the size (one thirty-eight feet nine inches long, another weighing one hundred tons) and fine dressing of the individual stones, cannot be paralleled elsewhere in the world, not even in Egypt.—*Leisure Hours.*

Farm and Home.

Nagging.

"I really don't see, John, why you can't get up in the morning and eat your breakfast with the rest of the folks."

John smiled at the little woman in the lace cap, while he waited for his sister Jane to pour out the coffee.

"It keeps every thing back so," his mother added the next moment. "Jane can't get the dishes out of the way till nine o'clock."

"Do you find that my poor little plate, cup and saucer make much extra work?" was John's question.

"Of course not, John; and an hour's sleep in the morning does you so much good," was his sister's answer.

"And it always will while my best editorial work can only be done in the dead hours of the night."

"You ought not to sit up so late, John; your father always bothered me just so." This from his mother, while Jane sat by the table reading her brother's article—a brilliant review of Herbert Spencer's "Sociology."

"That will do me good for all day," she said, pushing the paper toward him.

"And pay for the extra breakfast, sis?"

"How can you ask, John?"

As he left the house the little woman followed her daughter into the kitchen.

"I should think, Jane, you would use the smaller dishpan."

"But you've no objection to my taking the large one if it is more convenient, have you, mother?" she said pleasantly.

An hour later in Jane's chamber.

"I shouldn't think you would sleep on two pillows, Jane, they make you round shouldered."

Jane laughed aloud, as she always did when her mother made that remark.

"You forget I've got my growth, mother dearie, and a woman of thirty-seven need not have much fear of injuring her figure; besides, I think the headache—"

"Well, for my part, I think two pillows are bad for the headache."

A little later at the lunch table.

"You spoil your tea by putting so much sugar in it, Jane. I never like any in mine."

"That's because you've lost your sweet tooth, little mother. I think I must have cut half a dozen, and kept them all."

"Well, one lump is a great plenty."

In the course of the afternoon the sewing-basket was brought out.

"Why don't you use a side thimble, Jane? I can't sew with any other."

"And I can't sew without a top to mine, you know, mother."

"Well, I never did see any sense in a top thimble."

At twilight, just before dinner, Jane went out on the piazza to wait her brother's return.

"Jane, do put on a shawl. You will get your death a cold."

"Not this hot day, little mother. I couldn't stand a shawl if I should try."

"Well, no one ought to go out of the house without a shawl."

At dinner, to which John always came promptly.

"You shouldn't drink so much water, John; it will certainly hurt you."

"It hasn't been able to do that in forty years, mother, and think of the saving in tea and coffee!"

"Well. I knew a man once who was killed by drinking water."

After dinner at the library table.

"Why don't you light the other burner, John? You will strain your eyes with only that one."

"I can see perfectly well, mother, and the room is too warm already."

"You will never take care of your eyes."

A little later.

"You ought to go to bed earlier, John."

"But we want to look over these new books, mother, and it's the only time I can be with sis."

"Well, I think there is nothing like going to bed early."

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General News.

Chicago Market.

Mess pork closed 50c lower, at $11.90 cash and $12.02½@12.05 for January. Lard closed 2½c per 100 lbs. lower, at $7.80 cash or seller January. Meats were easier, at 5c for boxed shoulders and 6¾c for do short ribs. Flour was steady. Wheat closed ¾@¾c higher, at $1.09¾ for November and $1.07¾ for December. Corn closed firmer, at 48¼c for November and 42½c for December. Oats closed firmer, at 26 1-8c cash and 25¼c for December. Rye was unchanged at 55c. Barley closed easier, at 63¾c cash and 62¾@64c for December. Hogs were active, at 10c decline, closing steady, at $4.30@4.50. Cattle were in fair demand, and were unchanged. Sales were at $2.00@5.00. Sheep were dull, at $2.75@4.00. The packing of the West since Nov. 1, 510,000 hogs, against 505,000 for the same time last year. Inspected into store in this city yesterday morning: 189 cars wheat, 218 cars corn, 26 cars oats, 7 cars rye, and 42 cars barley. Total (482 cars), 185,000 bu. One hundred dollars in Gold would buy $102.87⅛ in green backs at the close.

The Council of the Vatican has decided that no power can veto the Conclave's selection of a successor to the Pope.

It is estimated that turbine wheels have, since their invention, saved the country over $300,000,000 in one single item of fuel.

S. S. Spencer, the absconding defaulter of the State Saving Bank of Chicago, Ill., committed suicide at Niagara Falls, lately.

Martin Ryan, who was taken prisoner by Sitting Bull at the time of the Custer massacre, has been made an Indian chief. He is married to one of Sitting Bull's daughters.

MacMahon's new Cabinet was announced on the 23d inst. It contains no member of either the Senate or the Chamber. Republican journals refer to the Ministry in contemptuous terms, and there is nothing to indicate that the attempt to ignore political questions and to dodge a settlement of the conflict with the Left will succeed.

A special from Rome says the Pope received some French pilgrims on the 20th inst, and spoke a few words with great difficulty. The feebleness of his voice, and his suffering, which was painfully apparent, made a melancholy impression. The Pope was carried to and from the audience room by four men. Since then the Pope has suspended audiences because of his health.

According to the New York World, the Khedive of Egypt has presented the city of New York, an obelisk similar to Cleopatra's Needle, recently taken to England. The contractors who engaged to transport the recent one to England, it is said have offered to transport the Khedive's gift to New York, and erect it in any place that may be chosen, for $100,000. It is proposed to raise this sum by subscription among the citizens of New York.

A special dispatch dated Vern-Kaich, Sunday evening, says the fortress and city of Kars, with 300 cannon, stores, ammunition, cash, etc., fell into the Russian hands. The Turks lost 5,000 in killed and wounded, 10,000 prisoners, and many flags. The Russian loss was about 2,700. The Russian soldiers made but trifling booty, and spared peaceful citizens, women and children. Gen. Lonis Melikoff directed the battle. During the day Grand Duke Michael was present also. The former entered the city at 1.10 Sunday morning....A special correspondent at Giurgevo sends the following under date of Thursday: "I have been shown a telegram from the Russian headquarters requesting contractors to furnish 70,000 bags of buscuits instantly for the beseiged in Plevna, as Osman Pasha had opened negotiations for the surrender of that place." A Paris correspondent says it is announced from Bucharest that the Russians have ordered supplies of food in expectation of the early capitulation of Plevna.... Gen. Melikoff when summoning Mukhtar Pasha to evacuate Erzeroum, informed him of the capture of Kars, and that if he resisted he would be attacked by 80,000 men with overwhelming artillery. Mukhtar Pasha replied that he would hold Erzeroum to the last....There was heavy fighting on the Lom on Monday. A Turkish official dispatch claims that a strong Turkish force, making a reconnoisance, carried the Russian positions on Metchka heights, at Piergos, and near Javanchiftlich, destroying at the first named place seventy cassmates filled with ammunition and provisions. The Russians lost 1,400 men. The Russian attack on Kadikoi was repulsed....The Roumanian official paper announces that the Roumanians captured Rahova after a three days' engagement. The Turks fled toward Lampolanka and Wedden, with the Roumanians in pursuit. Simultaneous with the capture of Rahova, the Roumanian division crossed the Danube opposite that town....A Pera correspondent telegraphs: "We have just heard of the capture of Kars. The fall of Erzeroum is expected to follow. The Porte now appears desirous of entertaining peace proposals. Sever Pasha, Minister of Foreign Affairs, and Mahomad Damad are said to be more favorable to peace."....The Montenegrins are bombarding Lesnoria and a fortified island at the northern extemity of Lake Scutari....A Special from Vienna says: So far from being weakened, the Czarowitch's army now consists of eight infantry and four cavalry divisions, numbering 80,000 to 90,000 men, and thought it must cover the line from the Danube to the vicinity of Tirnova, it would not be easy for the Turks to make much impression upon it, since the Russians by forced marches can concentrate three or four divisions on any given point in a single day....The steamer J. B. Walker, from New Haven, with arms and ammunition for the Turkish Government, has arrived at Constantinople....A correspondent at Belgrade telegraphs as follows: Gen. Horvatovich has informed the Servian Government that, if it wishes to join in the war, it should do so immediately, as the Turks are throwing up strong intrenchments mounted with heavy Krupp guns all along the eastern frontier, and also are concentrating troops near Chissoura and Tirnova, and may any day determine on invasion.

THERE never was such a really good, substantial, satisfactory, and rapid selling Sewing Machine offered so low as the "New Family Shuttle," reduced to only $25. It surpasses expectations, and fulfills all the requirements of every family as a helper. It will do every description of work—fine or coarse—fast any machine, at any price, ever did or can do; equally as rapid, correct, smooth, neat and strong. Has all the late improvements, is easy to learn and manage, is serviceable, don't wear out, always ready, and never out of order. Agents make money rapidly, supplying the great demand for this the Cheapest Machine in the World. Territory free. *Address*, FAMILY SHUTTLE MACHINE CO., 755 Broadway, N. Y.

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Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Notice.—To the brethren in Iowa: Having finished my engagements with the churches I have been preaching for, I am now at liberty to go wherever duty calls; either to assume the pastoral charge, or to labor in protracted meetings. Those wishing to correspond with me can address me at Clarksville, Iowa, until further notice. E. A. MARSH.

To all Whom it may Concern:—I have decided to travel in some of the Western States this winter and labor for the Master's cause in protracted efforts, and all that wish me to visit them can address me at Utah P. O., Warren county, Ill. Those wishing my services had better write immediately. THOMAS B. HICKS.

Quarterly Conference.—The first Quarterly Meeting of the Advent Christian Church, known as the Southwestern Iowa and Northwestern Missouri Conference, will be held with the Squaw Creek Valley Church at Harmony School house, Holt county, Mo., on Friday evening, Dec. 14, 1877, and hold over Lord's day. We extend a hearty welcome to all.
JOHN BURGENER.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

New York State Conference.—The semi-annual meeting of the New York State Advent Christian Conference, will convene with the church at Martville, Cayuga Co. The meeting will commence Thursday evening, Dec. 13, 1877, and continue over the following Sabbath. Eld. C. W. Low was appointed to deliver the opening address, and Eld. A. C. Newell, alternate. The church at Martville is but a few rods from the depot on the Southern Central Railroad. Those coming from the east or west via the New York Central (direct road) will change at Weedsport, and those coming via the New York Central (Auburn road) will change at Auburn for Martville, which is north of Weedsport and Auburn. All coming via the Rome and Watertown Railroad (Lake Ontario Division) will stop at Sterling. Those from the East will take cars at Sterling for Martville three miles south. Friends from the West will find teams in waiting at Sterling on their arrival at noon, as the West train does not connect with the Southern Central. Matters of vital interest to the entire body will come before this meeting; therefore we desire a full representation of our churches and ministers. Every church should appoint delegates and take up conference collection for missionary and tent work, and forward by delegate or letter. Let all who signed for this work last June at Lockport, bring or send in a part, or all their subscriptions. Come, in the name of Jesus to receive blessings, and pray for, and help save the perishing. We hope for blessed results. Homes will be provided for all who wish to come. C. W. Low, Pres.
JAS. E. WELLS, Sec.

To all whom it may concern:—Brethren and Sisters in Coffey, Anderson, Bourbon, Linn, Allen, Woodson, Wilson, Neosho, Crawford, Montgomery, Labette, Cherokee, and Osage counties, Kansas, Greeting. The Annual Conference, at its adjourned session, having divided the state into four districts, the above named counties being included in District No. Four, it is thought best to hold a General Conference of this District, at Ottumwa, Coffey county, commencing Jan. 5, 1878, at ten o'clock A. M., and holding over the Sabbath, for the purpose of arranging the business of our District, dividing its territory into Quarterly Conferences, making arrangements for carrying the glad tidings of a soon coming King into new fields, and such other busins as may come before the Conference. Now, dear brethren and sisters, will you make an effort to be at this meeting? Business of importance that concerns us all is to be transacted. Bros. Peak, McFarland, Childs and Lawver, will you come? For the brethren. D. WEBSTER.

To Brethren in Arkansas.—I expect, the Lord willing, to visit Arkansas and preach as follows:

The first Sunday in December, 8 miles from Ozark, as Bro. Geo. W. Lordley may arrange.

The week following, on the way (via Little Rock and Newport) to DeView, Woodruff Co., where meetings will begin the second Sunday (9th) in December, and held over one or two Sundays, as the way opens.

As I am not acquainted with many of the preaching brethren of "like precious faith" in Arkansas, I take this way of sending an invitation to visit those places with me, if convenient to any of you, and let us have a united effort in the work. Should be glad especially to have the brethren of White and Independence counties meet me at DeView.
JOHN A. CARGILE,
Evangelist Southern Adv. Chris. Conf.

To all whom it may concern:—As we have been placed in charge of the Quarterly Meetings, due our Conference this year, I wish all who desire a meeting of this order to make it known to us at their earliest convenience, so that we may make the proper arrangements and give timely notice.

Second Quarterly Meeting.—Second Quarterly Meeting will be held with the friends at Buffalo Grove, Buchnan Co., Iowa, commencing Friday evening, Nov. 30th, 1877, and hold over Lord's day.

And now, brethren and sisters, shall we set apart the Friday before each Quarterly Meeting, for fasting, confession, humiliation, thanksgiving, and prayer? Amen. It will do us good. Your brother while waiting. P. W. HOUGH.

Quarterly Meeting.—The third Quarterly Meeting will be held with the friends at Solon, Jackson county, Iowa, commonly known as the Stone School House, about four miles east of Canton, commencing on Friday evening, December 28, 1877, and continue over Lord's day. A general invitation is given to all, both ministers and people who can, to meet with us in the name of our Lord Jesus Christ, that we may build each other up in our most holy faith. Shall I hear from Cascade, Monticello, Iron Hill and Clinton. I hope so. Address P. W. Hough, Ozark, Iowa. There is no other quarterly meeting called for, so now is the time for our brethren on the Little Cedar and those at Boylan's Grove, if they want a meeting of this order, to make their request for one. Address P. W. Hough, Fairbank, Iowa.

Notice.—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.
F. H. KENNY.

Quarterly Meeting.—The next Quarterly Meeting of the Advent Christian Church of North Fairfield, Huron county, Ohio, will be held at the church Dec. 1 and 2. We hope to see a general gathering of all who are looking for the Lord. Come, to give your new pastor, E. F. Sergisson, a cordial welcome, and help to inspire new life in the cause we so much love. L. PECK.
For the Church.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOHER.

Adeline, June 3, at 10.30 a. m., and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, JR.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m., and 7:30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

IOWA.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Thursday evening. A cordial invitation is extended to all.

JOHN SCARCE.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.

P. W. HOUGH.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 3th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.

GEO. M. TURNER

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Service in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day a. 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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H. F. CARPENTER, Vallejo, Cal. }

All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

OUR readers will be pleased, no doubt, to hear from Bro. Geo. R. Kramer, of Wilmington, Del., through even the brief report from him found in our correspondence column this week. A church which increases from one hundred members to become two hundred in six months, is certainly a working church. But it has a working pastor. Activity and perseverance are very necessary on man's part, to secure God's blessing and his gift of increase.

WE will say in language just above a whisper, so that those who are interested may understand it, that we are making an effort by means of private correspondence with certain friends, to obtain money to assist in cancelling certain debts of this Society, and we have a prospect of making it a success. We will report ere long. Some men who possess the means are helping us in this matter. You who have small amounts to give can send them in as free-will offerings, and God will bless your work and sacrifice.

BY conferring with the Board of Trustees of this Society, it is decided to issue the paper for the remaining portion of the fiscal year in the size and form of the present number. This will give a paper, in both quality and quantity of reading matter, superior to the majority of our cotemporaries of the same price. We hope our friends will all exert themselves to increase our subscription list, so that at the next annual meeting the Society can be warranted in further enlargement and improvement.

THE national problems of the Eastern Hemisphere are becoming more and more complicated, and difficult to determine. The time for the settlement of the Turkish imbroglia is evidently not far distant, and when it is settled, it must be by congress of European nations, or else Russia alone becomes the arbiter of all present and future national questions. The French pot, as we foresaw from the condition of its elements, is now boiling over, and amid the splutter and splash of the scalding hot political elements, the Papal cause will very likely gain a new foothold, and make capital to its advantage for political power. As a consequence, the Italian Government is increasing its army, and evidently preparing for possible emergencies.

THE KINGDOM.

A correspondent writes to ask us some questions concerning the Kingdom of God. He inquires:

"1. What is the difference between Christ's kingdom and God's kingdom? or are they the same?

2. Is this Christ's kingdom, or is it God's kingdom? If the former, then Christ must be reigning now, and God's kingdom is still future."

As these two questions involve connected ideas, both can be answered in connection, and then the conclusions be separated for each. We notice, therefore, that the prophetic Scriptures mention a kingdom as yet to be set up on the earth, which kingdom is to be a perpetual kingdom, or to have no end. All the kingdoms of the earth with mortal men as kings were prophesied as coming to an end finally; but it was prophesied that a kingdom should be established at last which should never pass away. It is declared also that this kingdom should be set up by the God of heaven. In Dan. 2: 44, we read: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." The same is also mentioned in Dan. 7: 27. This, we think, all will decide is none other than the kingdom of God.

There is a kingdom also mentioned in other parts of prophecy, in which the Messiah is to be ruler, but the reader will notice that the throne of Messiah is said to be established for him by the Lord of Hosts, or the Lord God; hence the kingdom of which Christ is the ruler, being also a perpetual kingdom, must be the same one mentioned in the prophecies already quoted.

In Isaiah 9: 7, the prophet speaks of the kingdom over which Christ is to rule, and declares, "Of the increase of his (Christ's) government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Also concerning Jesus we read the words of the angel: "And the Lord God shall give unto him the throne of his father David; . . . . and of his kingdom there shall be no end." (Luke, 1: 32, 33).

As Christ is to receive his throne from God as his gift, it is not difficult to see that the kingdom of God, and the kingdom promised to Christ, in prophecy, are but the work of God in establishing Christ upon a throne on this earth, and they are therefore one and the same kingdom.

The throne which Christ now occupies is not in any manner a prophetic throne. The kingdom in prophecy relates always to an establishment as a new kingdom, upon this earth. But Christ is in heaven, and the government he now exercises is that of the Father from all eternity, and is not on the earth, hence it cannot be that of the prophetic kingdom.

Mark this one thing *well*. The throne of the prophetic kingdom, whether mentioned of God or the Messiah, is said to be *established on the earth*. Mark another thing *as well*. The throne of the prophetic kingdom is never to be *vacated by its occupant*. The present position and work of Christ is to change, and he is to leave the throne he now occupies, according to the abundance of testimony found in the New Testament. Hence, he does not occupy the throne of prophecy, for that he is never to vacate.

If it were possible to separate the prophetic kingdom into two parts, we would rather think that the present condition was the kingdom of God than of Christ, on account of the parables in Matt. 13, and Mark 4. But these parables refer to the incipient condition of the kingdom before it is set up. Christ is now exalted above all heavenly powers, and he will never be any less exalted than now, in power; but the "throne of grace" (Heb. 4: 16) has always existed, while the throne of God's kingdom in prophecy is one more glorious than that of grace, under which not only the powers of earth will be subjected, but also destroyed. When Christ comes he is

clothed with the glory of the Father, and is then to sit upon the throne of his own glory also, and when his work of destroying the enemies of God is accomplished, he is then to present the whole to the Father for his approval. See Jude 24, Col. 1: 22, and 1 Cor. 15: 24, 28.

As a summing up of this brief answer to these questions, we conclude, first, that the kingdom of God and Christ's kingdom in prophecy, are one and the same. Second, that Christ is not occupying the throne of the prophetic kingdom at the present time, but that he is on the "throne of grace," and that when he leaves that throne to come to earth again, it is with the purpose of ruling in the prophetic kingdom.

CONSISTENCY.

The Chicago *Tribune* is responsible for the following statement published in its Sunday edition of Nov. 18th:

"The Rev. R. W. Dale, the eminent English clergyman who has just finished a course of lectures before the Yale Divinity School, is not a believer in the orthodox hell. He is reported to believe that 'immortality is not the indefeasible birthright of the soul,' but that it is secured to the redeemed by the death of Christ, while extinction of existence will be the final doom of the impenitent. In support of this view he quotes the Scriptures in such passages as 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.'"

We presume it is correct, and only wonder that many others do not also adopt the Bible record concerning immortality, not only for truth's sake, but also for the sake of consistency. There is excellent harmony in the Bible doctrine of man being a mortal creature, and wholly dependent upon a resurrection from the dead for any future life. The wonder is that the doctrine should be so generally rejected. Look at it. Man subject to death in consequence of sin (Rom. 5: 12)—going to the grave (Eccl. 9: 10)—Christ dying and rising again to redeem from sin and death (1 Cor. 15: 3, 4)—the general judgment at Jesus' second appearing and the resurrection of all men from the grave (John 5: 28, 29; Rev. 11: 18)—the utter and everlasting destruction of the ungodly (2 Thess. 1: 9)—the new earth and heaven as the everlasting abode of the righteous made immortal (2 Pet. 3: 13)—these points, so harmonious and so continually asserted as facts in the language of the Scriptures, are too plain to be easily overlooked, and they commend themselves to the conscience of every man because of their consistency and simplicity, and their perfect fitness and necessity in their appointed places.

On the other hand, the ordinary view that man is an immortal spirit, and that the body is only the house the immortal man inhabits, presents so many inconsistencies in its results when an attempt is made to attach it to such Bible facts as we have referred to in the above citations, that its inconsistency with Scripture has caused many a person to ignore the Bible and turn to be an infidel or spiritualist, preferring to reject the Bible rather than give up the theory that man is an immortal spirit.

The inconsistencies of such a belief are noted in the first admitting that man dies, and in the next breath denying it by saying only his house dies while he lives on—admitting that the resurrection of the dead is necessary, and yet claiming that every one goes, at death, into an eternal state of happiness or misery—claiming a general judgment at the last day, and also claiming that every person is judged as soon as he dies—believing that every person has a spiritual body to put on when his physical one is put off, and yet admitting that the physical one is to be raised up as a spiritual body to be inhabited again, thus giving the man two spiritual bodies, one more than is needed, and which is entirely superfluous—these, with other inconsistencies which might be mentioned if we would extend our writing to include them, are so prominent that it is a wonder any one still clings to them.

The more recent movement of public Bible readings and investigation upon these subjects is, however, opening the minds of many to see the truth upon these questions, and the number who are giving up fables for Bible doctrine, is on the increase. May its increase become still more notable.

THAT CONTROVERSY.

We publish on another page of this week's issue a review of the controversy between *The New York Observer* and Col. Robert Ingersoll, atheist, concerning Thomas Paine. The controversy about Paine's character will tend to enlighten the minds of the people concerning Paine, and thus be valuable in putting a check upon the assertions so frequently made by infidels, that Paine has been greatly lied about by Christians. As we could not publish the whole controversy, we give this review written by an Episcopal minister residing in Peoria, Ill., the home of Ingersoll. The Colonel, by his eloquence and tact, as well as by the force that he has when filled with wind, may perhaps well be used as a sail, but he is hardly fit for a rudder to guide aright.

The *New York Tribune* gives the following brief concerning Mr. Paine, which we think will do for a sensible summing up of the whole subject:

"We are inclined to think that he died as he lived, a Deist of the French school, with some modified belief in God and a future state, and with little or no belief in Christ as a Divine teacher. He was, at the best, a narrow thinker, without scholarship, and not much more than a dexterous disputer. If he were living in these days of what is called religious liberalism, his writings, on that subject, would hardly attract any attention at all. Men now, who believe even less than he did, are much aggrieved if they are refused the name of Christians. His method of dealing with religious problems has long been obsolete, and was a very poor method at the best. We would not willingly do injustice to any man, but we cannot help thinking that too much importance has been attached to Paine's belief, and to the facts and fictions of his various biographies. Neither as a politician nor as a philosopher, was he first rate, or anything like it. He wrote a smart pamphlet, at a lucky time, for which we ought to be much obliged to him; but as to most matters, what he thought or did not think is of no moment whatever."

DRY THEORIZING.

It has often been a wonder why certain preachers never dwell upon experimental themes, but simply theorize from the beginning to the ending of the year, till their efforts become stale and dry, just as though theology were the sum-total of the gospel. As Jesus informs us that "out of the abundance of the heart the mouth speaketh," are we to conclude that their hearts contain nothing but theology? Not that we would have less theology preached, do we thus speak, but that we would have more of the experimental element blended with it. Theology can be reduced to the status of a dry system, if we leave out the experimental element; and when dry theorizing takes the place of gospel preaching, God is dishonored, the cause of Christ is debased, and truth itself is robbed of its vitality, and made obnoxious.

While guarding against the foregoing evil, we should not, however, swing to another extreme, and keep the truth out of sight. No minister is justified in so doing. Preach the truth everywhere, but do not rob it of its vitality by leaving out its experimental element, for God has joined them together, and let no man put them asunder. Let truth and righteousness always go hand in hand; then the gospel will vitalize the believing heart. W. S.

AID YOUR PREACHER.

You can help make your preacher's efforts a success, or you can help make his work a comparative failure. Which is the best course to pursue? And which are you doing—helping or hindering? Do you ask how you can help? In a variety of ways. 1. Cheer his heart by the punctuality of your own personal presence at the meeting. Let him feel that you appreciate his interest in your welfare.

2. Cheer his heart in earnest efforts to augment the attendance at meetings, by promptly urging delinquents to attend promptly, and by earnestly inviting new hearers. If but twenty in each congregation would actively take hold of this work, the congregation would be doubled in six months time, and in much shorter time if all would go to work. It will not be accomplished, however by a few faint invitations, but let it be done with a heart, and often. People cannot smell a meeting, and must be invited, if they come; if they already know about it, they need to be reminded. If you are shy about asking people to come, they will be shy about coming, half doubting whether they are wanted there. If you would reach people, bring them under the power of the gospel. It is easier for the minister to preach to a full congregation than to a baker's dozen, and his chances to do good are thereby augmented. Then aid the minister by attending meeting, and by inducing others to do so. All can aid somewhat in this way. W. S.

MORMON ITEMS.—NO. 11.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

ENOCH'S PREACHING.

In translating the Bible by inspiration, Joseph minutely and lengthily narrates the preaching of Enoch to the antediluvians, but goes too far for the credit of his inspiration, for he makes Enoch say: "And *death hath come* upon our fathers; *nevertheless* we know them . . . . for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in *our own language*." (Gen. 6: 47).

It is not true that Enoch's fathers were dead at the time this preaching claims to have been done, which was when Enoch was 65 years old, or only 687 years after Adam's creation, for Adam himself lived 243 years after this date (even according to the inspired translation,) and Seth lived 355 years after, Enos 453 after, Cainan 528 after, Mahalaleel 578 after, and Jared, the father of Enoch, lived 707 years after this preaching of Enoch. And yet Joseph's inspiration makes Enoch say, "Death hath come

upon *our fathers;* nevertheless we know them." How? By a "*book*" that they left behind, when in fact, they were *all alive* at that date, and might have been known without a book. But Enoch is made to say of this book, "*It is given in our own language,*" about 800 years before any other language existed on earth, and the people then living never dreamed that there would be any other language. Yet Enoch is made to talk as though the earth was full of languages, and feared the people might think the book was written in some other language. Wonder if that ancient book was on plates of gold? Wonder if it was not worth as much as the Book of Mormon, so as to be entitled to an angel's care, who might have shown Joseph where to have found it? W. S.

ABIDE IN CHRIST—NO. 2.

Abide in Christ as "Our Righteousness." It is written he shall be called "the Lord our Righteousness." Is it difficult for us to understand how the righteousness of another may benefit us? It is not difficult to understand how Job could be "eyes to the blind," and "feet to the lame," nor "a father to the poor." There were doubtless many afflicted souls who could say, "Job is my eyes," or, "The patriarch is my feet," and still others, "That good man is a father to me."

Nothing difficult in all these expressions. They suggest their own solution. Job could easily describe objects to the blind which their eyes would have described had they possessed them, or he could guide their trembling footsteps as their eyes would have done were they not bereft of them. He could do for the orphan what a father would have done had it had a father.

Christ is the only being partaking of human nature that is possessor of absolute holiness. He, through his righteousness, can impart to *us* what his righteousness has secured to him, and thus elevate us unto blessings which righteousness would have made ours if we had possessed any.

In my last, we saw that God offered the inheritance and dominion of a sinless, glorified earth, with a right to the tree of life in the midst of the paradise of God, to the first man who would live an absolutely sinless life. The whole human family failed, and it seemed that hope was gone—no character, no life eternal, no home for man. But O, wondrous grace! He that was before all things, and by whom all things consist, and without whom was nothing made that is made—he whose name is called "The Word of God," who was in the beginning with God, and who of the Father is called God—he became flesh and dwelt among men. Prophets with long, far-stretching visions beheld the hour of hope to man, and sang out, "Unto us a child is born, unto us a son is given;" and they knew he was to be wonderful, and angels at his birth take up the strain and sing, "Unto you is born this day, in the city of Bethlehem, a Saviour, which is Christ the Lord." They expect a victory from this new man—this second Adam—when in the garden there had been defeat. They expect a complete conquest of sin and Satan, and through this man a title secured to a forfeited home. They shout, "Glory to God in the highest; peace on earth, good will to men."

But what a conflict! He had connected himself with a death-doomed humanity—he must die. He had connected himself with a cursed people—he must die an accursed death. He had invaded Satan's conquered field—he must grapple with the Prince of darkness. Will this fearful race from Bethlehem to Joseph's tomb be run and not one spot of sin stain his raiment? Yes! the Prince of glory wins. The judgment hall declares him innocent; convulsive nature declares a just man slain; the rending tomb witnesses to his triumph; the mount of transfiguration declares the kingdom his.

His righteousness has won all. We won nothing; we own nothing. He has won all—all is his. He proposes to share the results of his righteousness with us. What grace! What love! How can I avail myself of such a wondrous gift!

The "blind" found "eyes" in Job, the "lame" found "feet," the "orphan" found a "father;" but before they enjoyed these favors there was an intimacy between the parties. The blind must heartily accept the offered hand, and the lame must accept the offered support or conveyance, and the orphan must accept the proffered care. So we must accept Jesus' offers of life, and glory, and pardon, and do it heartily.

Christ alone has a divinely sealed title to an eternal home. His righteousness won it. His death redeemed us from the curse of the law, that we might receive the adoption of sons. Connected with him, all is ours—separated from him, all is lost. O, righteousless sinner! let Christ use his righteousness for you, as Job used his eyes for the sightless.

Of the man who feeds me and clothes me when penniless, pays my fare from place to place and supplies me with life's comforts, I can say, "He is my wealth." Of the man who saved me from drowning when a boy, I can say, "He is my life." Of him who saves me from the penalty of my sins, I can say, I must say, I *will* say, I DO SAY, "He is my righteousness."

Abide in Christ. H. F. C.

Church News.

M. V. SHELDON preaches occasionally in Forreston, Ill., and vicinity, to good acceptance. We hope he will be encouraged.

BRO. J. AUGUST SMITH baptized three converts at Silver Creek, Ogle county, Ill., Nov. 25, and others were to follow the next Lord's day.

BRO. PHILIP LINDNER, of Sheffield, Ill., was the kind donor of a fowl for the editor's Thanksgiving dinner. This is not the first time he has served us so, either.

ELD. H. F. CARPENTER, of Vallejo, Cal., one of our contributing editors, is much reduced in health by overwork, his constitution being unable to endure the nervous strain put upon it. He writes under date of Nov. 21: "When I wrote you last, I was feeling well, but my health suddenly broke down again more fully than ever. My brain work has undermined my physical powers and I am almost a wreck. I have been having fearful night sweats, with some cough. I keep about, and mean to keep up an occasional fire from the heavenly fort through the portholes of the TIMES. Pray for me that God may restore me for his work."

The truly wise man should have no keeper of his secret but himself.

A grave, wherever found, preaches a short, pithy sermon to the soul.

Assurance never failed to gain admission into the houses of the great.

Contributed Articles.

The 2300 Days and the Cleansing of the Sanctuary.

P. ALLING.

"And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24).

In the context of this conversation of Christ with his disciples, as recorded in the balance of this chapter, and in the 13th of Mark, and in the 24th of Matthew, reference is made direct to the prophecies of Daniel as explanatory of this verse, both as to the "treading down," and of the times appointed to Gentileism.

In Dan. 8: 13, 14 we have the following, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (or, justified). In the explanation given in the 9th chapter, verse 24, we find that 70 weeks or 490 years of this vision was cut off "upon thy people and upon thy holy city," leaving the balance of the vision or 1810 years this side of that event for the treading down by the Gentiles. Surely, this treading down process could not possibly have commenced till the holy city was in their possession.

The context in verses 26 and 27 makes this point very plain. "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined." Who "destroyed the city and the sanctuary?" The Roman prince, as all admit. "And he shall confirm the covenant with many for one week" (that is, this Roman prince, as is very conclusively indicated in the language used by the recording angel, and as shown by much other confirmatory testimony in an article a few months since in this paper), "And in the midst of the week he shall cause the sacrifice and the oblatiod to cease, and for the overspreading of abomnations he (the same Roman prince) shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator" (margin).

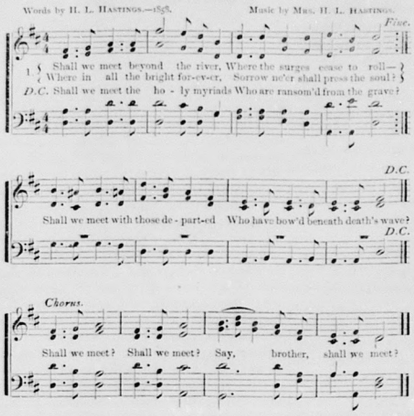
The destruction of Jerusalem, by accredited chronology, is put down in A. D. 70. Now as it is almost universally conceded that Christ was four years old when our A. D. began, the deduction of which would make event to have occurred in the true era 66, which I believe is correct. The addition of the balance of the vision to this date would make the ending of the 2300 days to occur in A. D. 1876. Now as the pending war between Russia and Turkey began last spring about the time of the ending of the Jewish year 1886, why may not this whole period have then terminated? That a war of this character must follow the ending of this period and eventuate in the cleansing of "the sanctuary" and in the destruction of its "desolator," is quite too evident to require additional testimony; consequently, if this is not that war, we must look for another that will accomplish that work.

"The Lord God of hosts shall make a consumption, even determined, in the midst of the land. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." This war has progressed quite too far, and the present aspect of affairs in the Turkish empire are too ominous to admit of any other conclusion than that God's words spoken by these and other prophets of old are about to be fulfilled, and that we are justified in believing the "shaking of the heavens and the earth, the sea and the dry land, the overthrow of the throne of the heathen" nations, agreeably to Haggai 2 and Heb. 12 are impending events; hence it is needful that we be at all times in readiness for these solemn events.

Norwalk, O.

Say, Brother, Shall we Meet?

Words by H. L. HASTINGS.—1858. Music by MRS. H. L. HASTINGS.



2 Shall we meet in that blest harbo
When our stormy voyage is o'
Shall we meet and cast the ancho
By the fair, celestial shore?
Shall we rest from all our labors,
Mid the swelling of the tide?
Shall we meet and rest forever
By our blessed Saviour's side?

3 Shall we meet with many a lov'd one
That was torn from our embrace?
Shall we listen to their voices,
And behold them face to face?
All the cherished and the longed for,
Those whose graves are moist with tears,
Those whose absence made life weary
Through the dark and tedious years?

4 Shall we meet, O weary brother,
When the burden we lay down?
Shall we change our cross of anguish
For the bright, unfading crown?
Do we love our Lord's appearing?
Shall we gladly see his face?
Shall it beam with smiles of welcome?
Shall it bring us endless grace?

Shall we meet with Christ our Saviour
When he comes to claim his own?
Shall we know his blessed favor,
And sit down upon his throne?
Will he bid us share his glory,
Where no shame shall ever be?
Will he bid us sing his praises
On that radiant crystal sea?

6 Shall we meet, my wand'ring brother,
Say, O, will you meet me there?
When earth's glory shall be darkness,
And its joy shall be despair—
When before the throne of judgment
We shall all together stand—
Will you pray and strive to meet me
With the blest at Christ's right hand?

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Our Office Work as the Disciples of Jesus Christ.

J. L. WAREMAN.

"Ye are the salt of the earth." "Ye are light of the world" (Jesus).

While Jesus was here personally proclaiming his everlasting gospel that brought life and immortality to light, and while he was presenting the conditions upon which this life and immortality could be obtained, he addressed himself as unto babes, that the unlearned as well as the learned could understand and comprehend the conditions upon which this, that the Savior was presenting, could be obtained.

A knowledge of what these conditions are, and not only of the first principles, but of what is required at our hands all through our professional life, is indispensably necessary, because we cannot comply with conditions or requirements that we cannot comprehend. Hence, the necessity of the Savior presenting our duty in as simple and comprehensible terms as possible. Knowing the necessity of presenting his gospel in as simple a form as possible, we see him illustrating spiritual life with the most common things of temporal life. As in the Scripture at the head of this article, he would illustrate our office-work as Christians by things that are very common to every-day life—"salt" and "light." Now, every person who is able to comprehend anything, however unlearned he may be, can understand this illustration.

We understand the use of salt in life. We know what its work is. We know that it is used to preserve things, and not only is it used to preserve, but we know that it does exercise a saving influence. We now have its use and work. Now as the Savior would illustrate the office work of his disciples by this very common thing in life, we, knowing the office work of this, can know, without any misunderstanding, the office work of his disciples. "Ye are the salt of the earth." We then, know from this very simple illustration, that it is our duty as the disciples of our Lord Jesus Christ, to exercise a saving influence over that portion of our fellow beings that we may associate with.

Each and every one of Christ's disciples has an ardent desire to discharge his duty; to be just what the Savior said his disciples would be, the "salt of the earth," that they at the last may hear the "Well done, thou good and faithful servant." How is it, then, that Christians are the salt of the earth? Or how do Christians exercise a saving influence in this life? First, by being just what the Savior said his disciples would be, a "light to the world," and thus lead them in the proper path to "the Lamb of God, who taketh away the sin of the world."

The office work of "light" is to shine away darkness. Hence, according to the illustration, it is the duty of Christians to shine away by their godly life, the darkness of sin and evil. The Savior said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Here is a certain manner in which we are to let our light shine for the purpose of accomplishing a certain end. We, to be the light of the world, are to let our light so shine, or shine in such a manner, that men may be constrained to glorify our Father in heaven. In this we see our office work or duty in life. While the Savior was here, he was the "light of the world." He was spoken of not only as the light, but the true light that lighteth every man that cometh into the world. Previous to his public acknowledgement from heaven to be the true light, he had a witness in the world testifying that he was the light that lighteth every man that cometh into the world. Since his personal departure from the world he has had witnesses testifying to the same truth. And in this way, in bearing testimony to the truth that Jesus is the true light, we become the "light of the world." For by so doing we lead sinners to the fountain of light and truth. Oh, let us then be faithful witnesses.

Muddy Fork, Ind.

The Christian's Prospect.

C. H. WARD.

What a blessed future awaits the Christian, and yet how few understand where the saints' inheritance is to be, or even what it is to be, or when they are to receive it. Why is it so? Simply because they do not understand the Bible to mean what it says. Another reason is, a large majority of members of churches seldom read their Bibles, but let their minister read it for them. And then there is too much darkening counsel by words of man's wisdom, instead of taking the word of the Lord for our guide to lead us into all truth.

All are welcome to their spirit world or etherial heaven; my hope embraces something better than all that, thank the Lord. I am looking for something that is real and tangible; something that we can realize and have some idea of its location.

We are told that the kingdom of heaven was prepared from the foundation of the world. Yes, this earth is to be that kingdom, and when the Nobleman comes to take possession of his purchase, he will cast out all things that offend, and restore the earth to its Eden state. He will remove the curse and banish sin with all its terrible consequences from this earth, and Christ will be King over the earth. That will be heaven enough for me. There will be no more sorrow then; there will be no funeral processions; no use for undertakers and grave-diggers there. No, thank God! All will there enjoy eternal health and life. O glorious home of the redeemed! I long to be there.

Chicago, Ill.

Literal Death the Penalty of Sin—Objections Considered.

H. POLHARD.

Objection First.

"Punishment can only be inflicted upon intelligent and therefore conscious beings.

"The wicked are eventually to go into everlasting punishment.

"Hence, the wicked will remain forever intelligent and conscious."

This is the pith of the argument frequently used to prop the theory that endless anguish will be the lot of the finally impenitent. It is quite plausible and strong in appearance and sometimes it is quite difficult for even candid minds to detect its sophistry. I have purposely stated this objection in its strongest and most compact form that we may test it thoroughly. Let us examine it briefly.

The first proposition, called by logicians the major premise, is indisputable. A tree, a rock, a corpse, cannot be punished, while man and even some animals may be punished. Why this distinction? Evidently because man and some animals possess intelligence, while trees, rocks, and corpses do not. It would be folly indeed to deny this.

The second proposition, called the minor premise, is not less strong than was the first, for it rests upon the express declaration of our Savior. In the deduction made from these premises lies the weakness of this objection. A logical conclusion to be legitimate must not express conditions that are not mentioned in the premises; but this conclusion not only declares that the wicked must be intelligent when punishment is inflicted upon them, which all the premises specify, but it goes still further and states that they must forever remain intelligent. Hence, the conclusion is not a true one, but quite the reverse. Proof. Punishment is defined to be "any pain, suffering, or loss, on account of crimes" (Webster). Suppose loss of intelligence to be the punishment under consideration. Our conclusion would then require that the wicked must forever remain intelligent after they have been deprived of intelligence, and must forever know that they know nothing. But this is an absurdity. Hence, the conclusion is false.

It is plainly evident from the above supposition, so perfectly in harmony with the definition of the word, that punishment necessitates intelligence, and therefore consciousness for its infliction, but not for its continuance. Thus, loss of intelligence requires intelligence in order that it may be inflicted, but intelligence must cease, and therefore is not required that it may con-

tinue. Hence, as it is not the act of inflicting, but its consequence—punishment, which is said to be everlasting, it follows that endless punishment does not necessitate endless consciousness.

To illustrate this still more plainly if possible, suppose a man to be condemned to suffer ten years' imprisonment as a punishment for crime. One third of his time will naturally be passed in sleep, during which he will be unconscious of his confinement. Now, the theory that there can be no punishment without consciousness will require that this man must not be permitted to sleep until his term of confinement be ended, or if he sleep, the time thus passed unconsciously must be rigorously added to his sentence, and the man must be imprisoned fifteen years to fill a sentence of but ten. Surely no sensible person would maintain so absurd an argument. Even a child may see that so far as the sentence is concerned, the sleep or wakefulness of the prisoner is a matter of complete indifference. The penalty is ten years' imprisonment, and the reality of this imprisonment is not one particle abated, nor its length curtailed whether the prisoner sleep one-third, one-half, or all of the time. He is just as really and actually in prison when he is unconscious as when he is conscious. Does it not as plainly appear that the punishment of the wicked i. e. death, is just as actual and real, while it endures, whether they are conscious or not?

Objection Second.

"As there are degrees in wickedness and crime there must be degrees in punishment, as is also taught by the Scriptures."

"The infliction of literal death as the penalty of sin would visit the same punishment upon all classes of sinners."

"Hence, such a punishment is incompatible with divine justice, and repugnant to revelation, and will never be inflicted."

This objection which is quite a weighty one in the estimation of some was presented to the writer but a short time ago, pretty much as it is here stated. As those who urge it generally maintain that the wicked must suffer eternal torment, it is well to turn the question upon them by asking if this infliction of endless torment upon all the wicked would not be visiting the same punishment upon all classes of sinners; and if it be replied that the torment may have degrees of severity, though endless in duration, it is easy to show that the same may be true if the penalty be death instead of endless misery, for the death of the sinner may be made by the power of God to be exactly proportionated in severity to the guilt of the sinner, and doubtless such will be the case.

The first premise of this syllogism appears to us unobjectionable, notwithstanding some noble minds have rejected the doctrine of degrees in the future punishment of sin. Certainly no one can deny that there are degrees of wickedness among the wicked. Human wisdom and justice, though fallible, recognizes degrees of guilt in different crimes, and even in the same crime committed under different circumstances. Can he who steals a loaf of bread from very hunger, be as guilty in God's sight as the wretch who deliberately planned to sink hundreds of his fellow-beings in mid-ocean that he might reap pecuniary advantages? Shall the great Judge of all the earth make no distinction between such crimes in the last great day, and will the punishment of one be no greater than of the other? A supposition so repugnant to all sense of justice cannot be true.

Do not the Scriptures recognize degrees in the future punishment of the wicked? We are explicitly told that "God will bring *every work* into judgment" whether good or evil. Not less than six times are we assured that ultimate justice shall be meted out to *every man*, which certainly must have to do with future punishment. The Savior also speaks of wicked cities for whom it shall be "less tolerable" (endurable, Em. Diag.) in the day of judgment, than for other wicked cities. By the cities mentioned are meant, of course, not the walks, streets, and houses of those cities, but the people who inhabit them. If, then, the condition of some in that day will be less endurable than that of others, will not their punishment be greater? Certainly the Scriptures teach the doctrine of degrees in the future punishment of the wicked.

It is the second premise which is faulty and this of course renders the conclusion untrue. The error is in the assumption that there can be no degrees in the severity of the death inflicted upon different individuals, an assumption without foundation in actual experience or in Scripture. Many actual deaths have been, from their attendant circumstances, justly termed dreadful, and horrible, while others are called in comparison, easy deaths. Who would not choose a speedy and painless death, as by an electric shock, rather than one of lingering and torture at the hands of savages. Nor is the severity of a death to be measured by the physical pain connected with it. Martyrs have died tranquil and happy at the stake, while the deaths of Voltaire and Thomas Paine are said to have been extremely horrible, although not from physical anguish. It is not therefore true that the infliction of literal death as the penalty of sin, would of necessity be visiting the same punishment upon all classes of sinners. God is pledged to administer strict justice. The Savior teaches that there will be on the part of some extreme mental anguish, even to weeping, wailing, and gnashing of teeth; and an apostle asserts that in that day, "indignation, wrath, tribulation and anguish" shall come "upon every soul of man that doeth evil." Hence, the doctrine of degrees in future punishment is neither logically nor Scripturally incompatible with death as that punishment.

Hesperia, Mich.

"The Day of the Lord."—No. 1.

ELD. O. D. GIBSON.

I wish to specially call the attention of the readers of our paper to an editorial from Bro. Wm. Sheldon, in the number issued Oct. 17, entitled, "A day 1,000 years long," wherein he to my mind shows conclusively that the 1,000 years of Rev. 20 is not the day of Christ the Lord, so often mentioned in the word, for it lacks the *main events* that mark the introduction *of*, and the progressive work *in*, that day.

There are several prominent events that mark that day, but I will notice but *three*, neither of which can be found in the 1,000 years of Rev. 20. "The day of the Lord" is ushered in by the *advent* or "*revelation* of Christ." See Matt. 16: 27; 25: 31-39; 2 Thess. 1: 7; 2 Tim. 4 : 1, with many others. This event is so immediately followed by retribution fire, that Paul couples them together thus: "Revealed from heaven—in flaming fire taking vengeance," which ends in "everlasting destruction." See the Savior also in Luke 17: 29, 30; and David in Ps. 50: 3.

It is the day unto which the wicked are reserved to be *punished* (2 Pet. 2: 9), which is *perdition* (2 Pet. 3: 7).

The *third* event is accomplished by the same element of fire, which is the dissolving, or melting, the elements with fervent heat, the earth *also*, while the works therein shall be burned up. Thus the twofold work of removing *sin* and its *effects*, both on man and his abode, is accomplished in the day of the Lord. There is no advent of Christ; no flaming fire destroying the wicked; no cleansing of the earth in the 1,000 years of Rev. 20. Therefore, it cannot be the "day of judgment," the "day of the Lord," ushered in by the revelation of Christ "in flaming fire," in which is the "perdition of ungodly men," "in which the heavens being on fire shall pass away." Then will appear the new heaven in which will descend the New Jerusalem upon the new earth, wherein the righteous shall dwell, when God's pledged word will have been fulfilled, "Behold, I make all things new." So may it quickly be.

Palmer, Ill.

Worthy, but Unable.

C. A. HUYCK.

Undoubtedly there are many worthy brethren who do not take the TIMES, because of their inability to do so, still they would like it to read; but there are many who plead poverty as an excuse, when in reality all that is lacking is the will to pay for it. Says the minister: "I get nothing for preaching, and spend my time in the field trying to do what I can; consequently I have not the means to pay for the paper I desire." Well, if you were *called* to *preach* you were not called to starve, nor beg, and if God calls you to work, you may rest assured that he will see to it that you receive what you need. When he provides you a few dollars, perhaps you had to have a few *fifty cent plugs of tobacco*. Perhaps you had to take your family in to see the animals when the last great show visited the place. You may have had to attend the State and County fairs to see the races. Perhaps your tea and coffee bill of twenty dollars had to be paid, and of course you would be unable to take the TIMES at $2.20 a year, under such circumstances. With large fields of corn on every side, one could earn a copy of the TIMES by husking two days, or better still, if you would send 3 cts. to the office and get a sample copy of the paper and induce four of your neighbors to subscribe for it, you could have a copy for yourself that you had earned, and which you would appreciate more.

It is a lamentable fact that many ministers are but half men; they want and expect everything at half price or for nothing. Preaching God's word should not dwarf a man, but should elevate him; give him new energies and new life. He should do less whining and more work; believe God, *trust* him, ask him for what you need, and you will get it.

Wahoo, Neb.

Be Not Deceived.

M. M'OMBER.

This is an age of gloss and tinsel, of glitter and show. Few men are willing to appear what they really are, hence, "deceiving and being deceived" fully expresses the actual condition and the highest ambition of the whole anti-Christian world.

You see a man or woman very jealous of good works, and how small and mean in comparison appear the humble walk and obscure position in life which you have heretofore accepted with a contented heart. You hear a brother pray, or a sister testify, and you say within yourself, Oh, had I the gifts of such an one, or could I talk like So-and-So, it would be worth while.

Dear disciple, "be not deceived." "Man looketh upon the outward appearance," it is true, but "the Lord looketh upon the heart." How can you tell whether your humble lot is not just as pleasing to the great Jehovah (who, in the majesty of his omnipotent power, needeth not the assistance of his puny creatures to carry out his eternal purposes), just as acceptable to him as the more active walk of your more nervous yoke-fellow? Do you remember the fabled race between the hare and the tortoise, in which the latter through his perseverance, won?

Far be it from me to discourage zeal; but do not think that the race is for the swift, or the battle for the strong. You would be a hypocrite

should you put on the semblance of an earnestness which you did not feel. Do not think that the Lord will judge you according to the opinions of your associates, or according to the greatness of your works, or according to the plash and dash of your conversation. If you feel like pitching into the great harvest, God speed you. There's need of laborers. But if God's providence has placed you where you must needs look on while others bear away the golden sheaves, I will tell you what you can do. You can do something that will please the Master far better than all you could do contrary to his providential purposes, and that is in the cultivation of a meek and lowly spirit, which is of great value in his sight. "Blessed are the meek for they shall inherit the earth." "He that humbleth himself shall be exalted."

Don't worry, dear sister; don't fret, beloved brother. Many who are to-day making a far greater show in the world's estimation, lack, I greatly fear, much of the Spirit's fruit. "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." What are you sowing in your own heart? "He that soweth to the Spirit shall reaplife everlasting." Time's on the wing. We've not long to wait. "What thou doest do quickly."

Algonquin, Ill.

All Hail to Our King.

C. W. RUSSELL.

Air—"O come, come away."

All hail to the King, Jesus the King of glory;
He's coming soon to claim his own,
All hail to our King!
With angel hosts we all shall stand,
Pure, undefiled, in that blest land,
Amid the glorious band,
All hail to our King!

Here we may trust the promises of Jesus;
They will not fail—we shall prevail,
All hail to our King!
Then we'll rejoice when sorrows come,
When left to weep and mourn alone,
For peace fills that blessed home,
Where Jesus is King.

Then hearken ye weary and let your faith be stronger,
His word is sure—then rest secure,
"I will come again."
I will receive you to myself,
To enter in the promised rest,
A home with all the blest,
Where Jesus shall reign.

Then let us obey our glorious Commander,
By faith possess the land of rest,
With Christ for our King.
Then no more dread the giants tall,
For Christ himself is King o'er all,
No doubts our faith shall pall,
All hail to our King!

Chicago, Ill.

Michael—Who Is He? (Dan. 12: 1.)

A. W. SIBLEY.

Various are the opinions sustained by different religionists respecting the personage denominated Michael in this text. But among the more critical class, those who have given the subject a careful examination, there seems to be quite a harmony in views. That he is a being who will accomplish wonders is evident, both from the prophecy which declares he shall stand up; that is, reign, and the events with which he is associated, or that are produced by, or in conjunction with his standing up; and, also, of the import of the term as given by distinguished Hebrew scholars.

In connection with his standing up there is to be a "time of trouble," the magnitude of which is "such as never was since there was a nation;" and the deliverance of Daniel's people, embracing all those who are "written in the book," and the *anastasis* of the dead; "some to everlasting life, and some to shame and everlasting contempt;" and the shining forth of the wise as the brightness of the firmament in the kingdom of God, etc.; which will bring to a terminus the present mortal economy, and inaugurate a state of things more grand and glorious than earth ever has witnessed, which will endure eternally.

In presenting some thoughts upon this interesting subject, we propose first to notice the negative—showing who he is not, and will then present the positive and Scriptural argument—showing who he is. From evidence of an incontrovertable character relating to this subject, we say (1) he is not a Jew, nor a person who will arise from among them, that will reinstate them in the land from which they were driven. This must be obvious to all, since the events which are produced by his standing up are events that no human being can possibly bring about; for in consequence of his standing up a great time of national trouble is made, and the resurrection of the dead takes place, which events will be produced by a divinely appointed agent, one who will "strike through kings in the day of his wrath," and "who will show in his times who is the blessed and only potentate, the King of kings, and Lord of lords."

Then again, when we look into the inspired book of God, we find that the Jews have no superiority, so far as privileges are concerned, over the Gentiles, and that the terms of the gospel are the same to all nations; and that an invitation is extended to all to come and be reconciled to God through Jesus Christ; and if the Jew avails himself of the blessings of reconciliation here, he secures to himself the blessings which the gospel imparts to men here, and in the "world to come" everlasting life, alike with all true believers of all nations. The phrase, "Thy people," refers to all good Jews and all good Gentiles; all of which are to have deliverance when Michael stands up.

(2) He is not an angel in the common acceptation of that term.

God in His word has never told us that an angel should reign as king; for indeed that is not the work of angels. Angels may administer to those "who shall be heirs of salvation," and go on errands of mercy, and proclaim glad tidings, etc.; but never will they have power as kings. Where in the Scriptures do we find language like the following spoken to angels: "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

The phrase "stand up" evidently means to exercise kingly power and authority. The same phrase occurs in Dan. 11: 2, and refers to the reign of certain Persian kings—"Behold there shall yet stand up three kings in Persia; and the fourth shall be far richer than they all." These kings were Cambyses, Smerdis, Darius, and Xerxes the great. It is conceded by all that the above phrase "stand up" means to reign in the territory of Persia as king.

(3) He is not an earthly potentate.

As we have before said, the work which this personage is to perform is of that character that no human agency can possibly do it; since a part of it is the resurrection of the dead, which work is assigned exclusively to Christ. It is evident that no mortal being unaided by divine power can possibly bring to life those who are dead and in their graves, however great they are morally, physically, intellectually, or politically. Consequently we conclude that Michael is a greater being than earth can produce. The term Michael itself is indicative of the fact that he is a superior to any of the sons or daughters of Adam, since it means one who is lord over angels.

From the character of the events which are produced by Michael standing up, we can draw an inference which leads us to conclude who he is, and viewing the subject from this stand-point, (from the work which he does), it is clearly seen that he is none other than the Lord Jesus Christ, the Anointed One.

We now come to the positive side of the argument. The proof that Michael is *ho Christos*—the Christ—lies in the following facts:

(1) The meaning of the Hebrew term implies this according to the rendering of distinguished Hebrew scholars. Dr. Adam Clark translates the term as follows: "*He who is God*" shall stand up. Prof. Stewart also says of this term: "*He who as God* or a guardian angel shall stand up." Albert Barnes in his notes on the book of Daniel says: "The proper meaning of this name is '*who as God*' and is a name given undoubtedly from some resemblance to God." Who is more like God than his Son? Can a being be more than the "*express image*" of another? Paul, when addressing the Hebrews says: that Christ is "the *express image* of his Father's person." If it is a fair expression of the Hebrew to say he "*who as God*," or like God, shall stand up—then it must be obvious to all that Christ is the one referred to; for no one can be more like God than Christ in either a moral or a physical sense.

(2) The appellation, "Prince," is one of the titles by which Jesus is known, and is additional evidence that he is the one of whom the prophets speak. In this text he is called "the great Prince." This implies that there are princes that are not great. This prince is called great in contradistinction to those who are less in importance. Persons are called great in consequence of the character and magnitude of the work which they have assigned them to perform oftentimes. Christ can be called "the great Prince" in the following senses:

(a) In the dignity of his origin, or rather, in the source from whence he came, being the Son of God—he came forth from God. "He who was *rich* for our sake became poor."

(b) In his offices he excels all others and especially in the kingly he will excel all others who have reigned as kings.

(c) In his power. Christ has all power in heaven and in earth.

(d) In the extent of his kingdom. Christ will have "the dominion under the whole heaven"—from the rivers to the ends of the earth.

(e) In that he has power to give life—hence he is the Life-giver—the Prince of life (Acts 3: 15.) In Isa. 9: 6, where Christ is prophetically mentioned, he is denominated "*the Prince of peace.*" In Dan. 9: 25 we read: "Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, unto the *Messiah the Prince*, shall be seven weeks," etc. Also in Dan. 8: 25, Christ is called "*the Prince of princes*" against whom a certain power was to stand up. In these texts to which we have referred where the term Prince occurs, all concede that Christ is the one referred to. If Christ is the one of whom the prophet speaks in Dan. 8: 25, and in 9: 25, is it not logical to say he is the same who is called the "*great Prince*" in chapter 12? It seems to me that this is obviously the only conclusion to which we can come.

(3) An argument corroborating the above is found in the New Testament. Jude in his epistle when speaking of Michael in conjunction with archangel says: "*Yet Michael the archangel when contending with the devil about the body of Moses.*" Here the terms "Michael" and "archangel" are used signifying one and the same being; and as archangel is defined to be one who is Lord over angels; and as Christ evidently sustains that relation to the angels, he is undoubtedly the personage to whom Jude in his epistle refers.

Upon the two texts in which the term arch-

should you put on the semblance of an earnestness which you did not feel. Do not think that the Lord will judge you according to the opinions of your associates, or according to the greatness of your works, or according to the plash and dash of your conversation. If you feel like pitching into the great harvest, God speed you. There's need of laborers. But if God's providence has placed you where you must needs look on while others bear away the golden sheaves, I will tell you what you can do. You can do something that will please the Master far better than all you could do contrary to his providential purposes, and that is in the cultivation of a meek and lowly spirit, which is of great value in his sight. "Blessed are the meek for they shall inherit the earth." "He that humbleth himself shall be exalted."

Don't worry, dear sister; don't fret, beloved brother. Many who are to-day making a far greater show in the world's estimation, lack, I greatly fear, much of the Spirit's fruit. "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." What are you sowing in your own heart? "He that soweth to the Spirit shall reap life everlasting." Time's on the wing. We've not long to wait. "What thou doest do quickly."

Algonquin, Ill.

All Hail to Our King.

C. W. RUSSELL.

Air—"O come, come away."

All hail to the King, Jesus the King of glory;
He's coming soon to claim his own,
All hail to our King!
With angel hosts we all shall stand,
Pure, undefiled, in that blest land,
Amid the glorious band,
All hail to our King!

Here we may trust the promises of Jesus;
They will not fail—we shall prevail,
All hail to our King!
Then we'll rejoice when sorrows come,
When left to weep and mourn alone,
For peace fills that blessed home,
Where Jesus is King.

Then hearken ye weary and let your faith be stronger,
His word is sure—then rest secure,
"I will come again."
I will receive you to myself,
To enter in the promised rest,
A home with all the blest,
Where Jesus shall reign.

Then let us obey our glorious Commander,
By faith possess the land of rest,
With Christ for our King.
Then no more dread the giants tall,
For Christ himself is King o'er all,
No doubts our faith shall pall,
All hail to our King!

Chicago, Ill.

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angel occurs, Bp. Horsely very appropriately remarks: "One of the two passages is in the first epistle to the Thessalonians, where the apostle, among the circumstances of the pomp of our Lord's descent from heaven to the final judgment, mentions the voice of the archangel; the other passage is in the epistle of St. Jude, where the title of archangel is coupled with the name of Michael. This passage is so remarkably obscure that I shall not attempt to draw any conclusion from it but this which manifestly follows, be the particular sense of the passage what it may; since this is one of the two texts in which alone the word archangel is found in the whole Bible; since in this one only the title archangle is coupled with any; and since the name with which it is coupled is Michael, it follows undeniably the archangel Michael, is the only archangle of whom we know anything from Holy Writ. It cannot be proved from Holy Writ, and it not from Holy Writ it cannot be at all, that any archangel exists but the one archangel Michael, and this one archangel Michael is unquestionably the Michael of the book of Daniel. From all this it is evident that Michael is a name of our *Lord himself*, in his particular character of the champion of his faithful people, against the violence of the apostate faction and the wiles of the devil. To this opinion there is nothing unreconcilable."

In Scott's Bible, in his comments on Dan. 12:1, we find the following: "Michael signifies, Who is like God? And this name, with the title of great Prince....clearly points out the *divine Savior*, and cannot properly be understood of a created angel."

Matthew Henry in his exposition of Dan. 12:1 says concerning "Michael" and his standing up as follows: "Jesus Christ shall appear his church's Patron and Protector....Christ that great Prince," for he is the Prince of the kings of the earth, etc., etc.

With the above facts before us, and others which might be presented touching this subject, we submit it for your consideration, dear reader. Other important questions come up in this connection, which we shall not now attempt to explain, such as the following: What are we to understand by the phrase "stand up?" and, When will Michael stand up?, etc. These are questions of great moment, especially the last one; and an attempt to answer it as to definiteness, should be very carefully made.

But that we are approaching the awful terminus of the prophetic periods brought to view in Daniel, when Michael will stand up, is evident from facts seen in the moral, political, and physical world. The grand epoch will soon arrive in the divine economy when it will be said from the eternal throne, "*It is done.*" Earth's sorrows then will cease and her conflicts all be over, and the saints immortal saved in their eternal Eden home.

Yes, "The Lord will come, a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human kind."

Providence, R. I.

Reports.

Conference Report.

The Northern Indiana and Southern Michigan Advent Christian Conference met according to notice at Union Mills, Ind., Nov. 23, 1877. The Conference was called to order by Eld. Burr, pastor of the Church at Union Mills, with singing and prayer. On motion, Bro. Isaac Leming was chosen as Chairman, pro tem.; D. Nafe, Secretary, pro tem, after which the election of officers for the year took place.

Following were the officers chosen:

President—Robert Mead, of Buchanan, Mich.

1st Vice President—D. S. Nafe, of Union Mills, Ind.

2d Vice President—John Carver, of Marcellus, Mich.

Secretary and Treasurer—Timothy McLane, of Union Mills, Ind.

On motion, five directors were chosen to regulate finance and devotion. Directors chosen were Brn. Isaac Leming and E. L. Booth, of Union Mills; Timothy Rupel, of Sumption's Prairie, Ind.; Jacob Rupel, of Lakeville, Ind.; and Jay Glover, of Buchanan, Mich.

On motion, Brn. F. Burr, I. Leming, and D. S. Nafe were chosen as a committee to draft a Constitution and By-Laws; also said committee be empowered to confer with the committee appointed by the Southern Indiana Conference relative to union with that Conference.

On motion, a judiciary committee of three was chosen to investigate charges preferred against Eld. James Ferris, said committee consisting of Brn. I. Leming, Robert Mead, and A. Longley. Also voted that said committee shall have the power to select two others to act with them; also to fill vacancies in case there should be any.

On motion three delegates were chosen to represent this Conference in the next annual meeting of the W. A. C. Publishing Society, said delegates consisting of Brn. Timothy McLane and Tilman J. Leonard, of Union Mills, Ind., and Jay Glover, of Buchanan, Mich.

Adjourned. D. S. NAFE, Sec., pro tem.

The devotional meetings were excellent, and the saints rejoiced in the truth. It was two and a half years since the Conference had met in regular session. It is hoped that the meeting next spring, if we should be permitted to meet then, will show a revival of interest in the cause of Christ. D. S. N.

Correspondence.

From R. A. Miller, Mount Zion, Iowa.

BRO. BURR:—Enclosed please find five dollars. I had saved it for the missionary cause, but as I see your present needs are very great, I take great pleasure in sending it to you. I want it to go where it is most needed. I love the Advent Society and its advocates. I am thankful to say that the pages of your paper has given me much light on the Scriptures; and the precious letters from my brothers and sisters gives me joy and peace; and although I have no hope of seeing them in this fleeting world, yet I hope to meet them all in the kingdom of our Father.

It does my heart good to learn of so many being added to the family of God's dear children, respecting what we call the true light of the gospel. And I trust we are not deceived. The more I read in this light, the more I am confirmed that we are right. Although our brethren have made many failures in setting time, yet it did not do us any hurt to watch, and be ever ready, as we are commanded to do. For my own part, I look no less now for the return of my Lord, than I did when there was a year set for him to come and set up his blessed and holy kingdom on the new earth. And I feel that the time is not far distant when we shall behold the dawning of that glorious morning, and Jesus with his holy angels. But who shall be able to stand, in that great day of the Lord? None but those who are ready and waiting, and watching for his appearing, having their lamps trimmed and burning. I often feel that my joy would be *unspeakable* to see him coming. But I am willing to wait his own good time, praying and hoping that in the meantime, many may be brought into the fold of Christ, and find peace and joy in believing.

I wish that I had it in my power to do more for the Advent cause. I would like so well to send money for the Missionary cause. I have felt very anxious to have some of our ministers come this way with their Tent, some time next summer. I believe there would be a good turn-out, and much good might be done, and be the means of starting an Advent church here, although there is much prejudice now. I am hoping ever so to live as to have a conscience void of offence before my Father in heaven, trusting, through the help of God, that I may not be found wanting, in the great day that is coming so soon.

From B. V. Carey, Robinson, Ill.

BRO. BURR—and all of like precious faith: In last March, Bro. O. D. Gibson was with us some two weeks, and preached the word, and good seed was sown and took root, and there are some eight persons that are getting an increase of light on the Word. I have given them all the books and papers I have, and they are still making more inquiry for the truth. The Word stands in front of all "isms" here, and I, by the help of God, show it forth at every possible opportunity. The word of God is sharper than a two-edged sword. This is sharp, and I have seen and felt the cutting of it. I was called to preach the funeral sermon of one of my neighbor's children, not long since. My text was (1) "Suffer little children to come unto me;" (2) "Your life is hid with Christ, in God;" (3) "The dead in Christ shall rise first." I had a good assembly; more, as I first thought, from curiosity, because I was going to preach. But praise the Lord, we had a glorious time, and some pledged and started for the kingdom, from that day.

We have had the "Murphy Temperance Movement" here. Nearly 2500 have signed the pledge in this (Crawford) county. It is doing a good work—better than all the modern churches, and more of it. I will say to our dear brethren and sisters of Palmer church (which used to be our home), God bless them, and sanctify them by his truth. May they be preserved *wholly* unto his appearing, and then we shall meet to part no more, if we do his commandments.

I was at the funeral, a short time since, of Rev. Smithson, a United Brethren minister. Preaching by Prof. Smith, of Westfield College, Ill. One little story he told was this: Wife and mother dying, and husband called her by name, but she heard him not; then her little boy called her, and still she did not recognize his voice; then her husband asked her about Jesus, and at that name she smiled, and pointed upward. The Professor said that she was out on the cold, chilly Jordan of death so far that she had made the change from earth to heaven, and was being wreathed with immortality. Would it not have been better to have said that this good sister was out in the chilly waves of death's cold Jordan so far that she was becoming unconscious, and was going to sleep in Jesus. O, consistency! precious jewel!

From W. H. Snyder, Centropolis, Kansas.

BRO. BURR—and all of like precious faith: I thought I would write you that a small company in this place are looking for that blessed hope and the glorious appearing of the same Jesus who ascended into heaven over 1800 years ago, of whom the angelic messengers declared he would come in like manner as they saw him go away. We believe that event is almost due. When we compare history with prophecy, we find that very little remains to be fulfilled; and we can lift up our heads and rejoice, knowing that our redemption draweth nigh; that this corruptible shall put on incorruption, and this mortal shall put on immortality, and then we can sing the victor's song over death, having our bodies changed and fashioned like unto Christ's glorious body, and with with all the redeemed of every age and clime, inherit the land, and dwell therein forever, with no wicked men or seducers to molest us, nor dis-

ease or death to snatch away our loved ones, and no war, or pain, or famine, or trials of our faith; but in the new earth we will delight ourselves in the abundance of peace. We do not now have an abundance of peace.

The churches and the world are united on one thing; and that is, to crush out if possible, this last great dispensational truth of the Lord's Second Advent. O, how I do wish we could have some good Second Advent preacher locate here, and preach the *whole* gospel. We solicit correspondence with any of our preaching brethren who desire to locate with a small church. Address as at head of this letter.

From L. G. Bennett, Pine Hill, Wis.

BRO. BURR:—The A. C. TIMES is all the comfort and consolation that I have in my affliction, and I prize it next to my Bible. I love the truths that is advocates, and believe that they are the truths of the Bible. I have been looking for Jesus ever since '42, and I am still waiting patiently for him. When he shall come, I expect that this vile body of mine will be changed and fashioned like to his own most glorious body. I am still suffering now, and never expect to be any better till Jesus comes. Pray for me, dear brethren, that I may continue faithful, and at last meet with the sanctified, where suffering and death can never come. Yours, patiently waiting.

From Geo. R. Kramer, Wilmington, Del.

BRO. BURR:—For some time I have been silent as to correspondence; but the work is going on prosperously. The "Household of Faith," in Wilmington, has more than doubled its membership since its organization in June; and there are constant additions. We are holding a protracted meeting, in which sinners are finding the Lord Jesus. We are preaching the old resurrection doctrine, and looking for the coming of the Bridegroom.

From G. S. Leininger, Canton, Ohio.

BRO. BURR:—The gospel light shines a little in Canton. Eld. M. Beck came to Canton seven years ago, and commenced to preach the truth as it is in Jesus; but I could not believe that man had not an immortal, or never-dying soul. But I said to myself, I will not take Bro. Beck's word for it. So I took to the Bible; and what I find in the Bible, that will I believe, and not take man's word for it, but the Bible.

Selected.

Thomas Paine.

A Review of the Recent Controversy Between Col. Robert G. Ingersoll and the New York Observer.

An animated discussion has been going on between the New York *Observer* and Col. Ingersoll, of Peoria, Illinois, upon the man whose name heads this article.

Mr. Ingersoll, who is a very eloquent man, and a warm admirer and disciple of Paine, in one of a series of speeches in California, challenged any one to prove that Paine died in fear and agony, "frightened by the clanking chains of devils." The *Observer*, in what seemed to be an acceptance of the challenge, offered to show that Paine died "a drunken, beastly, and cowardly death."

This was hardly an acceptance of the literal terms of the challenge, but as a literal acceptance of Mr. Ingersoll's metaphors was impossible, it was as much of an acceptance as could reasonably be looked for.

Mr. Ingersoll then reconstructed his challenge so as to be an offer of $1,000 to the *Observer* "if it could substantiate that Thomas Paine admitted the Bible to be an inspired book, or that he recanted his infidel opinions, or that he died regretting that he had disbelieved the Bible, or that he died calling upon Jesus Christ in any religious sense."

This, of course, was a very different thing from the original challenge, and very different too from what the *Observer* offered to prove, and the *Observer* declined to accept a challenge whose terms had been altered; but without reference to the challenge, it stated what it knew about Paine's later life and death.

It is very difficult, of course, to judge of the merits of an argument without bias one way or the other. Our preferences will lead us to see force in arguments which we wish to believe, or our suspicion of ourselves may lead us to refuse those arguments due weight. The thoughtless man will believe what he wants to believe—the thoughtful man will be more inclined to believe what he does not want to believe. But we will endeavor to judge strictly according to the evidence.

The *Observer's* first witness is Grant Thorburn, a seedsman of New York, an acquaintance of Paine after the infidel's return to the United States in 1802. He testifies that Paine was debauched, degraded and filthy. Next is brought forward upon the word of Rev. Dr. Wickham, the testimony of Matson Smith, M. D., who was Mr. Paine's physician at New Rochelle. He testifies to Paine's vicious habits and habitual drunkenness. Dr. Wickham's correctness as a reporter of the New Rochelle physician, is established by Rev. Dr. Hawley, who heard the same things from Dr. Matson Smith.

Col. Ingersoll endeavors to invalidate this testimony. He claims that Thorburn's evidence is utterly without value and unworthy of belief. Thorburn says that Paine was divorced in England, was a defaulter in England, and was a drunkard in this country in 1802, and till he died. Col. Ingersoll says there was not a divorce but a separation. In this Ingersoll is probably correct, for divorces were difficult to obtain in England at that time. "Cruelty and neglect" would not be considered sufficient ground for divorce. But as the separation seems to have been complete and final it was tantamount to a divorce, so that Mr. Thorburn, though lacking in literal accuracy on this nice point, can hardly be impeached. As to the charge of defaulting, Col. Ingersoll challenges the court records of England to show it; but the Colonel must surely know that many a man may be a defaulter without having his name appear in the courts. But both these matters, the separation and the defalcation, like the time and place of Paine's birth, were not matters of personal knowledge with Thorburn; his testimony as to Paine's dissipation is, and that is the point involved.

Col. Ingersoll questions whether Paine could have been a drunkard immediately upon his return from France and in view of his welcome reception by Thomas Jefferson. Why a man returning from France could not be a drunkard, is hard to see. Elkanah Watson, an American resident in France, testifies to Paine's dirty and degraded habits there, and though Paine did go to Washington, his speedy withdrawal therefrom bears a suspicious look. Thomas Paine deserved honor at the hands of every American. His efforts in support of these struggling colonies merited recognition upon his return to this country. The wonder is that that recognition was not more pronounced, and that as soon as absolute duty toward the eminent patriot was discharged, the better class of people ceased to recognize him. This fact and the further fact that he seems to have been largely dependent on members of the Society of Friends in his last days, point to something repellant in Paine. It could not have been his infidelity, for there were many infidels at that time. Deism was never so popular.

But Col. Ingersoll shows that Paine wrote some letters and essays of merit during the years 1802-8, and this proves at least that Paine's life during those years was not a continual orgy. It does not prove, however, that that life was not in general a drunkard's, any more than Edgar Poe's brilliant productions prove *him* to have been temperate in drink. James Parton rushes into the fray to show that Thorburn was guilty on one occasion of an attempt at plagiarism, but we feel forced to say that any statement which rests upon the unsupported assertion of the panegyrist of Aaron Burr is of no great weight.

Col. Ingersoll's method with the witnesses Wickham and Hawley is not ingenuous. He puts into Dr. Wickham's mouth the statement that Paine's "last days" were spent at New Rochelle, which is not true. The Colonel then sweeps away the whole of Wickham's testimony as "simply false." Now Wickham really says that Paine's "latter days" were spent in New Rochelle, which is true. Col. Ingersoll has here been over-zealous for his hero. We fear he is himself the severest witness against his client, for any cause which requires so palpable and dishonorable a trick must be weak. The Colonel refers to "shysters." Does he not illustrate his meaning?

The *Observer's* next witness is Stephen Grellet, a Quaker, who testifies to Paine's destitute condition in his last days, neglected and forsaken by his pretended friends and cared for by Christian people.

In reply to this, Col. Ingersoll proves that Paine was worth a good deal of money, owning bank stocks, an annuity and a farm. In this the Colonel supports the *Observer's* charge unwittingly. Paine was well off as to means, and yet there was something about him which repelled every one except those Christian people who will go anywhere and do anything to relieve a fellow-being. Mr. Ingersoll proves that it was not poverty which made Paine's last days so pitiable. What was it then?

Col. Ingersoll brings to rebut the charge of beastliness and drunkenness, John Hogeboom, an infidel. Hogeboom says he frequently saw Paine in New York, and that the charge that he was in the habit of getting drunk is utterly false. To this witness Col. Ingersoll adds the names of Wm. Carver, Jarvis, Purdy, Burger, Nixon, Pelton, Wordsworth, Willet, Elias Hicks and others. Mr. Ingersoll says that "all these testified to the fact that Paine was a temperate man;" but as he does not give any actual testimony, but merely catalogues these names, and as we have already detected him in changing the testimony of a witness to suit his purpose, we must count out all these names. Fortunately we are saved from that severe necessity by the Cincinnati *Gazette*, which presents us the testimony of some of these men. Wm. Carver is the first in the catalogue, and is considered by Ingersoll a competent witness to prove that Paine did not *recant*. Upon the point of *drunkenness*, which we are now considering, Carver says that a certain demijohn of brandy containing four gallons did not last Paine three weeks; that Paine drank one quart of brandy per day while they lived together; that Paine's apoplectic fits were drunken fits; that everybody at New Rochelle was tired of Paine and none would board him; that Paine wore a shirt till it was the color of leather, and had an offensive smell in consequence; that he (Carver) washed Paine with soap and warm water three times before he got him clean, etc., etc. Mr. Ingersoll is singularly unfortunate in this witness. Carver was not a Christian, and therefore Mr. Ingersoll cannot say, as he is so fond of saying, that he lies for the glory of God. Carver was an infidel, a companion, a friend of Paine. He quarreled with Paine once—the beastliness and egotism seems to have been too much even for him—but afterward was

reconciled. He never withdrew these statements, however. Yet Col. Ingersoll refers to him as a witness of Paine's temperate life!

The other witnesses are more fortunate. We take their testimony from the *Gazette*. Jarvis says Paine "was neither dirty nor drunken, and that he (Jarvis) always drank more than Paine did." (What a fuddled pair they must have been!) Lorett, the landlord of the City Hotel, says Paine was a very moderate drinker. Mr. Fellows never saw him intoxicated but once. Mr. Burger, who frequently drove Mr. Paine about, never saw Mr. Paine intoxicated. The remainder of the nineteen witnesses named by Col. Ingersoll are not reported as saying anything at all in relation to Mr. Paine's habits. Col. Ingersoll is evidently aware of the effect of so imposing a list of names upon the uncritical reader, but when the list is scrutinized it is found that only five of the nineteen bear any testimony at all in the case, and of those five Wm. Carver is the only one who lived with Paine intimately enough to know much about him, and his testimony is as unequivocal as the *Observer* could wish. The other four saw Paine only occasionally, and when they saw him he was generally sober. No drunkard is drunk all the time. The vilest sot in the land can bring hundreds of witnesses who can say truthfully that they never saw him drunk, but their evidence counts nothing against a single truthful person who did see him drunk. Wm. Carver, the infidel, though reconciled to Paine after their quarrel, always referred to Paine as a "shameless drunkard, utterly destitute of moral principle." Upon the evidence so far no unbiassed mind can fail to see that the *Observer's* charge of beastliness and drunkenness is fully sustained. But when to this is added the testimony of Joel Barlow, an infidel at the time he wrote—of Dr. Francis and of Dr. Manly, Paine's last physician, the matter is absolutely settled. Paine died a drunken and beastly death. As to the charge of cowardice. This is made upon the ground that during his paroxysms of pain he called upon Jesus Christ for help, and then when the pain passed off renounced and denounced the Savior. Neither fact is questioned on either side, but Mr. Ingersoll insists that Paine "did not call on Jesus Christ in any religious sense." Precisely what Mr. Ingersoll means by this expression we are at a loss to determine. Mr. Ingersoll abounds in brilliant sayings, but is very shy of strict definitions. He is accustomed to ask God to damn various persons and things; but as it is doubtful whether he believes in God, and as it is certain he does not believe in damnation, he probably does not use these ejaculatory prayers "in any religious sense." But Mr. Paine was not in the habit of swearing. His frequent and agonizing cries to Jesus Christ can not be put down to the account of profanity. The most obvious explanation is that in his agony he fled to any source for physical relief. The possibility that Jesus Christ might be a living person, and able to help him, occurred to him, and so he cried; but that he wanted Jesus or any other supernatural power except as an anodyne is not likely. He did not believe in Jesus Christ. He cried to him just as a sick man might cry for a new remedy, even though he had no confidence in it. It does not seem to us that this is exactly cowardice. It is not heroism of course, but cowardice is not the proper word.

As for any change in religious conviction, Mr. Ingersoll is correct in denying that there was any. If Mr. Paine expressed regret to Mary Roscoe for having written deistical books, it was the regret which any unbeliever might feel for having disturbed the peace of a good, kind woman. Mr. Ingersoll, too, has unsettled the minds of many weak women—emancipated them, he calls it. He has rendered them querulous and unhappy. Now, though Mr. Ingersoll feels in duty bound to go on unsettling people, yet, doubtless, a regret occasionally passes through his mind, but that regret indicates no change of opinion. He dashes away the tear and moves on, doing what seems to him the noble work of opposing a time-honored and lovely superstition.

Mr. Paine died a blaspheming infidel, just as Col. Ingersoll claims, and just as the *Observer* sadly admits.

One result of this controversy will be to make the Christian world aware of the manner of Thos. Paine's later life and death. For notwithstanding Col. Ingersoll's vehement assertion that "every Sunday-school paper, thousands of idiotic tracts and countless stupidities called sermons, have been filled with accounts of Thomas Paine's dying agonies," the Christian world has known very little and thought and said very little about Paine's death. The writer of this article has read hundreds of tracts and Sunday-school papers, has heard thousands of sermons, and never once heard or saw the subject alluded to until this controversy. He had supposed that Paine had too much vanity to be the beastly drunkard which this controversy has shown him to be, and to have died like ordinary infidels, somewhat uncomfortable, perhaps, in view of the uncertainties of the future, but on the whole, so full of pride of opinion and inordinate self-love as to preserve an external calm.

Another result will be the removal of Col. Ingersoll from his high eminence as an honest, though mistaken seeker after truth, to the degraded position of an unscrupulous bigot. We have endeavored to be fair to him, but fairness compels this remark and the proof of it. We have alluded above to his paltry trick with Dr. Wickham's testimony. We next allude to his pettifogging with Mary Roscoe and Mary Hinsdale. He says these two are the same person, and proves it, Hinsdale being the married name of the lady. He thus gives the impression that he has disposed of one of the *Observer's* witnesses. As if to commit himself more fully, he says, "you (the *Observer*) brought forward three witnesses pretending to have personal knowledge about the life and death of Thomas Paine: Grant Thorburn, Mary Roscoe and Mary Hinsdale." *Now the Observer says not a single word about Mary Hinsdale.* She is introduced solely by Ingersoll himself for the purpose of making a successful argument against her. And yet Ingersoll says the *Observer* brought her forward as a witness. Mr. Ingersoll calls this in legal phrase "shystering." We call it lying.

Again on the question of Paine's habits between 1802 and 1809, Mr. Ingersoll, with magnificent parade introduces a complimentary letter written by Washington in 1783, long before Paine had written his infidel books or fallen into his disgraceful habits. He also introduces letters of Jefferson, Adams and Moore, *but suppresses their dates.* Mr. Ingersoll's design in this is only too obvious. He may think this perfectly legitimate in pleading before a jury, but we should be very sorry to believe that this kind of morality is accepted by the bar. Careful as he has been, however, to disguise the dates, it seems pretty evident that all the letters from the distinguished Americans mentioned, were written before Paine's return to this country.

Mr. Ingersoll, like infideis generally, has a most bitter tongue. He heaps abuse magnificently. The question under discussion was one of simple fact to be determined by a careful sifting of evidence. Instead of this, he hurls St. Bartholomew's day, slavery, thumb-screws, Servetus, the Inquisition, etc., at the white locks of the editor of the *Observer*. He casts slurs upon Dr. Primes' ancestors. Along with the other missiles he comes near throwing the infidel Reign of Terror, and the Commune, at the *Observer*, but fortunately arrests his hand on discovering that these things are boomerangs. But what all this magnificent and eloquent abuse has to do with the question of Thomas Paine's drunken and beastly death we cannot see.

Col. Ingersoll overdoes matters in this line. The people flock to hear him, for they like highly spiced dishes, but he disgusts more than he convinces. Vast audiences listened to his political speeches and enjoyed them, but went home and voted the other way. His extravagance of statement, his reckless abuse, his untruthful exaggerations lost votes for his party in every place in which he spoke. The editor of the *Observer* stands surrounded with a rampart of stones, brickbats, dead cats, kettles, oyster-cans, etc., which the Colonel has thrown, but after all we are compelled to believe that Thomas Paine lived a drunken and beastly life and died a drunken and beastly death.—*J. D. W., in The Appeal.*

Christian Life.

I Thank Thee, Lord, for Weal and Woe.

I thank thee, Lord, for all I've known
Of kindly fortune, health and joy;
And quite as gratefully I own
The bitter drops of life's alloy.

Oh, there was wisdom in the blow
That wrung the sad and scalding tear,
That laid my dearest idol low,
And left my bosom lone and drear.

I thank thee, Lord, for all of smart
That thou hast sent, for not in vain
Has been the heavy, aching heart,
The sigh of grief, the throb of pain.

What if my cheek had ever kept
Its healthful color, glad and bright?
What if my eyes had never wept
Throughout the long and sleepless night?

Then, then, perchance, my soul had not
Remembered there were paths less fair,
And, selfish in my own blest lot,
Ne'er strove to soothe another's care.

But when the weight of sorrow found
My spirit prostrate and resigned,
The anguish of the bleeding wound
Taught me to feel for all mankind.

Even as from the wounded tree
The goodly, precious balm will pour;
So in the riven heart there'll be
Mercy that never flowed before.

'Tis well to learn that sunny hours
May quickly change to mournful shade;
'Tis well to prize life's scattered flowers,
Yet be prepared to see them fade.

I thank thee, Lord, for weal and woe;
And whatsoe'er the trial be,
'Twill serve to wean me from below,
And bring my spirit nearer thee.

—*Eliza Cook.*

Inward Glory.

"The King's daughter is all glorious within" (Ps. 14: 13).

Inward holiness is the inward glory of the King's daughter. Her understanding is hanged with holiness, her mind is adorned with holiness, her will is bowed to holiness, and all her affections are sprinkled, yea, clothed, with holiness. Her love is holy love; her grief is holy grief; her joy is holy joy; her sorrow is holy sorrow; her fear is holy fear; her care is holy care; her zeal is holy zeal; and her clothing is of wrought gold; that is, her life and conversation, which are as visible to others as the clothes she wears, are very sparkling, and shining in grace and holiness.

True satisfaction is throughout; it reaches to soul, body, and spirit. True holiness is a divine leaven, which leavens the whole man. Look, as that holiness which was in Christ did diffuse and spread itself all over Christ, so that his person was holy, his heart was holy, his language was holy, and his life was holy, so real holiness spreads itself over head, hand, heart, lip, and life.

The fruit of the Spirit is in all goodness. He

that is truly good, is all over good; he hath goodness engraven upon his judgment, and goodness engraven upon his will, and goodness engraven upon his affections, and goodness engraven upon his inclination, and goodness engraven upon his disposition, and goodness engraven upon his conversation. He that is not all over good, is not really good.

There are those who have new heads, but old hearts; new words, but old wills; new expressions, but old affections; new memories, but old minds; new notions, but old conversations; and these are as far off from true holiness, as the Pope, the Turk, and the devil are from real happiness.

In every holy person there are many divine miracles; there is a dead man restored to life, a dumb man restored to speech, a blind man restored to sight, a deaf man restored to hearing, a lame man restored to walking, a man once possessed with devils, but now possessed with grace, a heart of stone turned into a heart of flesh, and a life of wickedness turned into a life of holiness. —*Banner of Holiness.*

Young Folks.

"What Shall We Do?"

A mother sat stitching and stitching away,
It rained, and her boys were indoors at play,
When one of them came and leaned on her chair,
And said with a tone tiringly wearied-out air,
"We've played every play in the world that we know;
Now, what shall we do?"

Before poor mamma had a chance to reply,
The rest of the little ones gathered close by,
And the sum of their troubles all seemed the same:
"We wish that we knew some wonderful game,
We've been sailors and soldiers, and fought battles, too;
Now, what shall we do?"

Mamma thought for a moment, then gaily replied,
"Build a palace of blocks with a portico wide,
And play that the owner had money to spend,
And wanted to decorate rooms without end,
And ordered some pictures painted by you.
That's what you can do.

"Now each take a pencil and paper and draw
The most wonderful thing that ever you saw;
A lily, a sunset, a shore, or a sea;
A gorgeous-winged butterfly chasing a bee;
Or—three little boys that are saying like you,
'Now, what shall we do?'"

The brightened up children took pencil in hand,
(As amateur artists you'll all understand)
And worked at their pictures until it was plain
The funny gray clouds had forgotten to rain;
And mamma had a rest (not a long one it's true),
From, "What shall we do?"

O sweet, patient mothers! in this earnest way
You are doing life's work while your little ones play;
You are fashioning souls that hereafter shall rise,
With beautiful angels up to the skies;
And heaven makes reply to your "What shall we do?"
Since Love teaches you.

—*Mrs. L. C. Whiton, in Wide Awake.*

Weighing the Thanksgiving Turkey.

"Here, sir! Please take this bird around to Albro's, and see how much it weighs."

The idea! What would the folks over the way say, to see the "professor" walking out with a big turkey under his arm? That was the way the thing presented itself to the good-natured college student acting as private tutor in the family. But Mrs. Simpson, the portly and practical housewife, had no such idea of the fitness of things.

It was the day before Thanksgiving, and the farmer who had agreed to supply her with a turkey, brought it, but had not weighed it, and, of course, they could not agree on its weight, all of which ended in the startling proposition with which we began.

"Well, if you aint the laziest man—! Just as though it was going to hurt you any to take this bird to the corner and back!" she went on, as she saw me looking, apparently, for a hole to crawl into, but, in reality, for the broom, which, when I found, I made use of in putting into execution a plan I had formed for weighing the turkey at home.

I hung the broom handle to the gas-jet by a wire loop, and slid it along in the loop until it balanced. By this time all were curious to see what I was about.

I then fixed a wire to the turkey's feet and hooked it so that it would slide on the broom-handle. Next I got a flat-iron and fixed it in the same way. When the broom was nicely balanced, I hung the turkey on the broom end of the stick, two inches from the balancing loop. Then I hung the flat-iron on the other side, and shoved it along until it balanced the turkey. Next I measured the distances of the turkey and flat-iron from the balancing loop, and found that the turkey hung two inches and the flat-iron eight inches from the balancing loop. That was all. I had found the weight of the turkey, and told them: Twenty-four pounds.

"Do you s'pose I'm going to believe all that tomfoolery? It doesn't weigh more'n twenty, I know. Here Maggie! Take this out and ask Albro to weigh it for you."

"I'm blamed if he hasn't hit it about right," said the farmer who had brought the turkey. "How did you find out?"

"Well, you see," said I, "the flat-iron has a figure 6 on it; that shows that it weighs six pounds. Now, if the turkey had not weighed more than the flat-iron they would have balanced each other at the same distance from the balancing-loop; but the turkey was the heavier, so I had to move the flat-iron out further. At the same distance from the loop as the turkey (two inches), the flat-iron pulled six pounds' weight, and at every addition of that distance it would pull six pounds more. Thus: at four inches it pulled twelve pounds; at six inches, eighteen pounds; and at eight inches, twenty-four pounds. At that distance it just balanced the turkey, thus proving that it weighed—"

"Well, Maggie, what does Albro say?"

"Twenty-four poun', mum," replied Maggie, coming in.

"Well, I give up," said Mrs. Simpson; and she did, and so do I—till next time.—*G. M. Shaw, St. Nicholas for November.*

General News.

A drinking fountain is to be placed on every square and avenue of Paris before the Exhibition opens.

The colonies and dependencies of Great Britain embrace about one-third the surface of the globe and nearly one-fourth its population.

President MacMahon, of France, has a salary of 900,000 francs (about $180,000) a year, besides his pay and perquisites as Marshal of France.

The U. S. man-of-war Huron was wrecked on the coast of North Carolina, on Nov. 23. There were 135 men on board, of whom but few were saved.

In addition to the home production, opium is imported into China to the annual value of over $40,000,000, principally from British India. More than $100,000,000 worth is annually imported into California for the use of the Chinese in that state.

Two more guns, weighing 100 tons each, have been made for the Italian navy, by an English firm. This makes three of these monster guns which are finished, of the eight ordered. The projectiles used weigh 2,280 pounds, or more than a ton, fired with a charge of 470 pound of powder.

The number of letters stolen from the English postoffice is enormous. Sixty thousand missing letters were applied for last year, of which 20,000 were recovered, leaving 40,000 unaccounted for, and the officials are convinced that not one-half of the letters lost are ever applied for.

Enormous damage has been caused by the Virginia floods In Richmond alone the losses are estimated at between $1,000,000 and $2,000,000, and at last accounts the water was eighteen inches above the stage reached in 1870, and still rising. The Potomac at Washington is higher than has been known since 1852. Between Harper's Ferry and Cumberland, fifteen miles of the Baltimore & Ohio Railroad is under water, and the damage to property throughout a wide extent of county by reason of the raging floods seem likely to reach far into the millions.

Dr. Ives, the Methodist church dedicator and debt exterminator, reported to his Conference that he has assisted at the dedication of 156 churches during the past four years, besides attending educational meetings and camp-meetings; has raised on subscription $1,514,100; has traveled over 80,000 miles; has preached 346 times, and delivered 14 lectures.

Gambetta is receiving sympathetic demonstrations from all nationalities. The fines imposed upon him by the press prosecution in France have been paid by a subscription of the English Liberals. The French colony of Montevideo has presented him with six magnificent horses of the De La Plata. Best of all, an admiring friend has left him, it is said, a legacy of $1,000,000.

The Chicago produce markets were active Friday, Nov. 30, and mostly easier. Mess pork closed 5@10c per brl. lower, at $11.00 for December. Lard closed steady at $7.77½@7.80 for December. Meats were easier, at 4 5-8c for boxed shoulders and 6 1-8c for do short ribs. Flour was dull. Wheat closed 1c lower, at $1.06 1-2 for December. Corn closed firm, 425-8c for December. Oats closed 3-8@3c lower, at 24 1-2@24 5-8c for December. Rye was steady, at 55 1-2c. Barley closed 1c lower, at 60 1-4c for December. Hogs were quiet, and closed 5c lower, at $4.25@4.35 for packers. Cattle were in good demand and were firm, with sales at $2.00@5.25. Sheep were dull and unchanged.

A Geneva (Switzerland) paper describes a clock recently made in that city, which, besides the usual dials, has others for the days of the week and of the month, with thermometer and barometer indicators. The case is surmounted with a beautifully carved group in frosted silver. When a spring is touched there emerges from the hollow trunk of a tree a little bird of exquisite plumage that whistles the first bars of a lively measure. A shepherd, seated on a rock, continues the tune with his pipe; the little bird answers, and the concert continues until each has whistled and piped three times. While this is going on, a cat comes from a corner and creeps softly toward the bird and bounds on his prey. At this moment both disappear and the music ceases. The attitudes of all are thoroughly natural. The fingers of the shepherd move to the tune, when playing to the bird, his head turns in that direction, the bird flutters its wings and opens its mouth in the most correct way imaginable, and the way puss darts on her prey is true to life.

There is a rumor current that the Porte has offered, through the mediation of England, to cede old Servia to Servia and Epirus to Greece, if they will remain neutral....Chevket Pasha is under arrest and will be court-martialed for not attempting to take Tellische....The Russians are raising works against the forts of Erzeroum, and building barracks for the troops....Mehemet Ali has notified the War Office that he cannot attempt to relieve Plevna unless strongly reinforced. Great efforts are being made to reinforce him....There is a great panic in Sophia, and the inhabitants are fleeing. It is feared the Russians may cut the road between Sophia and Tatar-Bazardjik....The Roumanians officially announce that they took the strong position of Provitz on Nov. 23, after two days' fight....The London Daily Telegraph says it has received the information that Kars fell through the treachery of a Pasha, who admitted the Russians to a commanding fort, and who was paid for it....A Cettinje correspondent states that the Turks have evacuated Morice and all the villages of Krama district and beyond the Boyana.....The Miriditos are again in revolt, and have advanced to the vicinity of Scutari. .....All recent rumors relative to mediation are again declared false. Mr. Layard, the British minister, has received instructions not to take the initiative in the matter, but wait until England's mediation is requested.....The news about the movement of the Russians at Etropol and Orchanie leaves no doubt that instead of waiting for operations of Mehemet Ali, they have determined to anticipate him by a vigorous forward march, which, if successful, would cripple if not altogether prevent the intended effort for the relief of Plevna.... Great excitement prevails in Stamboul on account of the calling out of the reserves, and disturbances are expected. All servants of the palace have been armed with revolvers. The are great differences of opinion among the Ministers as to the expediency of making proposals for peace, but the war party prevails....A Vienna correspondent states that rumors of negotiations for the surrender of Plevna are contradicted from the Russian camp itself. Turkish prisoners assert that Osman Pasha has supplies for many weeks, and that he has addressed his officers, announcing his intention to hold out to the last man. Thus the expectations of the Russians of the speedy surrender of the place are somewhat diminished.... There is much anxiety felt in Constantinople about a possible combined movement of the Servians, Montenegrins, and Greeks. Risings are apprehended in Epirus, Thessaly, and Albania....The Greeks have sent a strong note to the Porte concerning their grievances. The Porte has replied that it is inclined to meet the danger half way, by sending both the Servian and Greek representatives their passports. As the note was evidently intended to provoke an angry reply, which could be used as a pretext for a rupture at a favorable opportunity, the situation is very critical....The Turks having seized two Italian vessels in the Bosphorus, although they had passed the blockade in the Black Sea, Count Corti, Italian Ambassador, has formally declared that if they are not released he will proclaim the blockade ineffectual, and invite the Italian ship-owners to send vessels into the Black Sea. He has also declared that if the Porte insists on maintaining an insufficient blockade, Italy will resort to extreme measures. Unless the Porte yields, there will be a rupture with Italy. Nevertheless, it seems probable that the vessels will be declared lawful prizes.

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Deaths.

BEREMAN—In Floyd, Iowa, Oct. 23, 1877, of typhoid pneumonia, Laura J., daughter of W. H. and S. J. Bereman, aged 15 years, 10 months, and 23 days. Sermon by C. C. Ramsay.

SPARLING.—In Lewis Valley, LaCrosse county, Wis., Nov. 4, 1877, Myrtle L., daughter of Fayette and Edith Sparling, aged eight months and twelve days.

It was an only child, lovely and beloved. The fond parents are called to part with their first-born child, but not forever. He who once said, "Suffer little children to come unto me," will bid them come from "the land of the enemy" to the land of unfading delight. May the young parents be fully prepared to meet little Myrtle in the soon coming kingdom. Services by Philo Hitchcock.

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Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at the office the Saturday previous to the issue of the paper in which they wish them to appear.

Quarterly Conference.—The first Quarterly Meeting of the Advent Christian Church, known as the Southwestern Iowa and Northeastern Missouri Conference, will be held with the Squaw Creek Valley Church at Harmony School house, Holt county, Mo., on Friday evening, Dec. 14, 1877, and hold over Lord's day. We extend a hearty welcome to all.

JOHN BURGENER.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

New York State Conference.—The semi-annual meeting of the New York State Advent Christian Conference, will convene with the church at Martville, Cayuga Co. The meeting will commence Thursday evening, Dec. 13, 1877, and continue over the following Sabbath. Eld. C. W. Low was appointed to deliver the opening address, and Eld. A. C. Newell, alternate. The church at Martville is but a few rods from the depot on the Southern Central Railroad. Those coming from the east or west via the New York Central (direct road) will change at Weedsport, and those coming via the New York Central (Auburn road) will change at Auburn for Martville, which is north of Weedsport and Auburn. All coming via the Rome and Watertown Railroad (Lake Ontario Division) will stop at Sterling. Those from the East will take cars at Sterling for Martville three miles south. Friends from the West will find teams in waiting at Sterling on their arrival at noon, as the West train does not connect with the Southern Central. Matters of vital interest to the entire body will come before this meeting; therefore we desire a full representation of our churches and ministers. Every church should appoint delegates and take up conference collection for missionary and tent work, and forward by delegate or letter. Let all who signed for this work last June at Lockport, bring or send in a part, or all their subscriptions. Come, in the name of Jesus to receive blessings, and pray for, and help save the perishing. We hope for blessed results. Homes will be provided for all who wish to come.

C. W. LOW, Pres.

JAS. E. WELLS, Sec.

Notice.—To the brethren in Iowa: Having finished my engagements with the churches I have been preaching for, I am now at liberty to go wherever duty calls; either to assume the pastoral charge, or to labor in protracted meetings. Those wishing to correspond with me can address me at Clarksville, Iowa, until further notice.

E. A. MARSH.

To all Whom it may Concern:—I have decided to travel in some of the Western States this winter and labor for the Master's cause in protracted efforts, and all that wish me to visit them can address me at Utah P. O., Warren county, Ill. Those wishing my services had better write immediately.

THOMAS B. HICKS.

Quarterly Meeting.—The third Quarterly Meeting will be held with the friends at Solon, Jackson county, Iowa, commonly known as the Stone School House, about four miles east of Canton, commencing on Friday evening, December 28, 1877, and continue over Lord's day. A general invitation is given to all, both ministers and people who can, to meet with us in the name of our Lord Jesus Christ, that we may build each other up in our most holy faith. Shall I hear from Cascade, Monticello, Iron Hill and Clinton. I hope so. Address P. W. Hough, Ozark, Iowa. There is no other quarterly meeting called for, so now is the time for our brethren on the Little Cedar and those at Boyan's Grove, if they want a meeting of this order, to make their request for one. Address P. W. Hough, Fairbank, Iowa.

Notice.—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.

F. H. KENNY.

To Brethren in Arkansas.—I expect, the Lord willing, to visit Arkansas and preach as follows:

The week following, on the way (via Little Rock and Newport) to DeView, Woodruff Co., where meetings will begin the second Sunday (9th) in December, and hold over one or two Sundays, as the way opens.

As I am not acquainted with many of the preaching brethren of "like precious faith" in Arkansas, I take this way of sending an invitation to visit those places with me, if convenient to any of you, and let us have a united effort in the work. Should be glad especially to have the brethren of White and Independence counties meet me at DeView.

JOHN A. CARGILE,
Evangelist Southern Adv. Chris. Conf.

To all whom it may concern:—Brethren and Sisters in Coffey, Anderson, Bourbon, Linn, Allen, Woodson, Wilson, Neosho, Crawford, Montgomery, Labette, Cherokee, and Osage counties, Kansas, Greeting. The Annual Conference, at its adjourned session, having divided the state into four districts, the above named counties being included in District No. Four, it is thought best to hold a General Conference of this District, at Ottumwa, Coffey county, commencing Jan. 5, 1878, at ten o'clock A. M., and holding over the Sabbath, for the purpose of arranging the business of our District, dividing its territory into Quarterly Conferences, making arrangements for carrying the glad tidings of a soon coming King into new fields, and such other business as may come before the Conference. Brethren and sisters, will you make an effort to be at this meeting? Business of importance that concerns us all is to be transacted. Bros. Peak, McFarland, Childs and Lawyer, will you come? For the brethren

D. WEBSTER.

Appointments.

Parties having appointments in this columns are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOER.

Adeline, June 3, at 10:30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koler, 229 Noble street, Chicago, Ill.

CHAS. KOLER, Pastor.

South Hume District, Whiteside county, Ill., Sunday, May 27th, at 11 a. m. and at 7:30 p. m., and every two weeks.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS E. MABEY, Jr.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record.

T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice.

G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10:30 a. m. and 7:30 p. m. Also, Sunday school at the morning at 10 o'clock, and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

IOWA.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Thursday evening. A cordial invitation is extended to all.

JOHN SCARCE.

May 6, 1877, at Solon, Johnson county, Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.

P. W. HOUGH.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 9th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.

GEO. W. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

Friday night, Dec. 7, three miles east of Oxford, in Cowley county.

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By request I will (D. V.) on the evening of the 30th of Dec. hold dedication services.

V. F. HUNT.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath.

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From Elder John Couch, Editor of "World's Crisis."

Boston, March 17, 1877.

Geo. Pierce and Co.:—Your "Indian Restorative Bitters" have been our most confidential remedy in all cases of sickness, and with all classes, from our aged parents of fourscore to infants of a few days, for thirty-three years. I consider it one of the most beneficial of medicines; one which can be used more safely without medical skill than any I ever knew; have more confidence in it for my own use than any medicine I know of in the world. It is especially good for all kinds of BILIOUS DISEASES, AS FEVERS, etc.; has been thoroughly tested by thousands who are its friends and advertisers. JOHN COUCH.

DISEASES OF THE STOMACH.

Scarcely has an equal.

From A. A. Phelps, Editor of the "Bible Banner."

Vineland, N. J., Feb. 24, 1877.

Geo. Pierce & Co.:—As AGENT EPURGATIVE and REGULATOR my wife thinks it scarcely has an equal, and does not want to be without it in treating the various ailments of children.
A. A. PHELPS.

Sick Headache—Sour Stomach.

From Eld. I. C. Wellcome, the well known writer.

Yarmouth, Me., Feb. 27, 1877.

Geo. Pierce & Co:—I have used "Dr. Geo. Pierce's Indian Restorative Bitters" for myself and family, as a specific in BILIOUS DIFFICULTY SOUR STOMACH (causing h adache), DISTRESS FROM FOOD, SICKNESS AT THE STOMACH, and as a common cathartic and stomach cleanser for over thirty years. I think it the best, most easy, and reliable article I have ever seen for such cases. I. C. WELLCOME.

Costiveness Cured.

The late well-known Father Taylor, Pastor of Seamen's Bethel, Boston, said:

"It is a remedy worthy of a place in every family, and that its real virtues are only to be known to be appreciated. We should be very unwilling to be without it. It has relieved me of severe attacks of BOWEL COMPLAINTS, DYSPEPSIA, and COSTIVENESS. I would take it with me were I going to sea, and also were I to travel.

A Duty to the Community.

From the well-known Evangelist, Rev. Edwin Burnham.

Newburyport, Mass.

GEO. PIERCE & Co.—I regard it to be a duty I owe to you and the community, to write a few lines in favor of your invaluable medicine, called "DR. PIERCE'S INDIAN RESTORATIVE BITTERS." Without flattery, I remark, I think it to be the best medicine of the kind ever gotten up.
EDWIN BURNHAM.

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

BRO. M. MCCULLOCH began meetings at Mineral, Dec. 6, "with good, even blessed prospects. The church are in working order." He purposes to stay over the Sabbath.

ELD. C. D. BERRY, formerly of Assyria, Mich., has removed to Galesburg, Kalamazoo county, Mich., which latter place will be his postoffice address hereafter.

MAN'S heart is a fountain, either of good or evil, and whatever is in the heart is expressed by the tongue, and acted out in the life. By nature the hearts of all men are corrupt in the sight of God, and before men. By the grace of God the heart may be made pure, through the Holy Spirit cleansing it, and then the conversation and life become holy. Without this holiness no one of us can be saved. With this holiness, we are saved from sin already, and also prospectively from death.

THE Logansport (Ind.) *Y. M. C. A. Monthly*, Vol. 1, No. 1, came to our table last week. It is a very nice sheet, published in the interest of the Y. M. C. A. of that place, of which Bro. Wilbur F. Jefferson, formerly of Nevada, O., is president. We know Bro. Jefferson to be an earnest Bible believer and worker, through and through, and a live Christian, and we do not wonder that the Y. M. C. A. of Logansport is in a flourishing condition under his supervision. We wish prosperity to the Association and its paper.

THE END OF THE WORLD.

In speaking of the end of the world, it is well to know just what is meant by the expression. With most people we suppose it is used to indicate the time when the earth in its present condition will no longer exist; that is, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" (2 Peter 3: 10); this is the end of the world. That this is the *ending* of temporal things, no one can reasonably dispute, and that such a time shall come, is plainly asserted in the Scriptures. But we apprehend that the expression "end of the world," includes a space of time commencing with a certain epoch and closing with this melted condition of the earth, as mentioned in Ps. 46: 6, and 2 Peter 3: 10.

There are three distinct words in the Greek, which are found translated "world" in the New Testament. They are *aion*, *kosmos*, and *oikoumenee*. Each of these words has its own distinctive meaning, as given in the Greek Lexicons, yet in their use in the New Testament there is something of an affinity between the first two, while the last one is used more particularly to apply to the earth as a habitable globe, and occurs but a few times in the volume.

Of the first two, *kosmos* with its grammatical variations occurs the more frequently, being found about one hundred and eighty-seven times, while *aion* falls a little short of this number.

The primary definition of the word *aion* is given to be "a long period of time; indefinite duration" (*Pickering*). Hence, it has no absolute limit of duration in itself, and therefore the continuance or terminus of an *aion*, or world, as it is so frequently rendered, is to be noted by the attendant conditions in the language where it is used. Thus, the passage in Rev. 20: 10 reads, "Tormented day and night forever and ever." The words "forever and ever" in this passage are from this word *aion* as a root, and are limited by the phrase "day and night." That is, the forever and ever terminates when day and night come to an end, as written in Job. 26: 10; hence, the torment is not eternal.

In every instance where the phrase "end of the world" occurs in the New Testament, the word *aion* or its derivative is the Greek for "world." In the parable of the tares in Matt. 13, it is found three times. Also it is used in Matt. 24: 3, and 28: 20.

The Greek word *kosmos* which is so commonly rendered "world" in the translation of the New Testament is defined primarily to signify "order, arrangement" (*Pickering*). It has nothing to do with duration of *time*, but refers in the New Testament to man collectively; his present existence and government is called the "world."

It is declared that one *kosmos*, or world that was before the flood, perished (2 Peter **2**: 5 and 3: 6), that the *kosmos*, or world that now exists is also destined to perish (1 John 2: 17), but there is no mention of any *kosmos* to come. There is a "world to come," called an "*aion* to come" (Heb. 6: 5), but the present *kosmos* is the last one. The *kosmos* is always mentioned as a corrupt world; the *aion* may be corrupt, or it may be *pure*. The *kosmos* is the world of mortal men; the *aion* is merely an age, or duration of time.

The third Greek word we find in the New Testament rendered "world," viz., *oikoumenee*, signifies "the habitable earth" (*Pickering*), and as such is applied to the earth in its present state, and also "the world to come" (Heb. 2: 5). It simply signifies this earth as a habitable sphere, and only occurs fifteen times in the New Testament.

What is the end of the *aion*? One *aion* or age ended with the crucifixion of Jesus (Heb. 9: 26). That was the age of sacrificial offerings. That time with its forms of worship was closed forever in the economy of God when Jesus suffered, and the day of Pentecost saw the ushering in of the present *aion*, age, or world.

The present *aion*, or world, will come to an end when Christ appears the second time without a sin-offering, but unto salvation. Hence, "at the end of the world" it is declared he will send his angels to gather the tares and burn them, and to gather the wheat into the garner (Matt. 13: 49). Hence, also, the disciples inquired concerning the "sign of thy coming, and the end of the *aion*" (Matt. 24: 3). But as the *aion* of sacrifices ended with Christ's crucifixion, and yet the sacrifices themselves did not cease until Jerusalem was destroyed, some thirty-three years afterward, so while the present *aion* will close at the personal advent of Christ to earth the second time, yet the works of this *aion*, or world, will not be completely closed up until the end of the judgment. These works belong more properly to the *kosmos* than to the *aion*, and the *kosmos* is not to close at the appearance of Christ, but it will be closed on

ended when the wicked are all destroyed, and corruption ceases to exist on the earth, or in the *oikoumence*.

Thus we see that the end of the world as far as relating to the gospel dispensation is to close at the appearing of Jesus; that the end of the world as relating to its corruptible condition is not completed until the judgment has swept over the face of the earth, destroying all the works of man.

THE CLEANSING BLOOD.

Over and over again we read in the Scriptures that it is the blood that cleanseth from sin. How is this? Sin is now a fact in men's hearts. The blood of Christ *was* a fact on Calvary. How can they come together, so that the blood of Jesus will touch a person's being at the present time and remove sin from him? We are told that it is by faith. Yes, but how does faith accomplish this work? We are told that it is a mysterv, and seeing that it is done by faith, and that we cannot understand *how* it is done, we should not question further. But can we not in some way understand more than is thus stated?

Man is a real being; sin is a real spiritual condition of the man; Christ's blood was shed over 1800 years ago; it has never come in contact with man; now, how can it cleanse from sin? Does that blood exist now? Surely not. But what makes it so efficacious if it does not exist? *Just this: The power of it does exist in the Holy Spirit.* This to us is the solution of the whole matter.

The Holy Spirit was the power of Christ while living, on earth, a blood life, or natural life "after the flesh." The Spirit of God was the power that begat him; that Holy Spirit was his life on earth; and when his blood was shed, the earthy substance of it fell upon the earth, while the spiritual portion of it, which was its power to heal, etc., its "virtue" (Mark 5: 30), was committed to his Father, when he said, "Father, into thy hands I commend my Spirit." This Spirit was the power which quickened the Lord from the dead, and is his power at the present time, and his life. It is the power of the "blood of Calvary." Faith on the part of man, opens the avenues of the man's soul to this heavenly power, and thus the blood of Jesus Christ cleanses from sin.

ROMAN CATHOLICISM.

There is no religious denomination in the United States that makes so steady progress and increase as the Roman Catholic. Putting on an outward garb of piety and deep spiritual devotion, but being really at heart a church devoid of all conscience concerning wrong, except for that which prevents its own supremacy, calling everything right that increases in any wise their church power, and making wrong doing consist solely in whatever militates against their priesthood and prosperity, they watch every chance for obtaining vantage ground, and seek insidiously to destroy all that does not directly support their church. That the Roman Catholic Church has designs upon this nation, upon its people and its institutions, and is seeking to obtain the control of both, to transfer them into its own forms and rituals, is clearly seen and cannot be disputed. A recent move of this church has been to become possessed of 117,000 acres of land in Minnesota, for the purpose of colonizing it with immigrants of the Roman Catholic faith. A more clear idea of this will be seen by reading the following from the *Catholic Review*, of a recent date:

"It will henceforth be the duty of the church in America to see that no Catholic family landing on our shores and seeking a new home in the Western States and Territories shall be permitted to stray beyond her control, but shall be conducted to localities where her priests are already prepared to receive them, and where their fellow citizens will be bound to them by the ties of faith. Catholics in this land are already about as one in six. We receive accessions every day from the ranks of the Protestant sects; few, if any of our own number now fall away from us; the emigration of the future, to a great extent, will be in our hands. Thus will the church in America—where to-day, to use his own words, our Holy Father 'is more truly Pope than in any other land'—grow in strength and beauty, and thus will she be prepared, when the hour comes, to save the republic."

OUR TRUE POSITION.

As a people we should rightly represent our great message—the proclamation of the coming and kingdom of the Messiah—and should never belittle it by a sickly compromise with those who would meet us on half-way grounds. It is God's message, and we are its honored custodians. Let us not prove unworthy of our great trust. The novelty of our mission may have worn off, but its truthfulness remains unchanged. Its unpopularity may become more apparent, but its importance remains undiminished. Our work is to defend the truth. We are not to consult the popular relish, nor try to split the difference between truth ond error.

Advance and not retrograde, is the true policy of combatants for the truth of heaven, in the great contest against the fables of the day. No compromise with error, no lowering or trailing of the flag, and no retrograde movement. The conflict is waxing hot between truth and error. Let the friends of truth stand firm, and be active. Although we honor a class still in the rear, who are slowly coming to the front, and yet retaining their standing with denominations who hamper them—who, in spite of restraints, are allowing their partially smothered light to shine in its eclipsed state—we cannot sanction the principle that will allow any who have been to the front, with full liberty to proclaim neglected truth to the honor of its Divine Author, to leave advanced ground now occupied, and go back to the position now occupied by these honored ones who have never been further forward. If a part are justified in thus acting, all would be equally justified in taking the same steps, and then what would become of the cause of truth for which we have so long contended? Suppose we should try to justify such a retrograde movement with the plea that we can have partial liberty, being subjected to a state of semi-bondage—liberty to carry a dark lantern, venturing occasionally to let a few rays of light shine out, at the risk of incurring the censure of our keepers. If this act could not be justified in all, it cannot be commended in a part. We heartily rejoice to see some taking a few steps away from error, toward the true light, though they are yet far in the rear; but this should not be regarded as an endorsement of their present standing as preferable to our advanced ground, but merely as preferable to their former standing. We cannot go back to this mid-way ground. We cannot go back from the clear sunlight of truth, to the dusky twilight.

We commend those who have taken one step toward the light, hoping they will come to the front. *We*, however, have taken more than one step, and do not wish to travel the ground over again. Our march is onward, and not backward. Ours is a struggle of truth against popular error, and compromise is out of the question. Fables have made innovations, and we must rally around the standard which the Lord has raised up. It is not a question of popularity, but of truth against error. A good name among men, to be secured by compromise, is not to be thought of. Let none go to the rear, but all come to the front, and rally around the standard of truth. We must be radical, but not rash. The coming and kingdom of the Messian must be proclaimed—let the friends of this message come to the front and go to work.

Are we void of light as to our proximity to a new era, to begin at the close of this age of sin and death? Can we not understand when the glorious times of restitution are nearing? If Peter and Paul could talk about having entered "the last days" over 1800 years ago, are we not living in the concluding part of the last days? If Paul could locate the return of Christ after the development and career of the "man of sin," who has already passed into his decline, may we not look for Christ soon? If the numerous chains of prophecy, presenting the rise and fall of successive kingdoms on earth, have all been fulfilled, is not the heavenly kingdom about due? If, in spite of all these considerations, men scoffingly say, "Where is the promise of his coming?" is not that a new evidence that we are in the last days? Are not the minor jots and tittles of prophecy already in process of fulfillment? Are we not among the peculiar perils of the "last days?" Is not the world now "as it was in the days of Noah?" Is not the symbolic Euphrates drying up? Are not the spirits of demons already doing their work? Then where are we? Shall we be deterred from looking these great facts in the face by allusions to past mistakes? Will human mistakes change the grand fact that the prophetic programme proclaims the end upon us?

In view of these serious thoughts, we should not only be true to our theological convictions and responsibilities, but moreover we should be pre-eminently a devotional people. Our hearts should be on fire with the spirit of the coming kingdom, and we should be making earnest efforts to induce others to prepare to share its glories. While we are proclaiming the truth, let it be done in the spirit of the truth, and not in the spirit of strife. God's truth, and God's Spirit should go together, and then the influence will always be salutary. Let us truly represent our message in its theory and spirit. Our work will soon be done. May it be well done.

W. S.

MORMON ITEMS.—NO. 12.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Re-amined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

ENOCH'S THEOLOGY.

Joseph makes Enoch a powerful preacher, and a queer theologian. He thus translates by inspiration: "And *all nations* feared greatly, so powerful was the word of Enoch. . . . .And the fear of the Lord was upon *all nations*" (Gen. 7: 17-21). All this would sound pretty if it were not for the fact that there were no "*na-*

tions" on earth for over a thousand years later—being of one tongue, and one people. But, still worse, Joseph makes Enoch utter a bungling prophecy of the crucifixion and the resurrection of saints at that epoch: "And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man lifted up on the cross, after the manner of men. And he heard a loud voice, and the heavens were veiled; and all the creations of God mourned, and the earth groaned; and the rocks were rent; and *the saints arose*, and were crowned at the right hand of the Son of Man, with crowns of glory. And as many of the spirits as were in prison came forth and stood on the right hand of God. And Enoch beheld the Son of Man ascend up unto the Father" (Gen. 8: 62-64-66). Here notice:

1. This resurrection of saints is placed, not *at* or *after* Christ's resurrection, but *at the crucifixion*, contrary to the testimony of the inspired Alma, in the Book of Mormon: "I do not say that their resurrection cometh *at* the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous at the resurrection of Christ, and his ascension into heaven. But whether it be *at* his resurrection, or *after*, I do not say" (Alma 19: 2). Now with the testimony of Enoch before him, Alma was naughty to talk in that way, for Enoch's testimony had never been taken away from the plates of brass, as it was from our Bible. Enoch places this resurrection at the cross, and furthermore, they are "crowned at the right hand of the Son of Man," *before* his ascension to heaven. Were they crowned on the cross?

2. Both Enoch and Alma make this a resurrection of "*the saints*" entire. Says Alma: "It meaneth the re-uniting of the soul with the body of those *from the days of Adam* down to the resurrection of Christ" (Alma 19: 2). Yet in contradiction to this, Joseph's inspired translation of the Bible, long after Christ's resurrection, speaks of Abel as still "*being dead*" (Heb. 11: 4), and tells us that David "is both *dead* and buried" (Acts 2: 29). Why this conflict in Joseph's inspiration? If those ancient saints *all* arose *then*, why were they said to be dead *afterwards*?

3. Enoch proclaims a release of all "the spirits in prison" at the crucifixion. Then why do Mormons insist that Christ preached to "spirits in prison" between his death and resurrection? But they were liberated neither at the crucifixion, or at Christ's resurrection, but not till Christ's ascension, according to another text from the inspired translation: "These which thine eyes are upon shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them, and that which I have chosen has plead before my face; wherefore he suffereth for their sins, inasmuch as they will repent in the day that my chosen shall *return unto me*; and *until that day they shall be in torment*" (Gen. 7: 44-45). Christ did not return to God till forty-three days after the crucifixion, and not till forty days after Christ's resurrection. So Joseph's inspiration clashes with itself as to the time of the liberation of these spirits. If they remained in torment forty days after Christ preached to them, they could not have been liberated previously. Such blundering inspiration will prove detrimental to Joseph's cause. W. S.

He who can at all times sacrifice pleasure to duty approaches sublimity.

Contributed Articles.

A Prayer.

H. POLLARD.

Oh, thou great Shepherd of the sheep,
Give to a foolish lamb thy care,
When wayward, Lord, do not forbear,
Restrain my wandering feet.

Thou knowest, Lord, I love thy fold,
Though often headstrong, weak, and wild,
Oh, pardon such a thoughtless child.
Quicken my love so cold.

Lord, if I murmur or complain,
Thou knowest my ungrateful heart,
Then let me feel thy rod's sweet smart,
Thy chast'ning hand's dear pain.

Blest Lord, how strong thy love must be,
To bear so patiently and long,
With one so oft perverse and wrong.
Oh, bind my heart to thee.

Oh, Christ, thou art Love's very King—
In thy strong love let me abide,
Nor let me ever leave thy side
In wayward wandering.

Prostrate before thee let me lie;
Lest, walking with unfettered feet,
Forbidden pastures I should seek,
And from thee stray and die.

On C., B. & Q. Railway Train, Nov. 10, 1877.

Law and Grace.

G. W. STETSON.

BRO. H. E. CARVER:—Allow me to reciprocate your kind Christian courtesy. This is as it should be, professing Christians endeavoring to make a manifestation of the truth, in love. Amen! My rejoinders shall so be. Looking over the points you refer to, in mine of Aug. 22 and Oct. 10, very carefully, the "obscurity and confusion of ideas" does not appear to me, but very likely both may be apparent to any one viewing them from another standpoint than mine.

The expression of my ideas is not always as clear as myself could wish. But let me try to mend. The "repudiation" was not of the implied negative answer in my question of "What have I any more to do.... with law" (Aug. 22), but of what I understood to be your conclusion deduced from your own premise, that "because Jesus honored his Father's law by a formal observance thereof; therefore his disciples ought to render the same formal obedience." My deduction from your premise was (and still is) that inasmuch as Jesus did render entire and perfect obedience, etc.; therefore, believers have and *do* keep, and can only keep the law perfectly, by virtue of their being in Christ, not by *their* formal observance, but through their faith in his obedience. In yours of October 30, you write (b), "As to the way in which justification comes to us, I (Carver) fully agree with you (Stetson), that *it* comes *by* virtue of the *perfect obedience* of Christ *imputed* to us, *through* or in consequence of our *faith* in his *merits*." (Italics are mine.—G. W. S.) "Seeing then that we agree so far, wherein do we differ," is then your question, and now comes your answer, or rather, preface to one, dependent on an "if." Thus, You (S.) seem to hold, "that (a) Jesus as the head of the body—the church—by his own personal obedience to the divine law, secured for himself a strictly legal justification or righteousness, (b) and that this justification or righteousness is imputed to those who become members [illegible]ly, by faith in his merits, and are [illegible]kers of his righteousness (c) without reference to their own personal obedience to that same law."

Yes, Bro. C., I *do* hold to that, and am what I seem to be. Now let us see if Bro. Carver, according to his written testimony, does not hold to the same, and in the above quotation is not trying to make a distinction without a difference. In your article of Sept. 24 you say: "If a man stands justified before the law, by his perfect obedience to its requirements, he certainly is not under grace, for he has no need of the par[illegible] grace of the law-maker (a). This is preci[illegible] relation that Jesus, and Jesus only, sustains to the law and government of God, for he only has rendered perfect obedience to the commandments of God, and hence has no need of pardoning grace. That agrees with so much of what I hold, as indicated above by (a). The second point indicated by (b), is agreed to in your preceding statement of *how* justification comes to us, also marked (b), and the words of corresponding sentiment italicised, quoted from your last of October 30.

On the third point (c) we *seem* also to agree, judging from what you write (same date) in relation to the faith, remission, and justification of the former dispensation corresponding with the present. You say: "The penitent believer was required to slay a victim, thus admitting that by his own sins he had forfeited his own life. Then he must send the blood of the victim into the tabernacle by the hand of his representative, the priest, to be offered in the presence of God as an atonement for sin, the blood being sprinkled on the mercy-seat, and *there* and *then* God in mercy agrees to accept the life of the sacrifice in place of that of the sinner, forgives his sins and receives him into a state of full justification in his own sight, *by virtue of his faith* in, and acceptance of the future real sacrifice of his Son." *Amen!*

Well, I am happy in finding such oneness here, and am not surprised to hear you say: "I am as firm a believer as you are in our obtaining justification by virtue of the righteousness of Christ being imputed to us." No necessity, therefore, existed for the additional sentence: "I am equally convinced that there are more conditions necessary on our part than you have named." As I also am, than either of us "*named*," but they were all implied, and comprehended by us both, in the one word, "*faith*," for a faith without *obedience* is just no faith at all, and "repentance" is only a *fruit* of faith, and is obedience to God's command, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto me."

As to the *object* of faith, a word may be, perhaps, profitable. The "stress laid by the Bible on faith *toward* our Lord Jesus Christ," I think is intended more to present him as the *medium* than the object of faith. God seems to be the object, and our salvation or redemption the subject or ultimate, to the glory of God *through* Christ. Our faith *rests* in God's promises, and Jesus is to *us* the confirmation of those promises, as the Christ—the Anointed, the Son of God—not under the law, but under grace, for the promise (of God) was not through the law, but through the righteousness of faith, that it might be by grace. Hence, Paul says in 2 Cor. 1: 20, "All the promises of God in him [Christ—verse 19] are yea, and in him, amen, unto the glory of God by us." And 1 Peter 1: 21 reads that we, "*by* him [Christ] do believe in God," or, as the Emp. Diaglott reads, "Who through him are faithful to that God who raised him [Jesus] from the dead, and gave him glory; so that our faith and hope are towards God." Or, "might be in God." So John 20: 31, also. "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name," i.e. as being in Christ, we are to believe that "God has made Christ unto us wisdom (by the word), righteousness (by the atonement), sanctification (by the impartation of the Holy Spirit), and redemption" (by the resurrection of the dead again to life), through faith, by grace. We are to believe "That all things written in the law of Moses, and in the prophets, and in the Psalms" concerning him must be fully accomplished. In short, we must believe and obey

the gospel, for that is concerning him, and fully comprehended in him, as he also is in it as the Christ of God.

But to return now from this seeming digression, and respectfully notice some points to which my attention is called, and, first, in answer to the antithesis of my own question, "What need is there for any one to obtain justification by faith in Christ, if the Decalogue law is not in force?" I might very curtly say, I am surprised at your asking me that question, after saying in a former article, "that I (S.) repudiate the idea that the law by which is the knowledge of sin *is* abrogated." But to further elicit truth I wave advantage of that, and ask in return, first, If the Decalogue law (written on tables of stone) must of necessity be in force in order that sin should reign unto death, how came sin to reign over those who had not sinned in the likeness of Adam's transgression, till the law came by Moses? If you say "By one man's offence," then I ask, Of what law; for sin is *not* imputed where there is *no* law. If you say, "The Decalogue law," then I ask, How could it be said that the "Ten Commandments came by Moses?" Moreover, the fact stated of their not having sinned after the likeness of Adam's transgression, proves an unlikeness of law before, and after, which manifests the dispensational dealings of God with men, the elucidation of which seems to be the very thing that the epistle to the Romans is aimed at. Hence, otherwise, second, How are "the Gentiles who have not the (Decalogue) law, a law unto themselves?" And, third, If the Decalogue law must necessarily be in force to create or produce sin, in order to justification by faith, how did "the many" —from Adam to Moses, and multitudes since—"sin without law," who shall also "perish without law," unless they *do* obtain justification by faith. Now, my striving is not for the mastery in argument, but for the truth's sake.

In the foregoing quotations of Scripture we learn at least one thing, that sin may exist among men, where the Decalogue law does not exist, and was never known or heard of, but whenever, wherever, or by whomever sin does exist, there is need to obtain justification by faith. You may say to me, that the spirit of that Decalogue law exists everywhere, and it is that principle of righteousness which is transgressed producing sin. I most freely grant it, and by that very rule disprove any obligation of formal obedience to the Decalogue law, for no formal obedience to law can be required, where no legal form is given, and the letter (legal form of the law never was given to men, Jew or Gentile, in this dispensation.

There is such a rule as "the law of faith;" hence "*obedience of*." Therefore, under grace, during the gospel dispensation at least, we have a new mode of service—in the newness of spirit, and not in the old way of literal, mechanical obedience to the divine law, as a set of external rules of conduct, and without any reference to the state of our hearts; but in that new way of spiritual obedience which through union to the risen Savior, we have learned to render; for "the letter killeth, but the Spirit giveth life." Thus here, as in the preceding dispensation, "law and grace come very near each other," just as near as "death and life," dead by law through sin, alive by grace through Christ, who is our "covering," our "mercy-seat," our propitiation (*hilasterion*); shielding, hiding us from the law, between us and the law.

The only remaining point between us is, to what and to whom should we now render obedience as believers in Christ? Obedience is service. The Lord—i. e., Messiah, the King in his beauty (Isa. 33: 17)—is our Judge, the Lord is our lawgiver, the Lord is our King; he will save us (33: 22). Of him you say, "Jesus fulfilled the typical law by offering himself as the sacrifice to which it pcinted....Hence, they—the types—have passed away. The only way in which a moral law can be fulfilled is by perfect obedience to it, and this Jesus did." The implied argument is, probably, that the Decalogue is the moral law, and per Jesus' example in his obedience to it, we should do the same. Ergo: The moral law remains in force and is obligatory on us; therefore, keep the fourth precept of the moral law.

Here is where we differ, my brother, and nothing can be gained by either of us in disguising the fact. I am heartily glad that we do agree in so much, but if we would rive the gnarl, let us "strike the knot." Twenty years of careful research into this subject, as a specialty, wading patiently through a host of authors in their labored arguments pro and con, and dilligently comparing them with the "touch-stone of truth—the Bible"—has satisfied me, beyond the shadow of a doubt, that the "Decalogue" was the Covenant of God with Israel—hence, the titles, "Ark of the Covenant," and "Tablets of the Covenant"—that it was dispensational and national, and was to remain in full force only till the "promised Seed—Christ—should come," when it was to be superceded by a "better Covenant," which has come, and was ratified by the death of the victim, in the crucifixion of Christ.

Owing to the transgression of that (first) Covenant, the Deuteronomy (second law) was superadded, to elucidate, illustrate, and enforce the covenant. The sum of the "second" was denominated "Ordinances," and comprehended the former — first — or "law of commandments," which Christ nailed to the cross. Into that Covenant, the Sabbath was introduced as a Sign, but when the Christ came, God said, "This is my Son [i. e., the promised Seed]; hear him." He brings us to the New Covenant, and in it the fourth precept is left out. And why? Because in it Christ himself is the *Sign*. Our *rest is in him*, as that of Israel was in the seventh day, and in Christ *we* "rest from *our* works, as God did from his." Therefore, a Christian's entire life ought to be one continuous unbroken Sabbath, "holy unto the Lord." The "moral precepts" of life are re-enacted by and embodied in the New Covenant, and by them we have the knowledge of sin through the gospel. That's why I repudiate the idea that "the law by which is the knowledge of sin is abrogated." It would have expired by "limitation of statute," but the "one Lawgiver" enjoined its re-enactment through his Son, in consequence of which it stands to-day unabolished, and in full force.

When that Son died on the cross, that New Covenant was signed, sealed, and ratified. When that Son rose from the dead, he became the administrator, prospective, of the new code. When he ascended on high, and entered into the presence of the "Lawgiver," he received from him the divine endorsement of approval, and on the day of Pentecost, the "revised statute" went into effect, and was duly inaugurated by empowering the apostles to promulgate the principles of righteousness as embodied in the "law of faith," by the obedience of which men were to govern themselves in the future under this new order of things, for Moses was dead, and God buried him; but Christ had burst the bars of death asunder, rose triumphant from the grave, was and is alive forevermore, and God crowned him with glory and honor, and has set him at his own right hand in the heaven, far above every authority, and government, and power, and lordship, and every name being named, not only in this but in the future age; and subjected all things under his feet, and constituted him a head over all things for that congregation, which is his body, the full development of him who is filling all things with all.

God spoke to the fathers by the prophets, but hath spoken to us from heaven by his Son. See that you do not refuse him that speaketh, for you have not come to Sinai, but to Mount Zion, and are not under the law, but under grace.

Edinboro, Pa.

Giving.

C. W. SARGENT.

Text.—"Freely ye have received: freely give."—*Jesus.*

A crying need comes to us from the West, the South, and the North, of treasuries that are depleted, churches embarrassed, pledges unredeemed, Christian activity enfeebled, ministers distressed in their own homes; from almost everywhere comes the call for funds; yes, church funds! How shall they be obtained? We reply, that

1. It is the duty of every Christian person to assist in supplying the lack of funds. It is a part of their personal religion; a part of their daily duty, to *give*, and give freely, "heartily unto the Lord."

2. It is the duty of every missionary, minister, pastor, deacon, or other leading brethren, to present this duty to the church, and to see that funds are regularly and systematically collected. It may be crossing at first, but blessings great will attend the work, and a consciousness that they have done what they could, will be their witness that they shall be clear in "that day," when called to render up an account of their stewardship.

3. The whole body of the church must take hold of this matter; even isolated families not attached to any congregation—brethren, sisters and children, with the presiding officer, all helping. They can speak about it one with another in their homes, till their hearts are aglow with heavenly love. Parents must be first taught of the Holy Spirit, and they must then inculcate right principles among their children, and must see to it that these principles be now acted upon, and that right habits of saving and of giving be constantly forming, and becoming a part of their children's characters. Home training in this matter is all important. Every household should know that "There is that giveth, and yet increaseth," and that the more the Christian gives, so much the more he receives in return *with increase!* Believe it, reader; practice it, and you will not need one to tell you of the blessed results—you will know it for yourself!

4. The rule is, "Every man according to his several ability." The following extracts from Bishop Niles' address to the Diocesan Convention of New Hampshire, 1877, elucidate this point:

"Large gifts from the rich, and sums not large if viewed singly, but taken together, piling themselves high in the total amount, because coming steadily from each person among the faithful, these united are the things wanted. The two should go together always.

"And they will go together in just so far as divine love pervades the church, and as the Christian perceives his high calling. The church he is bidden to care for. The church is his Savior's spouse. Is it nothing to him that his Lord's bride is wrapped about with mean clothing, and sitteth in the dust? The church is Christ's body. Is it nothing to him that his Lord's body is a hungered, and wounded, and cast out neglected? Christ his Master made it his business to go about doing good, and finally to give himself for us. What kind of a disciple is he that will not follow where his Master led? Nay, more. Christ is the head, and we are baptized into him, and made members of him, *that we may drink in of his Spirit and be one with him.* What kind of members are they that will not do the bidding of the Head? Though they have by baptism been made members of his body, which is the church, what

vital, saving union have they with him? 'If any man have not the Spirit of Christ, he is none of his.' 'He is cast forth as a branch, and is withered.'

"The gracious Lord hath been pleased to put upon his church the infinite honor of being in some kind his representative—his messenger upon earth. In her and by her is he present to heal and to save. What shall we say of that church which refuseth to be the Lord's messenger of comfort? refuseth to let his compassion shine forth through her, and careth not to seek out and to bring home the lost?

"These things I hold to be self-evident:

1. "Excepting the very poor, them that have nothing, all should be steadily giving for others good.

2. "They should give, not because of some specially urgent need at the time, but rather because they are Christians, and by the very law of their new life in the self-forgetting One, who for others, for us, gave himself.

3. "They should give each according to his ability, 'as God hath prospered him;' and they may vary the amount from time to time, as prosperity in their affairs or adversity be sent them.

4. "None are required or permitted to bring distress upon their own families, to the end that they may give more largely without; yet the Christian in his offerings may well sometimes go to the extent of sharp, self denial. And he who devises earnest ways of saving or of earning, that he may have wherewith to help his brethren and to glorify his Master, will be blessed in his own soul, and will be a rich man in the kingdom of heaven.

5. "Christians should give not by chance, in spasmodic ways, like children carried about by a momentary feeling, but according to reason—deliberately, with conscientious forecast, and upon some chosen method. Sound wisdom and the apostolic 'order' 'unto the churches in Galatia,' and to the church in Corinth, unite in favor of a definite weekly sum for each to 'lay by' 'on the first day of the week.' Of course the sum will be fixed and varied by the giver himself.

6. "This systematic giving will last as long as we are disciples of the Loving One—our Gift, our Example—that is to say, giving steadily and gladly must continue as long as we live.

"Here lies the plain path out of embarrassments and all sorts of make-shifts; out of our own sin, and out of the church's dishonor. This path conducts us on by the steps of a clear duty."

Concord, N. H.

Be of Good Courage.

MINOE BUCK.

This is an exhortation frequently found in the Bible. When Moses sent the spies on the dangerous work of spying out the land of the enemy, he said to them, "Be of good courage" (Numb. 13: 20). When Moses was about to be taken away from the people, he exhorted them to "be strong and of a good courage" (Deut. 31: 6). Then he called Joshua, who was now to become the leader of Israel, and admonished him to "be strong and of a good courage" (Deut. 31: 7). After Moses was dead the Lord appeared unto Joshua, and said, "Only be thou strong and very courageous" (Josh. 1: 7); and again, in verse 6, "Be strong and of a good courage." When Joshua was about to die, he said to the people, "Be ye, therefore, very courageous" (Josh. 23: 6). David, in his last advice to Solomon says, "Be strong and of good courage; dread not, nor be dismayed" (1 Chron. 22: 13). So the Psalmist exhorts us to "be of good courage and he shall strengthen your heart, all ye that hope in the Lord" (Ps. 31: 24). In similar language Paul exhorts his brethren to "be strong in the Lord, and in the power of his might" (Eph. 6: 10). To Timothy he writes, "My son, be strong in the grace that is in Christ Jesus" (2 Tim. 2: 1).

All this shows that God does not want his people to be discouraged and cast down, but to hold up their heads and hope in him. He is all love and can easily impart strength when needed. What is weaker than a discouraged man? God's servants should never yield to this feeling, but rely on God and thus honor him.

Foster, Mich.

"The Day of the Lord."—No. 2.

ELD. O. D. GIBSON.

Many have supposed, and taught, that the day of the Lord is in the age to come; but this is a mistake. The age, or "world to come," does not truly begin until the judgment day is *past*. That day is the *last* day of *this age*. It is the day of reckoning and squaring of the accounts of this age, in which it is ascertained whether men are "worthy to obtain *that world*" as well as a resurrection from the dead. All will rise from the dead, but all will not be "worthy to obtain *that world*" "to come." The opening of the judgment books alone can determine that matter; if their names are not found in the book of life, they are not *worthy*, but will have part in the lake of fire which devours them, and closes the work of this age, thus: "The works that are therein shall be burned up" (2 Pet. 3: 10).

All must acknowledge that the resurrection precedes the judgment act, or else "the dead" cannot "stand before God" when "the books" are "opened." This event, Christ declares in the sixth chapter of John, shall transpire "in the *last day*." Martha declares the same in John 12: 48. Jesus says his "word shall judge you in the *last day*." Now "the *last day*" cannot be the *first* day of *another age*, but the closing day of *this age*, as Christ has declared in Matt. 13: 40: "As therefore the tares are gathered and burned in the fire, so shall it be in the *end of this world*."

Thus we see that the "judgment age," as some term it, is the closing day of this dispensation, and does not belong, either in its judicial or executive form, to any other age, but all to *this*.

I now expect to hear some one ask, Does not the reign and kingdom of Christ begin with his advent into, and his judgment of, the world? If so, that much of his kingdom is of *this age;* and does he not say, "My kingdom is not of *this age?*" (John 18: 36). Yes; and of that I will treat in my next article on this subject. "Come, and let us reason together," saith the Lord. Paul "reasoned with them three Sabbath days out of the Scriptures." "To the law and to the testimony;" then we shall be right.

Palmer, Ill.

Reports.

The Reason Why.

P. S. W. DEYO.

One of the reasons why we are not in Illinois as we calculated, is on account of a hard storm that set in at the time we intended to start; and since then the roads have been so bad we could not travel. We had begun to pack our goods, and had sold many things that we did not wish to move. As the outlook is now, we shall have to be disappointed, and remain here or somewhere near here, for a while yet. I do not intend to run from duty, but having a great desire for a new field of labor, I took a financial offer that looked promising, as the door offered me, that I had long looked for.

I thank the brethren who have responded so promptly to me, informing me of their wants and inviting me into their midst. It may be my duty to go west or south. Brethren may still correspond with me here. If a proper place shall be presented, I will consider the matter. I prefer a town with a good school, and that needs a watchmaker, unless there should be a place where I could be sustained in the field all the time to preach, which I know would please the Lord the most, and suit me as well. Address, Peter S. W. Deyo, Charles City, Floyd Co., Iowa.

Correspondence.

From J. S. Lawver, Columbus, Kansas.

BRO. BURR—and brethren of the TIMES: Enclosed please find P. O. Order for $2.20, for which continue the good old TIMES another year. I hope to be able to take it until I can have the *better times* promised those who love the appearing of that blessed Jesus who will bring us the *better times* that the whole creation is groaning for.

Why, the Lord bless you! The article in No. 704 entitled, "Something Jesus Did Not Know"—is worth more than a year's subscription, to a lover of Jesus, who only desires to know what Jesus knew. Yes, let us not be wise above what is written. Yes, *follow* Jesus—not go ahead of him. Let us remember that Jesus said, "Neither the Son, but the Father" (Mark 13: 32).

I find that Jesus is so much more than I expected, that it keeps me all my time to try to find out "What we have in Jesus," and I never expect to commence to investigate what he said he did not know. Bless his name! though my poor self should be blotted out of existence, he will shine brighter than all the stars, in the future world. Pray for me; and may God bless all who are striving to know what Jesus knew.

From Sr. A. M. Clark, Union Mills, Ind.

BRO. BURR:—I thank God for all of his goodness and mercy shown toward me. Though we may be called to suffer much pain for a little while, what is that compared with what Jesus suffered for us? Though we may suffer continually week after week, could we allow one word of murmuring or complaint escape our lips? No; not if we have enough of the love of Jesus in our hearts.

I have been brought to realize so sensibly how unable I am to stand up before the people, and express my heart's desire to live close by the side of Jesus. My heart is so full at times, I feel like shouting. Yet I cannot rise to my feet and express my feelings. I sit and feel what a blessing it is to hear others talk about Jesus and his love; and when I go home, there, alone with my God I kneel and pray; for I know that Jesus will hear and understand me, and know that my every desire is to live down at the foot of the cross. O, I do want to be humble; so humble that Jesus can work through me, and use me as an instrument in his cause. I want to put my whole trust in him who doeth all things well.

From Eld. W. H. McCarty, Perryville, Ark.

BRO. BURR:—I have arrived here after thirty days' travel in mud and rain. This is the most wicked place I ever saw, and Christianity is at a very low ebb. I preached and lectured from the chart for seven evenings, and over one Sabbath, I had a very large congregation and good attention; all the other denominations came out to hear, but one minister; he was asked to come out, and remarked that I had only taken a few detached texts of Scripture to prove my doctrine by, and that he could silence me in ten minutes; but he has not had the heart to try it yet.

I am alone in this part of the country; so far as I know, there are none here of like precious faith. There is a large field of labor here. The people are all seeking truth, and asking me to come and preach for them; but my circumstances are such

that I have to work to support my family; but had I the means and strength, I would preach every day and night until Christ comes. My dear brethren and sisters, pray for me and mine, that we may ever be faithful, and live a godly and holy life. All that I have is the Lord's; all is on the altar. Dear brethren and sisters, let us be faithful, for Christ will soon come and end our tedious and toilsome days. Wickedness abounds, death reigns, and the love of many is waxing cold. O, will it never end! Yes, thank God! the first dominion and kingdom shall come to his waiting church. How my heart leaps to think that Christ will soon come to raise the dead; and then we that are alive will be changed. Glorious change! from a state of death to a state of ever-enduring bliss and joy. Then let us pray, "Thy kingdom come."

From Jonas Smith, Utah, Ill.

BRO. BURR:—I have been doing something for our paper, of late, and I hope to do more soon. If ever there was a time in this world when the Advent people should lift up their heads, it is at the present time; for the closing events are hastening in on us as fast as God's time will permit. And when we see the condition of the world, it makes me shudder; and who can help it. But the apostle Paul said it was to be so in the last days, and we see the coldness and indifference of Christians, even those that say they love the appearing of their Lord. I think that now is the very time for us to wake up and put on the whole armor of God, and go out into the field and fight for the Lord. What shall I say because of the coldness and indifference we are all guilty of? Has God lacked anything on his part? We can all say, No. Well then, who is to blame? We, of course. Then let us get out from the cold and indifferent state into which we have fallen, and enter upon the work our Master has given us to do. I have not started in this work without counting the cost; but when I look at the promises of God, my heart is cheered and I have courage to "press toward the mark for the prize of the high calling of God which is in Christ Jesus." May God bless you, and all in the good work.

From Eld. S. K. Gibson, Wilton Junction, Iowa.

BRO. BURR:—I have been somewhat silent for a time; not that my interest has been less, but other duties have hindered my being so active in the great field of labor for the Master. I have not been idle the past season, by any means; my health forbidding my preaching so much as formerly, I turned part of my time to other work, where I could be at home and attend to my family and health. My health has improved, and I am now preparing to go out into the highways and hedges again, to persuade the wandering ones to come to Christ. Calls come to me for help, and I must respond and do what I can. I expect to go to Greenfield soon to hold a protracted meeting. Pray for us, that the Lord may be glorified, in the work there.

The two last Lord's days I have preached for the Congregationalists at this place, and Durant, a town seven miles distant. I have preached in both churches before. They know my faith, and expect to hear a little of it when they hear me preach; yet both churches gave me a hearty invitation to preach for them; they seemed well pleased, and took up a liberal contribution for me at the close. So much for being kind and persuasive to those who may differ with us. I have some warm friends among them; God bless them.

I have no hobbies to ride, but love the plain truth, and preach it everywhere. Some will hear and love it. The Lord is good, and his promises are so precious. How can it be otherwise? "Love begets love," thank the Lord. I shall try and do something for the A. C. TIMES as I go out; would like to see it more prosperous. I circulate nearly all I get, among those who will read. I prize it highly.

Selected.

The Righteous Reign.

It will be order then,
Under the sceptre of a holy King,
Each creature, low and high, angels and men,
To the great concord sweetly ministering.
Self-will unknown, true harmony restored,
Happy obedience to the righteous Lord;
The multitudes of wills all lost in one—
The will that rules from the eternal throne.
Disorders, strifes, confusions, groans, and cries,
Then ended in the endless harmonies!
O age of order, how we long for thee,
In these chaotic days of dark perplexity!

It will be freedom then!
True freedom such as nations never saw,
Even at their freest, in the days of old—
The freedom of submission to sure law;
Freedom from self and sin, from lust and gold;
Subjection to the truth, which maketh free;
Surrender of the intellect and soul
To a divine and sweet captivity.
O age of freedom! how we long for thee,
In these proud, self-will'd days of spurious liberty.

It will be morning then!
Morn of the long, long looked-for golden day;
Pure summer sunlight, droping only health
And never-shaded joy, without one ray
Of poisonous bitterness to scorch or sear;
But calling up creation's boundless wealth
And beauty bright through all the eternal year,
The old sad night forever passed away.
O morn of love, when, when wilt thou appear?
—*Prophetic Times.*

Meeting a Sermon.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?"

"I've met a sermon," was the answer. The sermon he met was a corpse on its way to the grave; the preacher was death. Greatest of street preachers! Nor laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of his discourses is going on.

In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what terrible sermons does he deliver to us!

Oh, what weeping audiences sometimes has this silent preacher! Yet there is a secret doctrine, a hidden meaning running through his discourses, which is often not apprehended. Few "lay it to heart." His oft repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for to-morrow. *Prepare to meet thy God.*"—*Sel.*

General News.

According to Professor Agassiz, the land between Trenton Falls and Saratoga was the first land that appeared above the sea after the creation. Here can be found in great variety, trilobites, so perfectly preserved in form that the multitudinous lenses of their eyes are as apparent under the microscope as are those of a living fly.

In South America the cities are lighted with castor oil. The castor plant is of very remote history, seeds having been taken from the Egyptian tombs supposed to be 4,000 years old.

An American horticulturist was engaged by the Japanese Government a year ago to establish a permanent model farm in Japan. He has already 800 acres under cultivation, to be increased several fold.

Marquis De Banneville, Minister of Foreign Affairs, has confidentially notified the Vatican that his conduct will be guided by the strictest good-will to the Holy See but he will not tolerate any direct interference in the national affairs of France.

The largest bell in the world is in the city of Kioto, Japan, and is perfect in every respect. It is 24 feet in height and 16 inches thick. The entire surface is covered with Chinese and Sanscrit characters, but no modern Japanese scholar or priest can translate them. Its history is unknown. The same city contains a temple with 33,333 idols, by actual count.

Condensed forage is supplied to the Russian commissariat on the Danube by three Russian manufacturers, one of whom at St. Petersburg, turns out 30,000 pounds per day. The forage is composed of small biscuits of oatmeal, pea flour, rye meal, and ground linseed. Twenty-eight biscuits form a ration for a horse, containing as much nutriment as 12 pounds of oats, whilst only one fifth the bulk.

Only forty-two obelisks are known to exist. At Karnak four are standing and two prostrate. Nine more are prostrate at Suan. One stands at Phylæ. Twelve are at Rome—the largest one at the church of St. John Lateran. Florence has two, and Paris, Arles, and Constantinople one each. England has four—two at the British Museum, one at Alnwick Castle, and one at Kingston Lacy, Dorsetshire. The obelisk sent to England was the companion of the one still standing at Alexandria, to which it had been transported from On.

At last, a satisfactory compromise between MacMahon and the Republicans seems in a way of arrangement. Assurances were received from the Orleanist and Constitutional groups of the Senate that they would support a Cabinet chosen from the Left Centre or Moderate Republican ranks, and Defaure undertook to persuade MacMahon to abandon his dangerous policy of resistance, and consent to certain concessions. Upon learning that he could depend upon the support of a majority of the Senate in such an event, MacMahon submitted, and entrusted Defaure with the duty of forming a Left Centre Cabinet. It is not known how the new arrangement will be received by the majority of the Republican Deputies, but there is reason to anticipate that the compromise will be accepted. Later.—MacMahon reserves the right to name the Ministers of War, Marine, and Foreign Affairs. In consequence of this, negotiations for forming a new Cabinet have ceased, and the situation is more critical than ever.

The Roumanian Gen. Lupu has been ordered to slacken his advance toward Widdin, so as to co-operate with the Servians....In attempting to seize the southern junction of the roads from Orchanie and Etrepol, the Russians were repulsed with heavy loss....All the Servian militia have gone to the frontier, and a large quantity of ammunition forwarded. The declaration of independence will be made on the 11th or 12th inst. Prince Milan and the War Minister have gone to headquarters. The District Governors have been ordered to erect hospitals. The commands will be distributed among forty Russian officers. Twenty former Prussian officers will enter the Servian service....It is reported that the Turks are hopeless of success, and as soon as Erzeroum is taken and the Adrianople road threatened they will treat separately with Russia, and cede the free passage of the Bosphorus to the Russians rather than permit them to advance on Constantinople....A Turkish division crossed the Lom and took Popkoi. Another division is marching on Tirnova....A dispatch from Suleiman Pasha, dated Dec. 4, mentions the capture of Elena with 11 guns, 20 ammunition wagons, and 3,000 prisoners....A Turkish division occupied Kesrova on Dec. 5, after some cannonading. Sixteen battalions of Russians, fearing isolation, retreated to Tirnova. Suleiman Pasha's headquarters are at Elena. ....A Russian official dispatch admits the capture of Elena, and says Prince Mursky was attacked by 25,000 Turks, and being greatly outnumbered, retreated to Takowitz, at the head of a mountain gorge....The Russians now have 280 guns in position before Erzeroum. The snow is three feet deep....A correspondent at Athens says: According to latest letters, public feeling in Crete favors a rising after the fall of Plevna. The Greek Government has warned the Cretans that it will stop volunteers and supplies if they rise prematurely or contrary to its advices....M. Christics, agent of Servia at Constantinople, has been instructed to demand satisfaction from the Porte for the continual violations of the Servian frontier by the Turks....The Porte has offered full satisfaction for the seizure of the two Italian vessels in the Bosphorus....Capt. Green, United States military attache, has received the Russian order of St. Andrew for coolness in the battles at Schipka Pass and Plevna.

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Deaths.

STEWART.—In Fremont Center, Newaygo, Co., Mich., Nov. 29, 1877, Frances H. Stewart, aged 72 years.

She was the companion of W. L. Stewart. They had lived together fifty-two years, and had never been separated over five weeks at a time since their marriage. She was loved and respected by all who knew her. Funeral sermon by the writer from 1 Cor. 15:19. She rests in hope.

E. B. SCOTT.

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Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

Northern Illinois Conference.—The Advent Christian Conference of Northern Illinois will hold its annual session with the church at White Rock, Ogle county, commencing Thursday evening, Jan. 10, 1878, and hold over the following Lord's day. We hope to see every church represented, and that every preacher will report either in person or by letter. Come, brethren, rally to the rescue. If God ever called us out as a distinct people, there is something for us to do. Come, beloved brethren, "God's own arm hath need of thine." Let us pray that the Lord will meet with us in truth by his Spirit. Bro. Button will give notice of railroad connections in time.

N. W. SPENCER, Pres.

S. B. MABEY, Clerk.

Quarterly Meeting.—The first Quarterly Meeting of the first district of the Southwestern Iowa and Northwestern Missouri Advent Christian Conference will be held with the Waveland Church, in a school house, near Wilson P. O., Montgomery county, commencing Friday evening, Jan. 18, 1878. Brethren come! Is it safe in these times to be so overcharged with the cares of this life that you cannot go to meeting once in three months?

E. BLANCHARD, Pres.

B FORESTER, Sec.

Conference.—The next session of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held at Little Marsh, Tioga county, Pa., commencing Friday evening, Jan. 11, 1878, and continue over the following Sunday. Those coming by railroad, should purchase ticket from Corning to Middlebury Station, and write to E. A. Keeler, Keeneyville, Tioga county, Pa., when you will arrive at Middlebury Station, and teams will be there to carry you to the place of meeting. A cordial invitation is given to all.

A. H BRIGGS, Pres.

New York State Conference.—The semi-annual meeting of the New York State Advent Christian Conference, will convene with the church at Martville, Cayuga Co. The meeting will commence Thursday evening, Dec. 13, 1877, and continue over the following Sabbath. Eld. C. W. Low was appointed to deliver the opening address, and Eld. A. C. Newell, alternate. The church at Martville is but a few rods from the depot on the Southern Central Railroad. Those coming from the east or west via the New York Central (direct road) will change at Weedsport, and those coming via the New York Central (Auburn road) will change at Auburn for Martville, which is north of Weedsport and Auburn. All coming via the Rome and Watertown Railroad (Lake Ontario Division) will stop at Sterling. Those from the East will take cars at Sterling for Martville three miles south. Friends from the West will find teams in waiting at Sterling on their arrival at noon, as the West train does not connect with the Southern Central. Matters of vital interest to the entire body will come before this meeting; therefore we desire a full representation of our churches and ministers. Every church should appoint delegates and take up conference collection for missionary and tent work, and forward by delegate or letter. Let all who signed for this work last June at Lockport, bring or send in a part, or all their subscriptions. Come, in the name of Jesus to receive blessings, and pray for, and help save the perishing. We hope for blessed results. Homes will be provided for all who wish to come.

C. W. LOW, Pres.

JAS. E. WELLS, Sec.

To all Whom it may Concern:—I have decided to travel in some of the Western States this winter and labor for the Master's cause in protracted efforts, and all that wish me to visit them can address me at Utah P. O., Warren county, Ill. Those wishing my services had better write immediately.

THOMAS B. HICKS.

Quarterly Meeting.—The third Quarterly Meeting will be held with the friends at Solon, Jackson county, Iowa, commonly known as the Stone School House, about four miles east of Canton, commencing on Friday evening, December 28, 1877, and continue over Lord's day. A general invitation is given to all, both ministers and people who can, to meet with us in the name of our Lord Jesus Christ, that we may build each other up in our most holy faith. Shall I hear from Cascade, Monticello, Iron Hill and Clinton. I hope so. Address P. W. Hough, Ozark, Iowa. There is no other quarterly meeting called for, so now is the time for our brethren on the Little Cedar and those at Boylan's Grove, if they want a meeting of this order, to make their request for one. Address P. W. Hough, Fairbank, Iowa.

Notice:—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.

F. H. KENNY.

To Brethren in Arkansas.—I expect, the Lord willing, to visit Arkansas and preach as follows:

The week following, on the way (via Little Rock and Newport) to DeView, Woodruff Co., where meetings will begin the second Sunday (9th) in December, and hold over one or two Sundays, as the way opens.

As I am not acquainted with many of the preaching brethren of "like precious faith" in Arkansas, I take this way of sending an invitation to visit those places with me, if convenient to any of you, and let us have a united effort in the work. Should be glad especially to have the brethren of White and Independence counties meet me at DeView.

JOHN A. CARGILE,
Evangelist Southern Adv. Chris. Conf.

To all whom it may concern:—Brethren and Sisters in Coffey, Anderson, Bourbon, Linn, Allen, Woodson, Wilson, Neosho, Crawford, Montgomery, Labette, Cherokee, and Osage counties, Kansas, Greeting. The Annual Conference, at its adjourned session, having divided the state into four districts, the above named counties being included in District No. Four, it is thought best to hold a General Conference of this District, at Ottumwa, Coffey county, commencing Jan. 5, 1878, at ten o'clock A. M., and holding over the Sabbath, for the purpose of arranging the business of our District, dividing its territory into Quarterly Conferences, making arrangements for carrying the glad tidings of a coon coming King into new fields, and such other business as may come before the Conference. Now, dear brethren and sisters, will you make an effort to be at this meeting? Business of importance that concerns us all is to be transacted. Bros. Peak, McFarland, Childs and Lawver, will you come? For the brethren.

D. WEBSTER.

Quarterly Conference.—The first Quarterly Meeting of the Advent Christian Church, known as the Southwestern Iowa and Northwestern Missouri Conference, will be held with the Squaw Creek Valley Church at Harmony School house, Holt county, Mo., on Friday evening, Dec. 14, 1877, and hold over Lord's day. We extend a hearty welcome to all.

JOHN BURGENER.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Bred head, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM. SHELDON, Sec.

Appointments.

Parties having appointments in this column are requested to write to this office concerning their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.

C. KOIER.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

Tampico, Whiteside county, Ill., same day, at 2:30 o'clock p. m. in the Swede chapel.

SILAS B. MABEY, JR.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. Y. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth sunday in every month, at 10:30 a. m., until further notice.

G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

IOWA.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Thursday evening A cordial invitation is extended to all.

JOHN SCARCE.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.

P. W. HOUGH.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 4th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.

GEO. W. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month.

W. W. CATE.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

Friday night, Dec. 7, three miles east of Oxford, in Cowley county.

Dec. 8th to 12th at Red Bud, Cowley Co.

Dec. 13th to 17th at the Diamond S. H., Butler Co.

By request I will (D. V.) on the evening of the 16th of Dec. hold dedication services.

V. F. HUNT.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath.

M. WELLCOME.

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo'd's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

THIS is the time of year when a great many subscriptions become due. We hope all our subscribers will be prompt to renew. This number is 707. Please look on your slip and see what the figures are there. A prompt renewal will greatly assist our Agent in his duties. We shall endeavor to work for the interests of our subscribers, and we hope they will also work for the interests of the paper. We need money just now, and if all will be prompt to pay we will get on much better than we do now.

THE fires that light up the darkness of the eastern political horizon, are blazing furiously. Plevna, the stronghold of the Turks in Bulgaria, has fallen into the hands of the Russians, after a siege of several months' duration. The fall of this fortress is considered very disastrous to the Turkish Government, and unless peace is soon effected, the whole of European Turkey as well as Armenia will be in the hands of the Russian armies. Servia has declared independence. Germany coincides with the Russian power, while Great Britain is very indignant that the Turk should be driven to such extremities. French politics are yet boiling hot, and the Bonapartists have gained some ground of late. Keep on the watch.

A NEW TRACT.

We have just published a new tract of thirty-two pages, entitled, *Is the Sabbath of the Old Covenant Binding?* It is written by Eld. R. W. Wilson, of Santa Clara, Cal., and is a very clear exposition of the subject upon which it treats. We commend it to all our readers who wish to become versed in all the recent turns that the Sabbath question has been made to take by those who still cling to the old covenant Sabbath. We are satisfied that the true Sabbath, or rest, is in Jesus Christ, and not in one day out of seven. Send for one or more of these tracts to read and circulate. Price ten cents, single; ninety cents per dozen. For sale at this office.

THE UNJUST STEWARD.

The parable recorded in Luke 16: 1-12 has been oftentimes a puzzle in the minds of men, on account of the action therein commended, and also because of difficulties in interpreting it in harmony with the view frequently taught, of man's indebtedness to God being questioned by the inquiry, "How much owest thou unto my Lord?"

Taking the subject as referring to our indebtedness to God, it is certainly strange, and contrary to truth, that any one can so deal with debtors as to be able to receive providence from them, after God has turned him out. And can any one lessen the obligations of another to God, as this steward did to his Master's debtors? And if God turns us out of doors, can any man give us lodging?

By a careful and thoughtful reading of the parable, it will be seen, we think, that the Lord of the steward was not intended to represent the Lord God, but rather the god of this world, namely, *mammon*.

The parable is this, The god of this world, or mammon, discovered that one of his wealthy ones, or stewards, did not honor mammon as he was expected to do, and so he was to be turned out of his wealthy position. Hearing of this, the steward decided to use his wealth to his own advantage while he had the opportunity. This he did by distributing the possessions intrusted to his care, among the poor, who were in debt to mammon; those who could not well pay their way. He found out their necessities, and relieved them, and thus when he became poor, when mammon turned him out, he had some friends to take him in. And the god of this world said his steward was shrewd for thus looking out for himself.

So also the Lord Jesus says to his disciples that they should use the mammon of unrighteousness to make friends, so that when this world turns them out, they may find everlasting habitations. There is no man who acts as steward of this world's goods, but must at last be turned out of his stewardship. He cannot always be in possession of this world's wealth. Mammon is a hard master, for at the least accusation of unfaithfulness, the declaration is made, "Thou mayest be no longer steward." Therefore the Lord says to all, "Make to yourselves friends of the mammon of unrighteousness." If we do this we are faithful to the Lord's cause, and his command. If we are unfaithful in this, requirement concerning the mammon of this world, we need not think to receive the riches of the world to come. If a person does not use his means as Jesus here directs, he is unfaithful, and "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Seeing that no one can serve both God and mammon, and seeing also that mammon will surely turn out all his stewards, while God will give everlasting habitations to his people, how much better to serve God than mammon.

"LIFT UP YOUR HEADS."

Disheartened, are you? What about? Because there is so much evil, and because some are trying to pull down as fast as others build up? Well, now; whose work is it that you are doing, and who is the one that sent you out? Is it not Jesus, the mighty Savior? Will he forsake you? Did he not tell you that trials and sorrows would be in your pathway? The pathway that leads to the kingdom will lead you through darkness and danger, and "he that endureth to the *end* shall be saved."

Does your faith fail? Is your courage oozing out of your heart? Is it so very dark around you that you can see nothing? Then "lift up your heads." Has *all* the light gone out? Ah, no! He maketh the darkness to be light; "the night shineth as the day." Did you expect earthly prosperity in the way that leads to the kingdom of God? Did you think that God would take away the reproach of the truth, and cause the Second Advent doctrine and people to become famous among men? When Noah's preaching converted none, did you still think the world would hear and accept this last dispensational truth? When Job was cursed by the devil, and forsaken by his friends, did you think the Second Advent believers would find no devils to trouble them, nor false friends to condemn them? If so, the reckoning was without consideration of the words of Jesus who foretold traitors, false prophets, and of iniquity in abundance, and who yet said, "Lift up your heads."

If your heads are down, *lift them up;* as for us, we propose to *hold* up our head, by the grace of God. We feel willing, not only to suffer, but also to die for the Lord Jesus and his gospel, but we will keep our head up to the end. Shall we stand alone? Who also will lift up their heads and stand for Jesus and the Second Advent proclamation? How many are there of this sort? Let all such unite at the standard of the cross of Jesus, and help on the good cause, and "look up."

SHALL IT BE?

Shall it be that the Second Advent teaching and preaching as for many years past it has been proclaimed in the west, by the Advent Christian people, shall still continue to be heralded by those who have "put their hand to the plow?"

Shall it be that the unity of those who go forth to proclaim the coming kingdom of Christ shall be preserved and grow stronger?

Shall it be that the work of the Advent Christian Conferences shall prosper as in times past?

Shall it be that the ADVENT CHRISTIAN TIMES shall become firmly established as a religious paper, without debt, and having a paying circulation sufficient to support it—say at least 3,000?

Shall it be that the ministry of the Advent Christian people will arouse from their dormant state, and also help carry on the work of the Western A. C. Publishing Society?

Shall these things be? If our readers will say "Yes," and act accordingly, they will be done; but if all fail to act in the affirmative, then these things will not be. It will be just as the people say. Let us all say "Yes," and act as though we meant it, and it will be done.

TWITTING EXHORTATIONS.

What of them? They never do good, but always do harm. When you undertake to *twit* a man, or a class of men, before the public, you always arouse an element in human nature that resists the mean assault—for it is the meanest kind of meanness—and thus the effect is detrimental, instead of being beneficial. When a man's faults are told in such a way and under such circumstances as to leave the impression upon the mind that the effort was designed as a thrust before hearers, the effort not only falls powerless upon the heart of the rebuked man, but constrains him to esteem you as ungentlemanly, and a poor pattern of Christian character; and he rightly estimates you.

But are we not required to reprove and rebuke? Yes, "*in meekness*," but never in a twitting way—never in a way to repel, but always in a way to win. We can deal with evil strongly, but never in a way to make a man feel that you have purposely selected him as a target to amuse yourselves upon before a congregation who know that you are twitting that man. To do thus in prayer-meeting, or in sermon, is to breathe out an element of carnality not at all congenial with the spirit of the gospel. Let us always evince the winning element in our reproofs instead of the whipping spirit. Who made you whipping master, to arraign men before the public as gazing stocks, to feel the smarting produced by your lash of carnality? Better get a new baptism of love before you begin the work of chastising others. Warm up the subject, too—hot glass will bend.

W. S.

SHAKER THEOLOGY.

Some years ago, in my travels, I called at a Shaker village, and entered into conversation with one of the officials; and having heard that they claimed to be in the resurrected state, I called him out on that theme.

"Why is it that the Shakers never marry?"

"Because in the resurrected state they 'neither marry, nor are given in marriage.'"

"But the rest of that text says, 'Neither can they *die any more*;' then what means this Shaker grave-yard out here?"

"Oh, that text means that the soul can't die."

"So before becoming Shakers the soul can die; hence, the souls of all men, except Shakers, do die; is that it?"

This appeared to be a new idea to the Shaker, and he was not prepared to patch up his shakerism. But I often find alleged orthodox ministers involved in a similar dilemma when attempting to prove the deathless nature of the soul, in quoting texts like the following: "He that *believeth* on me hath everlasting life" (John 6: 47), "And whosoever liveth and *believeth* in me shall never die" (John 11: 26). Now, since this is affirmed only of the *believer*, if applied to the soul, it will as clearly prove that the *soul* of the *unbeliever* can and will die. So this effort to prove soul-immortality, destroys the theory of inherent immortality, and proves that the souls of sinners are not immortal if it proves that saints have immortal souls. But these texts refers not to souls, but to men, who from a future epoch, shall never die, but live forever—not from conversion, but from the resurrection.

W. S.

MORMON ITEMS.—NO. 13.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

ENOCH'S CITY.

Among other peculiar features in Joseph's inspired translation of the Bible, we have the following concerning Enoch's city: "And it came to pass in his days, that he built a *city* that was called the City of Holiness, even Zion . . . . and lo! Zion in process of time was taken up into heaven" (Gen. 7: 25-27). "And it came to pass that Zion was not, for God received it up into his own bosom" (Gen. 7: 78). "When men shall keep all my commandments, Zion should come again on the earth, the city of Enoch, which I have caught up unto myself" (Gen. 9: 21).

Paul speaks of "*Jerusalem* which is above," and John calls it the "*New* Jerusalem," and tells us that it shall "come down from God out of heaven," and Paul tells us that its "builder and maker is God." Now, as but one city is ever represented as coming down from heaven (even in Joseph's Bible), Joseph is placed in a dilemma, for these reasons:

1. The city to come down is the "*New* Jerusalem," and the "*New*" cannot precede the *old*; while Enoch's city (if he ever had one) existed hundreds of years before the old Jerusalem.

2. If Enoch really built a city, the builder and maker of that city must be Enoch instead of being God; hence, it cannot be the city that Abraham looked for.

3. Besides, Enoch would hardly have built so large a city—12,000 furlongs—nor so costly a city, with gates of pearl, and streets of gold, and massive jasper walls.

4. Enoch would not have had time to have built "twelve foundations" to his city, nor would he have inscribed on them the names of the twelve apostles of the Lamb so many centuries before they were born.

Joseph's claim is too big for credence.

W. S.

Church News.

BRO. E. B. SCOTT preached at Dayton, Mich., Dec. 2, and baptized two adults in the afternoon of the same day. He writes that the Lord blessed the services greatly, and that the church is in a good condition spiritually.

BRO. J. W. EMMONS writes that Sister Scovil is holding a series of meetings in Magnolia, Wis., and that her work is always blessed in the conversion of sinners. This is good. How much better to convert sinners than to divide saints, as some do.

Contributed Articles.

The Three Distinct Laws.

A. N. SEYMOUR.

God, in revealing himself to mankind in the four different dispensations, has revealed three distinct laws for the government of his people:

1. The "royal law."
2. The Mosaic law.
3. The law of Christ.

The "royal law" is embraced in both Mosaic, and law of Christ, or in other words, spans all ages or dispensations from creation to the eternal judgment, and then, if you please, rolls on endlessly. The Mosaic law was introduced at Mt. Sinai, and spans all time up to the cross of Christ. The law of Christ was introduced at the cross, and spans the dispensation of grace, or gospel dispensation, and winds up with the scenes of the judgment.

The whole human family are to be judged by these laws. Those living under the "royal law" will be judged by that law in connection with the other two; i. e., that part of the race that have lived under them. Those who have lived under the Sinaitic law will be judged by that law. Those who have lived under the law of Christ will be judged by it, in the day when the secrets of all hearts shall be revealed. The requirements of God belonging to these different dispensations are not always the same. There are some commandments common to them all; but there are many that are not. So in our search for personal or dispensational truth, let us discriminate and divide and apply judiciously. Caution is much needed here; unbiased minds will more readily judge correctly at this point than those whose minds have been strangely warped by some *pet theory*, or designing dignitary who would be leader at the expense of truth. Beware of such men and things. "To the law and the testimony, for if they speak not according to this word it is because there is no light in them."

Now, just here, let me inquire, What is the "royal law?" This is an exceedingly important question. Here is just where all of our seventh-day Sabbatarian friends stumble, and fall to keeping Saturday for the Christian Sabbath. They affirm with much confidence and zeal, that the "royal law" is nothing more nor less than the "ten commandments" written on the two tables of stone. They connect with the ten commandments not only the expression "royal law," but "moral law," "perfect law," "spiritual law,"

"law of God," as all signifying the same thing precisely. So in their churches, tent-meetings, and private houses, you will see *charts* hung up headed, "The law of God" under which is printed the ten commandments. Here then is their definite and published position which they constantly press upon the people. But is it true? I say, Nay, with a double emphasis, and do protest against such a limited view of God's "royal law." Can it be possible that the ten commandments are a perfect, spiritual, moral, royal law, when it requires neither love to God or man? for neither of the ten require such love. Can it be possible that the ten commandments are a perfect law when it requires no faith in Christ or in his atoning blood, or in the new covenant, or in the record that God has given of his Son? *Never!* Again do I affirm, as I have done frequently in times past, that the ten commandments alone are never called a law once in the Bible. I have often tested Sabbath people, ministers, and congregations upon this point; *but silence reigned.* No testimony was produced, neither can be.

If then the Decalogue commandments do not constitute the "royal law," *what is it?* I answer, The two great commandments—supreme love to God with all our powers, and love to our neighbor as we love ourselves. See Mark 12: 28-31, and Matt. 22: 35-40. These two commandments precede or go before all other commandments; upon these two hang all the law of God given by the hand of Moses, and the prophets. God and Christ exalt these two commandments above all others. They are the base work of the plan of human redemption, and must be observed and obeyed in order to salvation. This, then, is the royal, moral, spiritual, perfect, law of God; and James 2: 8 when referring to it says, "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well."

In tracing out the principles *naturally* growing out of this law, you will discover the truth relative to the binding obligation of the Decalogue Sabbath. God, in giving *his* ten-commandment covenant to Israel, when he brought them out of Egyptian bondage, placed within its limits *two* great and grand principles, one representing the ordinances of the Mosaic law, sometimes called ceremonial, which was a shadow of good things to come, and that was the Sabbath, for all Jewish Sabbaths under the law were shadows, of which Paul makes no distinction, but tells us they end when they reach the substance, *Christ.*

The other principle representing the "royal, or moral law" is thoroughly imbedded in the other nine precepts. This royal or moral law with all of those elements naturally flowing from it, is obligatory upon the entire race of man, and is contained, as I have already remarked, in the law of Moses and of Christ; or, as God is the only lawgiver, I will say in the law of God given by the hand of Moses, or in the law of God given by the hand of Christ. When this "royal law" is fully observed on the part of God's people, in this age or any other, they cheerfully yield obedience to his heavenly mandates, be they what they may, and as a consequence of such submission the love of God that passeth all understanding is enjoyed by them, which is only a foretaste of that far exceeding and eternal weight of glory that awaits them in the kingdom of God.

Reading, Mich.

Meditation.

C. W. RUSSELL.

O God, perfection is found in thee alone. In vain do I look for it in anything of an earthly nature. Our most cherished hopes are doomed to disappointment. Our brightest anticipations thwarted. Everything is hollow. Our best friends fail us in time of need; and those who were loudest in their professions of attachment in the hour of our prosperity, are the first to turn their backs upon us when adversity steps in. O, the hollowness of earthly joys! With longing eyes and throbbing pulse, I turn to the only thing that possesses stability in this wilderness of woe. Thy word, O God, shall not change nor pass away. But what saith it? "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Rest, sweet word! Yes, by faith I enter into that rest, and rejoice in the hope of the glory of God, and my rest will be eternal. Rest, where the wicked cease from troubling. Rest, in an unchangeable land, with the loved who are now sleeping in the tomb.

No more sorrow then,
No more grief nor pain.

Then the days of my mourning shall be ended, and there shall be no more death, neither sorrow nor crying, for the Lord God shall wipe away all tears from my eyes. There, with the ransomed of the Lord, I shall praise him who hath redeemed me by his own blood. Hail, O hail the day of redemption; long expected day.

Chicago, Ill.

The Power of Influence.

MARY A. TIBBETS.

Not long since, I loaned a late number of the A. C. TIMES to a dear elderly sister living near us, and she was so much pleased with Bro. Pollard's article ("Who is on the Lord's side"), that she came over the next day, saying how much it impressed her, and how deeply interested she was in the success of the paper, and the cause it so nobly represented, adding, "If you think one dollar will be any help to the Editor, I have brought it with me, and regret that it so little, but perhaps it may do some good." I gladly accepted the humble offering with the fervent prayers of the donor for God's blessing upon the paper, the Editor, and all interested in its prosperity. So now, Bro. Pollard, here is a little pay for your article, coming back like "the bread cast upon the waters, being gathered after many days." Thus, our labors together are something like Ezekiel's vision. "And their appearance and their work was as it were a wheel in the middle of a wheel."

Our Editor stands at the head of the great work assigned him, and we, his co-workers, may gather around him with words of cheer and substantial aid, if we do not become weary in well-doing. Who that values the joyous welcome of our blessed Savior when he comes, would, for his own selfish gratification, forego the conscious pleasure imparted by sharing in the toils and labors of those who are trying to do good. Those who remain ignorant of the bliss enjoyed in the practice of self-denial, the endurance of suffering to promote the interest of mankind and the glory of God, rob themselves of a great blessing here, and perhaps of "an abundant entrance into the marriage supper of the Lamb." Then, let us one and all who read the TIMES, wake up to a more lively sense of our duty in trying to make it more and more interesting. This can be done, not only by sending the aid, however small it may be (only let it be as God shall prosper us), but also in writing social letters to the spiritual household. I regret to say there has been a falling off in this department for the last few years, and I would affectionately ask the brethren and sisters to commence this part of the work with the interest and energy that will more fully unite us together all over the land.

I am still longing for our Savior's coming, when face to face I may behold "the King in his beauty", and all the dear ones of like precious faith. May we all with one heart and one mind work together for the glory of God and the salvation of the perishing, is the prayer of the humble writer.

Volga, Ind.

My Birth-Day.

MRS. MARTHA CHURCH.

Written on her seventy-third birth-day, which occurred March 27th, 1877.

This day doth make me seventy-three;
My years, how fast they glide;
How many more there are for me,
Before my Saviour's face I see,
Sure time will soon decide.

A few more rolling suns at most,
And I'll be laid to rest;
Unless my Savior soon shall come,
And take his waiting children home,
To their eternal rest.

For many years I struggled on,
In hope of earthly gain;
But soon old age came creeping on,
And now all earthly hopes are gone,
But God is still the same.

I've fought through many a trial sore,
With Jesus at the helm,
And ready stand to fight through more,
If I can gain that blissful shore—
That glorious heavenly realm.

And should I never live to see
My birth-day, seventy-four,
O Jesus, may I rest in thee;
Then raised to immortality,
And live to die no more.

Union Mills, Ind.

A Time of Trouble.

W. A. SHAW.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12: 1).

What is intended to be conveyed by the phrase, "time of trouble?" The primary definition of the word "trouble" is, agitation, disturbance, commotion, and therefore a time of trouble would be a time in which these three things would be found very conspicuous.

There is in many minds, a confusion of ideas regarding the time of trouble spoken of by Daniel, and the time of tribulation as foretold by the Savior in Matt. 24, and this is one of the causes which make Matt. 24 so hard to be understood by many. If the word "tribulation" is rightly defined, it is found to mean in Scripture, affliction or persecution, as, "In the world ye shall have tribulation" (John 16: 33).

But the word "trouble" is an entirely different and more expressive one, as in the account of the troubling of the waters, as recorded in John 5: 4. Here we have the word expressly defined to mean a moving; the multitude waited for the *moving* of the waters. So then, when we take into consideration the meaning of these two words, we are at once satisfied that the two times spoken of—one by Daniel as a time of trouble, and the other by Christ as a time of tribulation—cannot refer to one and the same thing, and if we read carefully the connection in Matthew, Mark, and Luke, in the account of the tribulation, we shall find that that has reference to the afflictions of the Jews only, in the destruction of their nation, and the sufferings which they should undergo. While, if we note carefully Dan. 11, we shall see that the prophet had been given a history of the Persian empire, and then the Greek, and following, that of the Roman, until the end of the Roman, and then adds, in the words that stand at the head of this article, "At that time."

So we know positively that these two seasons spoken of cannot be less than eighteen centuries apart from each other, and also of an entirely dif-

ferent nature. While the first is persecution or affliction, the other is agitation and commotion. The one, the greatest persecution; the other, the greatest season of unrest.

Now it is said that this time of trouble is to be at the time when a certain king or kingdom is to "come to his end, and none shall help him;" that is, at that time the trouble is to be in full force. And when we consider that Jehovah has in all ages given the world due notice of impending judgments, so that people might be without excuse, may we not fairly infer that in the approach of this mighty troublous time which is coming on the world, that there will be premonitions of its approach? And if, as very many most excellent expositors of Scripture agree in saying, we are now nearly at the point of time when that king spoken of is to come to his end, may we not be looking about us to see if we can discern any symptoms of a time of commotion such as might be expected to precede this foretold agitation? And this brings fairly to the consideration of the subject in hand. There are those, among whom the writer is one, who think that we have fallen upon troublous times; and what we shall have to say in explanation of the same may well be classed under three grand divisions, viz.:

Religious, Political, and Physical.

1. *Religious:*—Let us bear in mind that we are looking for commotions, upheavals, agitations, etc. Have we any cause to say that the last few years have been in any way peculiarly characterized as troublous in the religious world? Few men are aware to how great an extent the religious thought has changed in the last twenty-five years. The one cause of change, named Spiritualism, has alone revolutionized the church of a quarter of a century ago. Previous to that, hell fire held a conspicuous place in the teachings of the pulpit, but to-day you can hardly find a man standing in the place of religious instructor of the people who will say *privately* that he is a believer in any such thing, let alone saying it *publicly;* for if he did announce any such thing from the pulpit he would very soon be requested to "step down and out," so great is the change which has come over the people, mainly through the agency of this modern lie called Spiritualism. There is a large percentage of the preachers who are avowed Spiritualists, and probably four-fifths of all are more or less tinctured with the malignant utterings of this serpent; and when we consider that Spiritualism teaches no resurrection of the dead, no rewards and punishments, no judgment, no Son of God, we may well conclude that it is working a tremendous upheaval in the minds of men.

Science, falsely so-called, is another agent which is transforming many of the teachers into hair-splitting, word-mangling, geological theorists, and thus we have Darwin, Huxley, and others, quoted more extensively than Paul or Peter. The son of an inferior animal, then the son of man, and as for the Son of God, he is hardly brought into question by these modern scientists. "Like priest, like people." And thus piety dies out, godliness is moved far away, and change is written on every page, so that all who will may see. A state of unrest vividly describes the religious world.

2. *Political:*—Politics, says Webster, as a science or an art, is a subject of vast extent and importance. It comprises the whole of the idea of government, and in no one thoroughfare is the path beaten more persistently which leads to trouble and agitation than in that of the department of government. Look where we will, we find the lower strata in society pushing its way to the surface; upheaval is marked over all. The Commune in Paris, the Internationalists in Germany, the Socialists of Russia, the American Order of United Workingmen in our own land, all proclaim the beginning of a struggle which may well presage the time of trouble of which we speak. To assure ourselves that these organizations are prepared to work great changes, we need but ask ourselves the question, Suppose that these powers obtain the ascendency, what will be the consequence? And that existing governments of the old world are fearful that they will do so, we may be sure when we note what especial pains are taken to keep down any and every form or outcropping of rebellion or revolution which may seem to have its origin in these orders; and also, how soon these international societies are suspected in every attempted uprising of the people. Let us ask ourselves this question, *If the Lord Jesus Christ should smite the nations at his coming with natural means, would he not find the weapons already prepared for his hand?*

3. *Physical:*—In the natural world there are three grand divisions which shall attract our attention for a short time. These are, Fire, Water, and Earth. Let us use our memories for a little while, and recall the scenes of fire which have been printed on the tablets of our minds within the last ten years. Of towns destroyed, of whole sections of country devastated, of people fleeing for their lives before the devouring element of catastrophies by fire on sea and land; of the burning up of solid old Boston, let alone Chicago and Portland, nor yet even the cities of Japan.

Turning from fire to water, let us think of the inundations in France, in the lower Mississippi, in the broken dams of New England, in the storms which swept away the inhabitants of the shores of the Indian Ocean to the number of a quarter of a million. Do we realize how many people it takes to make a quarter of a million? Do we think how these all perished in an hour? Do we remember how it happened? An over-rushing tide at midnight ended the peaceful slumbers of that people in the sleep of death, and the morning light found nothing but ruin and dismay, and a country depopulated! As if Lake Michigan should at midnight come rushing in over the beautiful city of Chicago, and half of the people perish in the darkness, and the recording angel makes a note of the same, recounting all the sins of the people, and the good intentions which were never carried out. The tongue, the pen, the imagination even, fail to picture the terrors of such a visitation.

The Earth:—"There shall be earthquakes in divers places." Do we remember the tidal wave (for these are caused by earthquakes), which in the year 1868 swept in over the coast of South America, and destroyed towns, and carried the United States steamer Wateree inland for a mile and a half? And do we recall the fact that within a year there has been another in the same place, which took up the old hull of the steamer and carried it inland a mile further? Do we recall the fact that there was recorded a tidal wave in the lake at Cleveland, Ohio, of the extent of about four feet of water rising up and rolling in on the land? Does it not seem to us that our own land is being visited by earthquakes very often? A short time since, in Canada and New England, an earthquake occurred, and now at Omaha and the northwest. Are not these things growing to be almost too frequent to pass unnoticed?

Is Earth growing old? Is there a crisis impending? Is nature being agitated, so that her forces do not work in their accustomed channels? In fact, is there not a time of trouble beginning to spread itself over the world like a nightmare, bearing down upon the energies of mankind, causing them to fear and dread those things that are coming on the earth?

Perhaps one of these things of which I have written would not suffice to give alarm; it may be that two or even more might pass without being particularly noticed; but when all are combined, and the united forces of all are brought to bear upon the unbiased mind, there must be a conclusion arrived at, such as shall startle, and cause fear for the safety of existing institutions, whether Religious, Political, or Physical.

To the man of the world—the business man—to one looking at the surface of things, and caring nothing for God's word or his law, this communication may seem the vagary of a diseased mind; but to the student of prophecy, to the lover of all the truths of the Bible, to the weary, waiting pilgrim and stranger in this unfriendly world, they are words of comfort and cheer. To such ones it proclaims in thunder tones, "Look up! for your redemption draweth nigh." It says as plainly as words can, "The Lord is near." Soon this appearing will be an accomplished fact, and then the reward; then eternal life; then the long, weary watching will be over; then the full fruition of all our earthly hopes; then loved ones will meet again; then the righteous of all ages will make one vast throng; then the righteous dead and the righteous living will be raised and changed; then we shall be ever with the Lord.

How the heart leaps forward to the glad hour, caring nothing for trials and troubles through which we must pass previous to that time; counting all dross that we may win Christ. It can be but a short time when all the saints may sing, "Hallelujah! 'tis done."

Reader, may you and I be there to join in that grand chorus, is my prayer.

Chicago, Ill.

Don't Wait.

STEPHEN R. BENTLEY.

The time most favorable for evening meetings has arrived. What are you going to do? Can't you get some *humble* minister to come and labor with you one or two weeks? not some great man to convert men to himself, but some man, who, in the spirit of meekness, will lead men to Christ.

It will cost something, of course, but you can pay it. If some smart man should deliver a good lecture in your place upon some branch of science, you could raise from five to ten dollars easily enough, and you ought to. If some good singing-school teacher should come to your place and want to get up a school to teach your children to sing, you could raise from twenty-five to fifty dollars for a dozen lessons, and you ought; education ought not to be neglected. You would pay well to have some man teach your children to write, and so you ought. These things are all right. But education in the doctrine of the Bible is of more importance than all these. Shall we neglect to educate our children in that which pertains to the eternal world, and be so careful of their education in temporal things? If we can raise fifty dollars for a singing school, we ought to raise an hundred to sustain a protracted meeting. And I presume that $25, or even less, would get a Christian minister to labor with you a week or two. And he would be *so* glad of an opportunity to preach the gospel of Christ to a people who have interest enough in Christianity to pay a little of what God has given them to support his servant.

And now if you are going to do anything at all, do it *at once*. Don't wait till the devil has got everybody interested in something else.

Don't wait till the season is farther advanced; *now* is the best time.

Don't wait till money is more plenty; there is enough now, for honest Christians to give with their prayers.

Don't wait till you grieve the Spirit. Don't wait!

Cassel's Prairie, Wis.

The word of the Lord is true.

Reports.

Faith and Works.

J. C. SMITH.

Brethren and sisters of Kansas and Southwest Missouri, and all others interested in the great work of saving men from the second death, greeting: A few passages of Scripture from the Great Leader of the church, and from the Apostle Paul will do you all good. Will you please read them, and oblige him that is the Author of *eternal salvation to as many as obey* him. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or, what man is there of you, whom, if his son ask bread, will he give him a stone. Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, *all things whatsoever ye would that men should do to you, do ye even so unto them*: for this is the law and the prophets" (Matt. 7: 7-12). "*Give*, and it shall be given you; *good measure*, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38). "I have showed you all things, how that so laboring ye ought to support the weak, and *to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive*" (Act 20: 35).

Now, a word of exhortation from Paul will help me to the point: "Bear ye one another's burdens, and so fulfill the *law of Christ*" (Gal. 6: 2). "Or I only, and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the *law* the same also? For it is written in the law of Moses, *Thou shalt not muzzle* the mouth of the ox that treadeth out the corn. *Doth God take care for oxen?* Or saith he it altogether for our sakes? *For our sakes, no doubt*, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar, are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 6-14). "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly or of necessity, for God loveth a cheerful giver. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever" (2 Cor. 9: 6-9).

Now, to the point. It was voted last spring at our Annual Conference that three hundred dollars be raised to get Bro. V. F. Hunt a team and outfit for him to travel and labor in the gospel of Christ. Now, by great effort, we have written to brethren and have of late traveled through the mud and rain a hundred and sixty miles (and sixty miles of it horse-back, leading another horse), and delivered him an outfit, horses, buggy, and harnesses. And the amount that has been paid in toward these is as follows: Bro. Rich and Widow Hunt (Bro. Hunt's mother), have paid $145.00. Bro. Snyder, of Centropolis, $5.00, brethren at Jarbelo, Leavenworth county, $7.00, and J. E. Smith, $68, and brethren from Missouri sent $7.50, hoping that Bro. Hunt would be able to go there and labor some; but as he has not been able to, they write me to hold the amount for further disposal. This is all that has been paid. Now there remains a note of $68 to be paid Dec. 18. Bro. Hunt has given this note, and if not paid, forfeits his right to the team. Now, those that said they would give and have not given, and those that desire Bro. Hunt to go forth a *free man*, let them send at once to my address, Tonganoxie, Leavenworth county, Kansas, either by postal order, or registered letter, the amount that the Lord would have them, and by so doing receive in return the "measure" mentioned in this article. Now brethren and sisters do not fail to act at once in this matter, as Bro. Hunt has no way to meet the *note*. Let means be sent in at once, and have the note canceled before it becomes due, that Bro. Hunt may not be muzzled from reaping the golden grain.

These Scriptures above, and thoughts also, may apply to the financial condition of the A. C. TIMES. There are brethren that are adding field to field, building to building, dollar to dollar, merchandise to merchandise, and who have robbed God year after year in tithes and offerings, and are still robbing him of their substance, while the widow's mites are doing more than they all. O, that this *mammon* of unrighteousness may be used in such a way, that they may secure unto themselves the *eternal riches* so soon to be bestowed, at the appearing of Jesus, and be received into everlasting habitations, a house not made with hands, eternal, and in the heavens. You that have the wherewith to do, and do not do it, it tends to your poverty. "I charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the *living God* who giveth us richly all things to enjoy. That they do good, that *they be rich in good works, ready to distribute, willing to communicate*. Laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life (1 Tim. 6: 17-19). "But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil: which, while some coveted after, *they have erred from the faith*, and pierced themselves through with many sorrows (1 Tim. 6: 9-10). Brethren and sisters, the debt now standing against the A. C. TIMES, might and ought to be paid, and I have no doubt that some that are well able will be stirred up to act in this matter. One thing is certain ,however, if God's goodness, and mercy, his love, and promises of the kingdom of God, of the new made earth and the celestial city, glorified bodies, the things in reserve, the privilege of being with Jesus, and all the loved of earth, yea, in short, if the words of Jesus, and the Holy Spirit with all of these blessings will not stir man and woman to act, then what will? Ah! I tell you what will: *the judgment of God*—"The righteous judgment of God"—God's judgment day; then it will be too late. "*Ye would not come unto me*." "Ye would not hearken unto my commandments." "Ye would not hear the Prophet—then destroyed from among the people.', "Those that would not that I should reign over them, bring hither and slay them before me." O, brethren and sisters, let none stand with the rebellious ranks that marshal around the city of God with Satan as their leader, whose end is destruction. But let us stand with the rank and file of the "*willing* and *obedient*" that shall eat the good of the land.

Tonganoxie, Kansas.

Conference Report.

The Wellington and Southwestern Quarterly Conference met according to previous appointment at the Bethel School-house, Cowley county, Kan., Nov. 16. Preaching in the evening by Eld. V. F. Hunt. Conference convened Nov 17, at 3 o'clock, for business, and as there we but few of the brethren present, adjourned to Bro. Lype's residence, Nov. 18th, at 3 p. m., President V. F. Hunt in the chair. After prayer by V. F. Hunt, reports were heard from delegates present.

Voted, That the name of Wellington and Southwestern Conference be dropped, and the name of Arkansas and Walnut Valley Association be adopted.

V. F. Hunt was appointed evangelist, and Jacob French assistant evangelist. After attending to some other little business, the Conference adjourned, to meet again in February, 1878, at the Diamond School-house, four miles west of Douglass. The exact date of meeting will be given hereafter by the Secretary.

N. M. BACON, Sec. pro. tem.

"Hymns of the Morning."

Parties West, who have been owing for books sent to them within the last three years, are kindly asked to write to me, and state what they can do towards paying for books.

C. W. SARGENT,
Box 426, Concord, N. H.

Correspondence.

From R. H. Clark, Winnebago Agency, Minn.

EDITOR A. C. TIMES:—I am preaching every Sunday to good congregations. Have been "thrust out of the synagogue" for preaching a future life through Christ alone. But, thank God, we have a schoolhouse to hold our meetings in, and the most of the people come to the school-house, and when they turned us out, they turned out the most of their congregation. The people are interested to hear the truth; God grant that it may fall into good and honest hearts. Yours in hope of eternal life when Jesus comes.

From M. Alexander, Kirwin, Kansas.

BRO. BURR:—I thought I would write a few lines this morning for our much loved paper, and enclose money to renew my subscription. We have not heard a sermon preached for over a year, and we cannot afford to do without our paper. We have a beautiful country here, and healthy; homes are free to all that will come and live, and we would be glad to have some one come and make their home in this region that will preach truth, giving meat in due season. We have been very anxious to get a preacher here but our efforts have failed so far. We don't know of but one Second Advent believer near us; that is Father Northup. Some of our readers may remember him. We would like to see more of like precious faith move in among us. Yours in hope of eternal life when Jesus comes.

From Mary J. Harding, Oak Hill, Mich.

DEAR BRO. BURR:—It makes my heart ache to see our much loved A. C. TIMES suffer for the want of means to print the full size, while there are so many that profess to believe in the soon coming of our Savior, that has property and wealth of this world, and still withhold it from the cause of the Lord; when the Lord Jesus comes, will they hear the "well done?" Perhaps if I had money I would be just as worldly, but I think I would give enough to lift the debt of the TIMES; but of my poverty, I feel required to give in my mite into the treasury of the Lord. It was given to me, but we read it is more blessed to give than to receive. I claim the promise. I

will trust in the Lord for more. My heart responds to Sister Tibbets' piece in last week's A. C. TIMES. Oh! my heart yearns for you that you may prove faithful, and shun every appearance of evil, live humbly at the foot of the cross, and trust fully in God.

From Mrs. Helen M. Benson, Norwalk, O.

BRO. BURR:—I feel that I cannot do without the A. C. TIMES. It is nearly all the preaching I hear, as we do not go to church much. Mr. Benson's health is very poor, and is able to work but little. O for that country where none will ever say, "I am sick!" Well, Bro. Burr, we are down to the close of the year of our Lord 1877. Its joys and sorrows, its labors and duties, are nearly all in the past; and as we look back over the year gone by, how many mistakes we see. When the year began what good resolves many of us made! And how poorly have we carried them out? But, thank God, I feel that I have made some little advancement in Christian grace; some of my besetting sins, I have, through the help of God, overcome in a great measure. The piece written by Bro. Pollard I think is true of most of us. We do not sacrifice to the cause of God at all. We get all we think we must have to eat and drink and wear; then if we have a mite left we give it to the Lord, and call that the widow's mite, and think it will be blessed as her's was. God help us to overcome this spirit of covetousness, make us see our duty clear, and give to support our blessed paper, and make it an instrument of good in scattering precious seed.

From Eld. Thos. Histed, Merritt, Mich.

BRO. BURR:—We have been greatly favored out here since I wrote to you last by a visit of a brother from Disco, Mich., by the name of H. R. Kendall. This brother heard the cry of my letter, and heeded it too, thanks be to our heavenly Father. And as we read, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the word" (Luke 1:1,2). So likewise have we had the words of life set before us out here, for which we look up and are led to thank our heavenly Father, and rejoice for the truth which has been set forth before this people. We, through the blessing of God, had the privilege of extending the right hand of fellowship to eight souls, of which four went forward in baptism by being buried with Christ, and rose in newness of life, having their sins washed away by obeying the truth. And on Sunday evening, November 25, Bro. Kendall set in order the last supper of our blessed Lord and Savior, instituted while he was on earth with his children. And fourteen happy souls partook of the emblems of the broken body and spilled blood of our blessed Lord and Savior Jesus Christ. And still they come. One more has offered himself for baptism; and we look for more. Our prayer to God is that many more may come and drink of the fountain of living waters. I send this little article to my brethren and sisters of like precious faith, who are praying to the Lord in our behalf. Your friend and brother, waiting for redemption when Jesus comes.

From Mrs. Angie L. Preston, East Gilead, Mich.

BRO. BURR:—I thought I would write a few lines to our beloved paper which I prize so much. It is a welcome visitor. I enjoy it next to my Bible; it cheers me greatly; I love to peruse its columns and hear from the dear ones scattered abroad; although I feel sad when I read the letters of those dear afflicted ones. My first thought is when I get a paper, to look for Sister Weaver's letter. I pity her so much; may the good Lord give her grace to bear her afflictions. Soon Jesus will come, then she will be crowned with eternal life. I hope I shall meet the dear sister when we shall be free from sorrow and pain.

The glories of that coming heavenly land are yet untold. Although poets have sung of the immortal souls in the heavenly land, singing and shouting and clapping their hands; yet we nowhere, in God's word, find a promise of going to heaven at death to dwell there, but we are all to be glorified together. Our reward is in heaven now; but when are we to receive it? When Christ shall come and bring it to us. As it is written: "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." It is true that every Christian expects to have a home in this beautiful country, for we know that the promises of God are sure. Therefore, let us be ready. The question comes to me with great force, as I contemplate the near approach of the burning day, Are we doing what we can for the Master? We all have something to do while toiling on the great ocean of life. We have many trials, and meet with many oppositions, but we expect by the grace of God to overcome all those things. May God's grace fit us well for the work, and cause us to glorify him while passing through persecution here, and save us in his kingdom. Kindly greeting to all who love Jesus.

From Mrs. S. E. Finn, Freedom, Ill.

BRO. BURR:—I am real sorry to think you have to work under such embarrassing circumstances. I was grieved when we received our paper to only have half a paper. I think it was all right on your part, but I do think that it is a shame to see a paper so handsome in appearance, and so full of good matter, so worthy, and an honor in any family, so poorly sustained. I would be glad to get some new subscribers for it, but the people all have their own papers, and choose their own peculiar reading, and do not like the doctrine of our papers, and it seems hard that there is not more of an interest manifested in it on the part of its professed friends. There is wealth enough among them to raise it up and give it support, and send it out unembarrassed, and let it give the warning cry. It *must* be supported. What can we do without it? "Ah," says one, "another one will be started." I think it would be a disgrace to the cause of Christ to have this one stop, even if another one could be started at once, for it seems to me there could be no better one printed with so little means, and my prayer is, O Lord, help thy people to arouse and come up to the help of the Lord against the mighty; for if we have the truth, we had better be careful how we see God's cause trampled under foot. If it was the Lord's will that such a paper should be started, I do not see why it is not his will that it should be supported, and would it not otherwise greatly weaken the blessed cause? It seems to me if our brethren and sisters would send in their dollars and cents, and lift now at once altogether, each heart would be made glad by seeing our paper free. I might say I have but little to give; others say, "I have nothing that I can give," while there are others that have plenty and to spare, that dare not say, "I have little or nothing to spare," so they content themselves by acting perfectly indifferent, I really think we that have little or nothing to give, if we could give more, would have more to give. Is that not according to the promise, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosoms. For with the same measure that ye mete withal it shall be measured to you again?" Do we believe it? Yes, many of us can testify to the fact. It is true many give a great deal in many different ways, and still they have to give; and may we as a people ever remember that if we are the Lord's, all we have and are is the Lord's, and may he ever help us all to act wisely, knowing we are to be faithful over the few things given here, and be made ruler over the many hereafter. So, believing as I do, that it is the Lord's will that the ADVENT CHRISTIAN TIMES should be sustained, and that he loves a cheerful giver, enclosed you will find a gift from Bro. Robert Turner and myself for that purpose.

General News.

At 9:30 Sunday morning, Dec. 9, Osman Pasha's entire army attacked the Russians holding the line of investment on the left bank of the river Vid, endeavoring to force a passage. The attack was made with desperate energy, and a portion of the Turkish troops did, in fact, penetrate the line of entrenchments and batteries, but all attempts to break through were ineffectual. After five hours' severe fighting the Turks were defeated. Osman Pasha, surrounded on all sides, was compelled to surrender with his whole army. Everything in Plevna has fallen into the hands of the Russians. Osman Pasha's attempt to break out was caused solely by the entire failure of provisions. Osman crossed the river Vid, attacked and took Fort Dolny Etropolje. The Russians and Roumanians were hurried up from Susoria and Bukova. After a terrible carnage, Osman attempted to re-enter Plevna, but it had meanwhile been occupied by Roumanians and Russians from Grivitza. Osman, on finding himself surrounded, although wounded in the foot, personally conducted the negotiations for surrender. He expressly announced that he surrendered unconditionally to the Emperor. Simultaneously with the main sortie the Turks made a sortie against the Roumanian positions on the right bank of the Vid, but this was feebly conducted, and the Turks in that quarter surrendered almost unresistingly, while the Turkish artillery train was captured in the immediate neighborhood of Plevna. The Russian and Roumanian armies made a triumphant entry into the town at 3:30 Monday afternoon....Shortly after the last repulse of the Russians, Prince Bismarck expressed the opinion that the next attack would probably be more successful, as the Russians would receive good advice. A bundle of documents supposed to be the plan for the seige of Plevna, since then reached the Russian headquarters from Berlin, and there is not an officer in the Russian and Roumanian armies who does not believe that Todleben's plan of attack was based upon the good advice to which Prince Bismarck referred....The British Parliament has been prorogued to Jan. 17. This action is regarded as ominous of war, or, at least, very decided action on the part of Great Britain. Lord Beaconsfield went down to Windsor Castle by special train, and spent two hours with the Queen. It is believed that he favors war, and at once, although most of his colleagues and the country at large are not prepared to go so far, hence the further prorogation of Parliament implies that the national representatives are not to be allowed to express their sentiments in Parliament until the Premier has had more time for such individual executive action as may make war unavoidable. The impression is general in England that the complete disintegration of the Ottoman Empire is at hand....The Czar will start for St. Petersburg on Saturday, Dec. 15. He has visited Osman Pasha, and returned to him his sword in recognition of his bravery....Rumors that the Porte intends to take immediate steps for bringing about an armistice or peace negotiations are founded on something more than mere conjecture. It is semi-officially announced that the capture of Plevna will not prevent hostilities from being continued, even though preliminary negotiations for peace should be commenced....A telegram from Ragusa says the inhabitants of Scutari and the Albanian Chiefs have telegraphed to Constantinople for aid against the Montenegrins, declaring that, if the request is disregarded, they will solicit protection of Italy....The general tone of the London press is to urge the Government to seize the present opportunity for mediation, and while it may yet not be too late. Sophia must be captured before long, and, that accomplished, no important obstacle remains to the rapid advance of the victorious Russians on Adrianople....During the operations against the citadel of Antivari, the Prince of Montenegro has been inhabiting a house belonging to a Mahometan Bey in the town of Antivari. On Sunday, Dec. 9, an attempt was made to assassinate the Prince in the house, which was mined and blown up. The Prince was fortunately absent at the time. One of his body guard was killed, and six injured....Ten thousand of the prisoners surrendered by Osman Pasha at Plevna are on their way to Bucharest. The total number which fell into the hands of the Russians is ascertained by official count to be ten Pashas, 128 staff officers, 2,000 officers, 30,000 infantry, and 1,200 cavalry, besides seventy-seven cannon. In the fighting, which immediately preceded the fall of Plevna, the Turks were terribly worsted, losing 4,000 killed and wounded, while the Russian loss was about 200 killed and 1,250 wounded.

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Marriages.

GUDGEL—BARTHELMAN—At Mineral, Bureau county, Ill., Dec. 6, 1877, by Eld. M. McCulloch, Mr. Albert Gudgel to Miss Martha Barthelman, both of Bureau county, Ill. M. McCULLOCH.

Deaths.

MILLER—Of typhoid fever, Nov. 29, 1877, Mr. John W. Miller, of Lee county, Ill., aged 76.

He was on a visit to his daughter's, Sr. A. S. Myers, at Delta, Jewell county, Kan., was taken sick, and sweetly fell asleep in Jesus. His only talk while sick was the near coming of the Savior. He would often ask his daughter how long she thought he would have to lie in the grave before the Lord would come to awake and crown him with immortality. The writer gave words of instruction to a large audience and comfort to the mourners from 1 Thess. 4: 13-18.

THOS. R. COMSTOCK.

MOSHER.—At Afton, DeKalb county, Ill., Dec. 9, 1877, of rheumatic fever, Geo. L., eldest son of Edwin L. and Mercy A. Mosher, aged 19 years, 2 months, and 27 days.

A child of God fell on sleep to rest for a moment his mortal frame ere the Mighty One should call him to his Eden home, where the dear ones of earth shall meet him, never to be parted more. Pray, beloved, that cheering grace may overmatch their grief. GEO. M. BUTTON.

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Notices.

Persons sending Notices to this office, to be inserted in this paper, are requested to send them so that they will arrive at this office the Saturday previous to the issue of the paper in which they wish them to appear.

To all Whom it may Concern:—I have decided to travel in some of the Western States this winter and labor for the Master's cause in protracted efforts, and all that wish me to visit them can address me at Utah P. O., Warren county, Ill. Those wishing my services had better write immediately. THOMAS B. HICKS.

Quarterly Conference.—The first Quarterly Session of the Northwestern Michigan Advent Christian Conference will be held with the church at Hesperia, Newaygo county, commencing Thursday evening, Jan. 17, 1878, and continue over the following Lord's day. This being the first meeting since our organization, and matters of importance is likely to come before it, it is especially desirable that as many of the brethren and sisters of this district should attend as possible. Also all in different parts of the State are cordially invited. We hope that this series of meetings may be characterized by such zeal and spirit as our cause merits. Let all come with their hearts filled with the love of Christ, ready to work as "thus saith the Lord" for the salvation of perishing humanity. Time is short. The night is far spent; the day is at hand. Homes will be provided for all who come. In behalf of the committee.

DANIEL WEAVER, Pres.
T. P. S. HAMPSON, Sec.

Conference.—There will be a Conference of believers in the soon coming of our Lord, held with the church at Burlington, Calhoun Co. Mich. beginning on Thursday, Jan. 10, 1878, and holding over Sunday. All lovers of our blessed Master are cordially invited to share in this feast and join with us in offering the sacrifice of praise to our heavenly Father. Come in the spirit of him that so loved the world that he gave his only-begotten Son to save it. Let us have a great feast of fat things.

JAS. FERRIS, Pres.
C. D. BERRY, Sec.

Union Conference.—The third Union Conference of Michigan will be held in Burlington, Calhoun county, commencing January 10, 1878. All lovers of peace and union, who are looking for the Lord, are solicited to attend this meeting. We hope to see a goodly number of warm hearted Christians full of faith and of the Holy Spirit present to enjoy this meeting. Come to do good. Come to labor for the salvation of the impenitent. Come to glorify God in all things. Burlington is situated on the Air-Line railroad from Jackson to Niles. Brethren coming from the east or west will stop at Burlington Station, whence they will be conveyed to the meeting. The meeting will be held in the Methodist church. The church in Burlington have warm hearts and stand ready to receive you. Brethren coming with teams will call on Bro. Homer Hadsell, who will see that provision is made for them. O. R. L. CROZIER,

J. P. BRISTOL,
A. N. SEYMOUR,
Conference Committee.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.

WM. SHELDON, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the first district of the Southwestern Iowa and Northwestern Missouri Advent Christian Conference will be held with the Waveland Church, in a school house, near Wilson P. O., Montgomery county, commencing Friday evening, Jan. 18, 1878. Brethren come! Is it safe in these times to be so overcharged with the cares of this life that you cannot go to meeting once in three months?

E. BLANCHARD, Pres.
B. FORESTER, Sec.

Conference.—The next session of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held at Little Marsh, Tioga county, Pa., commencing Friday evening, Jan. 11, 1878, and continue over the following Sunday. Those coming by railroad, should purchase ticket from Corning to Middlebury Station, and write to E. A. Keeler, Keeneyville, Tioga county, Pa., when you will arrive at Middlebury Station, and teams will be there to carry you to the place of meeting. A cordial invitation is given to all. A. H BRIGGS, Pres.

Northern Illinois Conference.—The Advent Christian Conference of Northern Illinois will hold its annual session with the church at White Rock, Ogle county, commencing Thursday evening, Jan. 10, 1878, and hold over the following Lord's day. We hope to see every church represented, and that every preacher will report either in person or by letter. Come, brethren, rally to the rescue. If God ever called us out as a distinct people, there is something for us to do. Come, beloved brethren, "God's own arm hath need of thine." Let us pray that the Lord will meet with us in truth by his Spirit. Bro. Button will give notice of railroad connections in time.

N. W. SPENCER, Pres.
S. B. MABEY, Clerk.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Pidlo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time.

WM SHELDON, Sec.

Quarterly Meeting.—The third Quarterly Meeting will be held with the friends at Solon, Jackson county, Iowa, commonly known as the Stone school House, about four miles east of Canton, commencing on Friday evening, December 28, 1877, and continue over Lord's day. A general invitation is given to all, both ministers and people who can, to meet with us in the name of our Lord Jesus Christ, that we may build each other up in our most holy faith. Shall I hear from Cascade, Monticello, Iron Hill and Clinton.

I hope so. Address P. W. Hough, Ozark, Iowa. There is no other quarterly meeting called for, so now is the time for our brethren on the Little Cedar and those at Boyan's Grove, if they want a meeting of this order, to make their request for one. Address P. W. Hough, Fairbank, Iowa.

Notice.—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me; but all who do, please drop a card to State Center, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.

F. H. KENNY.

To all whom it may concern:—Brethren and Sisters in Coffey, Anderson, Bourbon, Linn, Allen, Woodson, Wilson, Neosho, Crawford, Montgomery, Labette, Cherokee, and Osage counties, Kansas, Greeting. The Annual Conference, at its adjourned session, having divided the state into four districts, the above named counties being included in District No. Four, it is thought best to hold a General Conference of this District, at Ottumwa, Coffey county, commencing Jan. 5, 1878, at ten o'clock A. M., and holding over the Sabbath, for the purpose of arranging the business of our District, dividing its territory into Quarterly Conferences, making arrangements for carrying the glad tidings of a soon coming King into new fields, and such other business as may come before the Conference. Now, dear brethren and sisters, will you make an effort to be at this meeting? Business of importance that concerns us all is to be transacted. Bros. Peak, McFarland, Childs and Lawver, will you come? For the brethren. D. WEBSTER.

Appointments.

Parties having appointments in this column are requested to write to this office occasionally their correctness as often as once in six months; otherwise they are liable to discontinuance.

ILLINOIS.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall. C. KOIER.

Adeline, June 3, at 10.30 a. m., and every two weeks.

Forreston every Sunday evening.

J. AUGUST SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.

CHAS. KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind., the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.

FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.

N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

IOWA.

There will be religious services at the Hickory Grove School house, Ringgold county, Iowa, every Thursday evening A cordial invitation is extended to all.

JOHN SCARCE.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.

P. W. HOUGH.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 9th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.

GEO. W. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day a. 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.

PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, at 11 o'clock a. m. and 2 30 p. m.

Watkin's Schoolhouse in the evening of same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.

A. N. HITCHCOCK, Pastor.

MISSOURI.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATE.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Scholhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

Friday night, Dec. 7, three miles east of Oxford, in Cowley county.

Dec. 8th to 12th at Red Bud, Cowley Co.

Dec. 13th to 17th at the Diamond S. H., Butler Co.

By request I will (D. V.) on the evening of the 16th of Dec. hold dedication services.

V. F. HUNT.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10: 30 a. m.

At Otsego, Minn., at 2: 30 p. m. every Sabbath. M. WELLCOME.

NEW YORK.

Secon Advent Church, New York City, 138 West Twenty-fourth street, between Sixth and Seventh avenues. Preaching on Lo d's day at 10.30 a.m. and 7.30 p.m. Prayer meeting Wednesday at 7.30 p. m.

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Advent Christian Times.

FRANK BURR, - - - - - EDITOR.

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All matter intended for publication in the ADVENT CHRISTIAN TIMES, such as communications, correspondence, obituaries, or appointments, should be addressed to

EDITOR ADVENT CHRISTIAN TIMES,
91 *S. Green St., Chicago, Ill.*

WE have just received a late copy of the *Berrien Co.* (Mich.) *Record*, in which was a card over the names of several citizens of Buchanan, Mich., stating that the name of a certain elder appeared "maliciously" in a Conference report in a late issue of the A. C. TIMES. We do not know as it is malicious to publish Conference reports, or that it is malicious for Conferences to report their business through our paper. We know of no malice in the matter, whatever

WE received a letter from a brother in a Western State last week, in which we were informed that a prominent elder of Iowa, and a member of the Southwestern Iowa A. C. Conference, is engaged in sending around postal cards, urging brethren not to take the A. C. TIMES, and that he is also telling some of the biggest kind of falsehoods concerning its editor. We would not harm a hair of the head of any person doing such work, but we wish the brethren in the West to be posted beforehand concerning such doings, and to know what is being done to affect the circulation of the paper, so that its friends may defend it, if they will.

AN OLD-FASHIONED MEETING.

In the *World's Crisis* of Dec. 12, Bro. M. Batchelder calls upon us to notice a suggestion made by Bro. Munger for an old-fashioned meeting of Second Advent believers, to be held at some convenient place in the east. We like the idea, but there is one great hindrance to the possibility of such a meeting, viz.: the old-fashioned Second Advent believers are so few in number, and the new-fashioned are so many. And again, the very suggestion of such a meeting to be held, indicates that such meetings are not a common thing among the people. This latter we conceive to be a sad fact, but it is never too late too mend in this world, if there is yet mercy, and we heartily acquiesce in Bro. Munger's suggestion, and in Bro. Batchelder's rendition of it as to be a meeting where "we know no party, have no offices to crave, no worldly interest to secure; but one great, all-absorbing topic—the coming and kingdom of our blessed Lord Jesus and those things connected with it." We say *Amen* to it all; will help to advertise such a meeting when appointed; will give it our prayers if not our presence, and will do all we can to make our every church-meeting a small one of the same kind.

SCRIPTURE FULFILLED.

These are strange times. When popular preachers stand up before large audiences and advocate the doctrine of texts of Scripture which teach damaging results to those who advocate them, certainly we must think the world has become reckless of truth, and courting its own destruction. A case of such a kind occurred in this city lately, in which, before a large congregation, Prof. Swing preached from the text, "My Lord delayeth his coming" (Matt. 24:48). If a minister should quote this text in order to give warning to those who profess godliness and yet live in sin, there might be some good show of faith in Jesus, for the Master gave it as the language of an "evil servant," who should find his portion with hypocrites and unbelievers, as every one will see by reading the whole connection. But Prof. Swing uses it as endorsing the sentiment expressed by it. He tells us that the coming of Christ has been delayed for centuries by the slow growth of Christianity, by the ignorance of mankind in past days, by the unwillingness of men to receive the pure truths of Christ, and then closes as follows:

"Thus the coming of the 'chariot' has been long delayed. It has been compelled to drag along through ages wicked, ages dead, ages dark. It waits now for many new hands to touch the wheels, to grasp the cords by which it is drawn. The world is, as yet, unable to love a perfect Christ. It prefers imperfection. As the Greek citizens voted to banish Aristides because they had become weary of hearing him called the Just—they being able to appreciate only a feeble semi-justice—so our modern era stands away from Christ, not being charmed by such a fullness of moral excellence. The Master delays, not because of any decay of cardinal truth, not because religion has been tried and has failed, not because anything better than Christianity can come, but chiefly because society has not yet come to that mental stature which can measure and love such a perfect Son of God and Son of man. The world soon wearies of one who wears the blemish of spotlessness. But it is only a delay. Doubtless the chariot wheels are turning slowly forward. Some future age, coming long after we all shall have passed, in mental and moral humility, from life, shall look up and shall see the heavens grow roseate with the coming of him whom our era was unable to receive. In the gradual progress of our world what a splendor will at last surround the name of that One who taught humanity its highest truth, who awakened its purest feelings, and who made for it the most touching sacrifice."

Thus, we perceive that the coming of Christ, according to this teacher, will only be ushered in by the world going after him as it were, and inviting him to come. What Scripture declares this? Where did the Professor learn such a thing? Is it "gradual progress" that will bring Christ? Is it written in the language of the Holy Spirit that the world shall become so in love with Christ as to bring him to them? Never! On the other hand we read of the *lack* of faith when Christ comes (Luke 18:8); of his coming being to take vengeance on the ungodly (2 Thess. 1:8-10); of the nations being angry at the event (Rev. 11:18), and similar instruction throughout the Scriptures.

The times are strange when a man like Prof. Swing will take such a text and argue it as a fact. It is a most fearful boldness, and betokens such a reckless condition of the religious world, as to indicate more strongly than ever before the fact of the judgment being close at hand.

DEMAS.

Even religious history repeats itself. At one time Paul could cordially commend Demas as one of his "fellow laborers" (Philemon 24). But within about a year afterward, he was compelled to say, "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). If men could backslide under the full blaze of inspiration, as Demas did, is it any wonder that men now backslide? But what was the result of this departure of Demas? Did it make Paul think they might as well give the whole thing up? No; he knew the cause was of God, even if Demas did desert it. God had not changed, even if Demas had. So Paul kept to work for God.

Men will desert the cause in our day, as well as past days. Are we therefore to think that

the cause is to be blotted out? No; Paul did not think so even when for a time "all Asia" turned against him. God still lived, and after the gale passed, the ship righted up again. If men desert the cause, the character and value of the cause is not thereby changed. Demas "loved the present world." That crowded out a love for the future world; so he lost his interest in the cause. How many walk in Demas' footsteps. Perhaps their theoretical faith may remain unchanged, but the love of the world has so cooled off their ardor that they have lost their interest. Beware of luke-warmness.

W. S.

WHAT DEVILS KNOW.

Doubtless devils are accurate theologians, for James says they "believe and tremble," and that is stronger than some men believe; but their faith avails them nothing after having reached the close of their probation. But what do they believe? Or rather what do they *know?* For they are in a condition to know some things that men only believe. Upon one occasion, when Jesus was here, "They cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time" (Matt. 8: 29)?

1. They knew Jesus to be of divine origin—"the Son of God." Even devils are too honest to deny the deific nature of Christ.

2. They knew Jesus to be a person of superhuman power, having power to torment, or destroy them.

3. They knew furthermore that the time appointed for their overthrow had not come: "Art thou come to torment us *before the time?*" They knew more about this matter than some do who think that devils are now howling in a world of fire, before the coming of the judgment. They are being "reserved unto the judgmen of the great day." Then devils, and devilish men will meet their merited doom, and saints only will be left to live with the angelic hosts.

W. S.

MORMON ITEMS.—NO. 14.

[Under this head we intend to present our readers with a series of very brief articles in demonstration of the absurdities of Mormonism, presenting only such items as do not appear in our book entitled "*Mormonism Examined*," and which might properly form an appendix thereto. We wish to make them so short that all will read them, and remember the points against a time of need. While some foolishly think it is not important to be posted on this matter, we know better.]

ENOCH'S HISTORY.

Joseph's inspiration affirms: "All the days of Enoch were 430 years" (Gen. 7: 78), sixty-five years more than our Bible gives; yet it clashes with itself in firstly affirming that Enoch was "sixty-five" when he "begat Methuseleh" (Gen. 6: 26), which would be just 365 years before Joseph says Enoch left the earth; and, secondly, after Methuselah's birth Enoch is represented as traveling over several countries, and witnessing "*wars*" before building his city Zion, (Gen. 7: 20), and notwithstanding the time necessary for these travels and wars, it is affirmed: "All the days of Zion, in the days of Enoch, were 365 years" (Gen. 7: 76). That just covers the time from Methuselah's birth to Enoch's translation, leaving no time for Enoch's travels, wars, and the building of the city of Zion after Methuselah's birth, as set forth in Joseph's record; and surely they could not dwell in Zion before it was built. Here Joseph traps himself, and spoils his inspiration.

Again: it is said of Enoch's city Zion: "And there were *no poor* among them" (Gen. 7: 23). Yet in 1833, Joseph's inspiration reproduces a *revelation to Enoch* on the order of the church for the benefit of the poor" (Cov. p. 249). At one time this kind of inspiration says that there were no poor in "Enoch's city; at another time it tells us about regulations for the benefit of the poor in Enoch's charge. Why give directions about the poor if there were no poor? Can honest Mormons drink down all these absurdities? Surely Joseph's inspiration destroys itself.

W. S.

DR. IVES' NEW BOOK.

Dr. Ives' new book of 334 pp. bound, entitled, "Bible Doctrine of the Soul," contains many excellent thoughts, and will help dispel the darkness of tradition. Put it into the hands of thinking men and scholars. It will doubtless, be kept for sale at our offices. with statement of price.

W. S.

Church News.

Eld. M. McCulloch preaches in Mineral, Ill., Dec. 30th.

Eld. J. August Smith, of Forreston, Ill., starts for Coldwater, Mich., about Jan 1st. He expects to labor there in the ministry for a season. May the Lord bless his labors, as in the past, and more abundantly.

Bro. J. D. Carey writes from Bridgeport, Solano county, Cal., that he has a large congregation of hearers, the best of attention, and there is considerable interest among the people concerning the truth.

The new chapel at Burr Oak, Iowa, Eld. J. Ridley, pastor, is to be dedicated Jan. 6, 1878, according to notice in this paper. Eld. Cole attends the service. We expect Bro. Ridley will have good success in that field of labor.

Bro. Wright, of Lexington, Mich., says that the Lake Shore church, near that place, have lately finished off their chapel in a neat manner, and that the brethren there feel much encouraged. He also adds: "I am in good cheer and excellent health, and never enjoyed preaching and pastoral work better."

The Editor has been forced to refuse three calls to hold protracted meetings within a month, in Michigan, Ohio, and Illinois, on account of general prostration, the result of overworking his physical powers for some time past. He hopes to regain his strength by carefulness, but for the present he must keep from nervous exhaustion and excessive labors.

The Illinois Conference at White Rock, Ogle county, Jan. 10, 1878, and over the Lord's day ought to be well attended. Let every minister in the Conference be present. These are times that demand vigilance and sacrifice on the part of the ministers especially. We think of attending this meeting, and hope to see a large gathering.

Bro. J. W. Thomas, of Providence, R. I., called at our office on the 15th inst., on his way to California. His health has been poor for some time past, and he goes to California for change of climate, and also to labor in the ministry. He is one of the Lord's true men, and we wish him success in his work on the Pacific coast. He has formerly written considerably for our paper, and purposes to continue his contributions, if the Lord will.

Contributed Articles.

"Day of the Lord."—No. 3.

ELD. O. D. GIBSON.

"My kingdom is not of this world; if my kingdom were of this world (age), then would my servants fight, that I should not be delivered to the Jews" (John 18: 36).

This is explained in the rest of the verse as meaning, My kingdom does not commence here at this present time and continue on. Thus, "But now is my kingdom *not from hence*," i. e., at this time and onward. And yet the organizing, or setting up and establishing his kingdom takes place in *this age*, in the day of judgment; the last day of this age. The putting down of his enemies is a part of his reign, and the kingdom is not established in full until this is done. This age or world does not end until the last remnant of its unhallowed powers are destroyed, but this cannot be until the conqueror's power has been put forth to put it down, which takes the day of judgment to accomplish it in. When Christ leaves his present mediatorial office, he takes the throne of judgment, and comes in his regal glory and splendor to take possession of his kingdom, which has been in the hands of rebels since the days of Adam. A reckoning must be had, and an assembling of the parties who not only *are* in possession, but all who have had possession, hence; a resurrection is necessary; and we will here let Paul explain the matter: "Afterwards, they that are his at his coming." Then cometh the *end*. As the *end* is the point we wish to find, let us notice closely what he says, not *has come* the end, when the resurrection transpires, but "then *cometh the end*." When will that be? "When he shall have delivered up the kingdom to God, even the Father." Yet that seems rather indefinite, and as some seem to think this is done when he comes or even before, can it be stated more precise and definite when this end is, at which the kingdom is delivered up? Certainly; it will be "when he shall have put down all rule, and all authority and power, for he must reign (or rule alone) till he hath put all enemies under his feet." Ah, yes; Christ takes possession of this rebellious province, while it is yet in rebellion, and subdues it, till the last enemy disappears. So when this is done, then he delivers it up to the Father a subdued and restored realm. This brings us to the end of this age, end of the last day, and its work. Now begins the "age to come," or "world to come" the kingdom proper.

To illustrate this let us go back to the division between the Jewish, or law age, and the gospel age. All will agree that the law age continued until the antitypical sacrifice was slain on the cross, then it ended, and the gospel dispensation began, and yet the gospel began with the preaching of John (see Mark 1: 1; also Luke 16: 16). Babylon did not *end*, nor Media and Persia begin, until that night that Cyrus entered the city of Babylon and slew the king and destroyed the last vestige of his power. So with Grecia; we do not reckon from the first year of Alexander's twelve of conquoring, but from their end. So with Rome; although it was an empire long years before B. C. 31, yet never till then do we commence the kingdom proper of Rome, in prophecy.

The establishing of each kingdom was in the last days of the preceding one. So also of Christ's kingdom; he will conquor all his foes in the *last day* of this world's career. This is not only a day of destruction, but "the times of restitution of all things which God hath spoken." How long this day may be, perhaps it is not necessary to determine. Yet as the world was once destroyed by water in one year's time, and as fire is an element whose operations are not any slower than that of water, may we not con-

clude it will take no longer to do its work, and so not depart from the year-day theory?

But some right here might say, You thus limi the reign of Christ to *one year*. Nay, my brother; his delivering up of the kingdom, is not for him to cease reigning, but having subdued the revolted kingdom he places it back under its original ruler that God may be all in all, he still remaining its king under the Father. For "he shall reign over the house of Jacob forever, and of his kingdom *there shall be no end*" (Luke 1: 33). When the kingdoms of this world become the kingdom of our Lord and his Christ, "He shall reign forever and ever" (Rev. 11: 15). "To order and establish it....henceforth, even forever" (Isa. 9: 7).

"Let thy kingdom come," is my prayer. May we all be ready to hail that glad day.

Palmer, Ill.

"The Secret of the Lord."

RUTH P. ELDRIDGE.

The righteous; what blessed characters; what honors are theirs! God is with them—in them—and they in him. His secret is theirs—he reveals himself to them. What is that secret which God makes known unto his people—to them who fear him?

1. His pardoning grace. He hath covered all their sins, blotted out all their transgression, cast their sins, as it were, into the depths of the sea, to be remembered against them no more forever.

2. Regenerating grace. Born from the skies—born of God—begotten of him to a lively hope by the resurrection of Jesus Christ from the dead—children of God, and heirs, by promises of immortality and eternal life, beyond the sorrows of this sin-blighted earth.

3. Adopting grace. Received into God's family—their names written in the Lamb's book of life. The Holy Spirit witnessing with their spirits that they are the children of God.

4. Sanctifying grace. Washed whiter than snow in the fountain of water and blood—one spirit with the Lord—anointed with the heavenly unction—sealed with the Spirit of promise—sealed to the day of redemption—heaven opened in the soul—and heaven awaiting them in the Paradise restored. Oh! thank God, for the soul-cheering hope of the righteous; and this hope, this honor have all the saints of the Most High: their language is:

"The Lord of hosts, my portion is,
They can have nothing more;
If all the land were in their hands,
'Twould not increase their store."

They are rich to overflowing; riches of Christ; riches of grace and salvation; and yet they are poor, and mean, and low in the dust in their own estimation, crying out:

"I hide myself when God I see,
And into nothing fall;
Content, if thou exalted be,
And Christ be all in all!"

To the righteous, God is all—Christ is all—and the Holy Spirit is all. They are lost, covered, and swallowed up in the blessed Trinity. Day and night the theme of Jesus and his love lingers in their hearts and on their tongues, while they can exclaim, Jesus saves me; strangely and sweetly saves me. How they love to tell the story of his great love—his all-healing power—and his willingness to save—and to save all that will come to him! What a wonderful Savior! How kind, how good, and how loving!

"Oh! for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak."

The Christian's faith may at times be sorely tried, yet the promise is, "My grace is sufficient for thee." Precious promises; how they cheer us while passing through the trials of this mortal life. How gloriously Jesus sustains and keeps in perfect peace the soul which stays itself on him.

Dear weary and suffering ones, trust in Jesus a little longer. Stand firm on the Rock—the Rock of Ages—which is Christ—that you may not be moved; and in a little while, gladness will take the place of weeping, and prayer will be exchanged for praise. The Lord grant it, is the prayer of your sister in Christ.

Chatham, Mass.

An Acrostic.

JOHN T. REA.

Faithful witness for Jesus,
Resting alone in his love,
Armed with his Spirit and power,
Naught thy faith shall remove,
Knowing the depth of his love.

Blessed is he whom the Saviour,
Unto his work doth call,
Rich is the love he now gives thee,
Rich be thy crown when he calls.

Urbana, Ill.

The Holy Ghost and Wisdom.

J. W. SMITH.

We often wonder why men do not speak and act with as much precision concerning the Holy Ghost, and wisdom for deacons, as they do concerning water baptism for all believers. Deacons are required to be men of honest report, full of wisdom and of the Holy Ghost, as in Acts 6: 3. Candidly, we cannot see why the Holy Ghost and wisdom should be regarded as of less importance than water baptism, in deacons or any one else. The whole fabric of Bible Christianity for these 1800 years has been sustained by the Holy Ghost and wisdom, and will be till Christ comes. Anything short of this must be deficient and powerless.

What say the last day signs to the faithless reader? A form of godliness, but denying the power thereof, and in connection with this form of godliness, we read of nineteen more evils as notorious and wicked as it (2 Tim. 3: 1-5). Why not be candid and believe these Scriptures? We ought to believe them. Some do believe them. O, for more faith with power.

For this purpose we wish to relate what was to us a thrilling incident. It was this: In the summer of 1844, at a basket meeting in McMinn county, Tenn., six miles south of Athens, the congregation was situated in a grove on a very nice Sabbath morning. Before the text was announced there seemed to be a cloud rising in the west, but not perceived by the minister, whose name was Joseph Dottery, aged about fifty, a very plain, unobtrusive man. In a little time the minister was disturbed by the congregation beginning to disperse. The cloud was drawing near very fast. When learning the cause of the disturbance, the minister turned facing the cloud, and with both hands lifted up he audibly prayed the Lord to stay the cloud till he would deliver the judgment message he had given him for that people. He then turned to the people and told them to resume their seats; that the rain would not interfere with them. All was soon quiet, and the minister proceeded, while the rain come within forty rods of us or less, raining hard in full view of the congregation. The minister was so deeply interested in his subject that he didn't seem to notice the cloud any more during service. Thus solemnity rested on the entire congregation, and made an impression that we do feel to reverence God for, yet.

Though the preacher is dead, like Abel of old time, he yet speaketh (Heb. 11: 4). God testified for them. They had the witness. They knew what faith could do. The Holy Ghost and wisdom from above must have the pre-eminence; then there is sometning more than a form of godliness.

Brethren, do not be incredulous, but strive in prayer to resist and hurl back every symptom of unbelief to its origin, because Jesus said, "Nevertheless, when the Son of man cometh shall he find faith on the earth" (Luke 18: 7-8)? Our mission, dear brethren, is to strive to keep the unity of the spirit in the bond of peace, and thus to urge the necessity of the faith that works by love. THE FAITH once delivered to the saints. Pray for us. We crave your earnest prayers a *little longer.*

Ooltewah, Tenn.

Prayer, Mind-Reading, and the Telephone.

M. M'OMBER.

Some singular ideas will force themselves upon the thinking mind in this age of the world, and not the least notable perhaps among the many is the indisputable evidence that God always turns the shafts of infidels and skeptics back upon their own heads. Not content with disputing the being of Jehovah, men have attacked in turn his every claim to power until (in their own estimation) they have "changed the glory of the incorruptible God into an image," not only "like unto," but even less than "corruptible man."

The power of God to know the secret thoughts of man, and to hear the whispered prayer, or the heartfelt sigh, has ever been disputed. But who has not heard of Brown, the mind-reader, and his wonderful proofs of clairvoyant power? True, he may not be able to do half what is claimed for him; but grant that he can do anything in this line; or take it for granted that phrenology or psychology or clairvoyance have one-half the elements of a true science to which they lay claim, and will it still be disputed that God, the author of man, can do less than man himself?

Mind-reading is now regarded as a scientific possibility, although yet in its undeveloped infancy. What advances in this direction might not another century unfold? The morning papers, aided by the telegraph, or the still more wonderful telephone, might spread out before us the very thoughts of the crowned heads of the East even before they had carried their purposes into effect. It is now regarded as possible for men to converse with each other from opposite sides of the globe. If, then, man can hear and understand his fellow man though separated by thousands of miles, how weak to argue that God, who made the beings that do these things, cannot do as much as they—cannot hear them when they call upon him.

Thus does the power of man continually rebuke his weakness. Ever learning and never able to come to a knowledge of the truth. God help us all to see both his greatness and our own littleness; to redeem the time that we may be in continual readiness for the day, which, "as a snare shall come upon all they who dwell upon the face of the whole earth."

Algonquin, Ill.

A Large Bell.

C. P. DOW.

At the Temple of Ularo, in Kioto, Japan, may be seen the largest bell in the world, hanging in a tower on the hill, and thought to be as perfect in tone as the day it was suspended. When that was is not known. It is larger than those in Pekin, China, or than found in Russia; it is larger than the renowned bell of Moscow. Those bells are cracked—this one is sound. Where and by whom cast, is lost in a dark antiquity. Sanscrit and Chinese characters cover its entire surface, yet no living Japanese scholar can read them. This bell is twenty-four feet high, and sixteen inches thick at the rim. It is rung, not by an inside clapper, but by a heavy beam outside, hung so the end strikes it like an ancient battering ram, and its heavy booming is heard daily at, eight

o'clock each evening, for miles around. That bell does not go to Rome annually to be blessed by the Holy Father, we judge, and we doubt if any do, yet some believe it.

Magog, P. Q.

Apostolic Injunctions.—No. 1.

D. T. CALL.

"Let love be without dissimulation" (Rom. 12: 9).

If we compare the times in which we live, with the past, we find that this present age stands pre-eminent as an age of dissimulation. Every one dissembles. We say all; all but the true child of God. Wherever we go we see this evil.

Mrs. A. goes out calling, and stops at Mrs. B.'s and rings the bell. If we were within we might hear an exclamation like the following: "Oh, dear, I wish people would stay at home." But the ring must be answered, and with a face all radiant with smiles, Mrs. B. throws open the door, and greets Mrs. A. with an "Oh! you dear good soul, I am so glad you have come."

The tradesman tells you that, "Seeing it is you," he will let you have that suit of clothes for twenty dollars, when the truth is, he has tried all day to sell them for eighteen.

The butcher insists that he has kept that round of steak especially for you, when the fact is, it is the remnant left from a dull day's trade.

The politician meets you on the street, grasps you by the hand, and almost wrings your arm off from your shoulder, inquires after your family, your crops, and stock, and evinces as much interest in your welfare as though you were his last living relative. Little he cares for you, more than your vote. And so the world goes on "deceiving and being deceived" in affairs of business, of love, and of society.

We turn our eyes away from the world, as it whirls onward in its headlong rush after pleasure and gain, and take a look at those who are "not of the world," and we shall see a grand contrast. The Apostle Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart *fervently*." This is one of the characteristics of the Christian. The grace of God takes all dissimulation out of his heart. It is the one great test. "By this shall all men know that ye are my disciples if ye love one another." "This is my commandment, that ye love one another as I have loved you."

As the great loving heart of Jesus throbbed with unfeigned love toward the world, so are we to love others; and let us see, my brethren, that our protestations of love are unfeigned, and without dissimulation, that the world may believe that we are the disciples of Jesus.

Rockbridge, Ohio.

"Hymns of the Morning."

Parties West, who have been owing for books sent to them within the last three years, are kindly asked to write to me, and state what they can do towards paying for books.

C. W. SARGENT,
Box 426, Concord, N. H.

Reports.

Conference Report.

The annual meeting of the Southern Iowa and Northern Missouri Advent Christian Conference convened at Bethlehem, Wayne county, Iowa, Nov. 17, 1877. Eld. J. F. Adair, in the chair, called the house to order, and proceeded to appoint a business committee to devise, arrange, and present business for the consideration of the Conference. Committee—Brn. J. W. Rankin, Wm. King, A. J. Bolster. Received as Delegates—Brn. Calvin Babbitt, F. R. Inman, from Warsaw church; Wm. King, Thos. Church, Thos. Dotts, from Bethlehem; after which Conference adjourned till call of chair.

After the devotional exercises were over, the President called the Conference to order. Minutes of the last Quarterly Meeting were read and approved. Moved and carried that John Newlin be received as delegate from Carmel church. On motion, Eld. P. S. Buck was invited to take part in our deliberations. After which proceeded to the election of officers, which resulted in the election of Eld. J. F. Adair for President; A. J. Bolster, Vice President; John Newlin, Clerk. Adjourned till 2 o'clock p. m. Nov. 18.

The Chair called the Conference to order. Prayer by Dr. M. Chandler. Business committee presented a petition desiring the Conference to grant license to A. J. Bolster to improve his talent as the way may open. Petition granted. On motion, all ministers holding certificates may have them renewed. On motion, Dr. M. Chandler was invited to take part in our deliberations. On motion, a committee of five were appointed to solicit aid for the purchase of a tent in this Conference, that the towns (where houses cannot be had) may be visited and this last message preached to a judgment-bound and perishing people. Committee—F. R. Inman, Calvin Babbitt, J. W. Rankin, S. Farnsworth, and John Newlin.

REPORTS OF MINISTERS AND DELEGATES.

Eld. J. F. Adair—Has no evil report to bring; has labored in Wayne county for three years, and has labored under many disadvantages; but the good Lord has blessed. This country is unfortunate, having very few ministers. Came here, found the seed had been sown, and went to work; labored under some mistakes, but decided to try again and turned attention to revival meetings. And much good has been done in the last two years; over one hundred additions. The demand for preaching in this Conference is very great. Am almost alone, and feel that we must have help; my heart is in the work. Although forsaken by friends, yet by the help of the Lord will press the battle to the gates of the enemy. Could not feel like turning back down here so near the judgment.

Bro. Inman—Can say with a clear conscience that the Warsaw church is in a flourishing condition. The church is interested and others are interested. And many seem inquiring, "What shall we do to be saved?" Bro. Adair preaches every three weeks; good interest in the church, and our Sabbath-school is good.

John Newlin—Carmel church is not in as good condition as I would like to see; no preaching for a long time, and some have, apparently, lost all interest in their own salvation or others', while some are earnestly striving for the kingdom, praying that the good Lord to help awake an interest that many may yet be sealed as heirs of the kingdom.

Bro. King—Bethlehem church is in fair working order. There seems to be a Christian spirit of brotherly love manifested in the church; the attendance is not as good as it was last year on account of irregularity in preaching, partially caused by having but one minister in the county, and he having too large a field in which to labor. The present indications are that we will have preaching every two weeks. We have a union Sabbath school in good working order, with a good attendance, in which harmony and the best of feeling exists.

Bro. Farnsworth—Corydon church is not in as good condition as it should be. Seems to have been the misfortune of [illegible] since its organization to have an element with it that has been continually sowing the seed of discord and contention. But as much as I deplore such a condition of affairs, I do rejoice that I can state that there are a great many good, active, zealous, earnest, working Christians in the church. The church has had but little preaching for some months, except a sermon occasionally by an Age-to-come advocate. This doctrine has been accepted, I believe, by a few, probably three or four, but it probably would make but little difference should these few believe that there is age to come. Quite a large majority of the members of the church would be glad to have some one to labor with them, and would be satisfied, I believe with any good man; but some seem to think that there are but few individuals in the world good enough to preach to them, consequently, no preaching and a spiritual death. We hope for a better state of affairs, and that the church may become united and prepared to do something for the Master.

The first Quarterly Meeting will be held at Fairview school-house, with Warsaw church, Wayne county, Iowa; second Quarterly with Carmel church, Decatur county, Iowa; third Quarterly with Bethlehem church, Wayne county. The next Annual Meeting with Carmel church, Decatur county, Iowa.

On motion, Conference adjourned *sine die*.

JOHN NEWLIN, Sec.

Eld. R. B. Dutton.

J. RIDLEY.

BRO. BURR:—I have received a letter from Sr. Dutton, by which the scattered flock will see that our beloved brother, R. B. Dutton, is in a very critical situation. He has been sick nearly a year, and, doubtless, must soon go down to death unless the "fervent, effectual prayers of the righteous" prevail in his behalf. He has been a successful laborer in the Master's cause, and we still need his labors. Will every one that reads this, who believes in the God that answers prayer, unite with us in prayer for his recovery. Those who would help our brother and his family bear their burdens, and thus "lend unto the Lord," can forward of their means to Eld. R. B. Dutton (or to Mrs. Mary A. Dutton), Center Point, Linn county, Iowa.

Sr. Dutton's letter is as follows:

CENTER POINT, LINN CO., IOWA.
Dec. 1, 1877.

DEAR BRO. RIDLEY:—Once more I will try to write a few lines to let you know something of my troubles. The elder is worse; the rheumatism has gone all over him. It is in his mouth, so that he can't get his jaws to move more than a quarter of an inch apart. No tongue can tell what he suffers all the time. Now, dear brother, I want you to set the time and request the prayers of the entire brotherhood in his behalf. We have to set up with him all the time. It seems that as the weather grows colder, he gets worse. I wish some good brother would come here and hold a series of meetings. From your sister in hope of eternal life.

MARY A. DUTTON.

Correspondence.

From Chas. I. and C. E. Blackman, Blue Springs, Neb.

BRO. BURR:—We see in our much-loved and welcome weekly visitor, the A. C. TIMES, a call for donations to publish tracts and papers for free distribution, saying if all of the subscribers will send in fifty cents or one dollar apiece, you could publish thousands of tracts to distribute among the people. The question is asked, Who will send in donations to assist us in this direction? Will you help to do this? We answer, We will. Our prayer is that you may continue to receive such answers as long as you can use them to the glory of God and the salvation of the perishing. We will send you more from time to time, as the Lord prospers us. Pray for us that we may hear the "Well done!"

From John Scarce, Ingart's Grove, Iowa.

DEAR BRETHREN AND SISTERS:—We have seen some good done in the name of the Lord within the past few days. BRS. Patton and Baldwin have been here and held a series of meetings, resulting in three additions to the Ringgold church. We are but few in number. We are laying up our treasure in heaven's savings bank. A well-grounded hope. We are resting in Jesus. He is the Rock of our salvation. We are settled in this Rock.

From Charles Evans, Leslie, Mich.

BRO. BURR:—I have taken the ADVENT CHRISTIAN TIMES ever since it was first published in Buchanan, Mich; have always paid in advance. I like it very much, and hope it will be kept in circulation as long as time lasts. I am in my seventieth year. I have lived in the town of Rives, Mich., forty-one years, and if any of my old acquaintances should be so fortunate as to have the ADVENT CHRISTIAN TIMES to read, and should want to hear from me, they can write to me at Leslie Postoffice, Ingham county, Mich.

From H. S. Snyder, Lavalle, Wis.

BRO BURR:—I have been a subscriber for the A. C. TIMES for over twelve years, and could not think of getting along without it. There are a good many Advent believers here; but they say they are too poor to take the TIMES. Still they can take a political paper at the same price. As for me, as long as I can earn two dollars, I shall sustain the paper, and you may count me a life subscriber. I am poor as to this world's goods; have to weave to get the money. I love the paper, and would be glad to pay the debt. If the Lord prospers me, I shall contribute my mite. God bless and keep you all, is my prayer.

From W. H. McCarty, Perryville, Ark.

BRO. BURR:—I take the privilege once more of speaking through the A. C. TIMES to my many brethren and sisters of like precious faith scattered abroad. I received the A. C. TIMES this evening for the first time since I left my home in Kansas. It was a welcome messenger. It fills my heart with joy when I read the plain truths and the cheering letters from the dear ones. I am alone in this country; but I am doing all I can to spread the truth here. This is a very wicked place, and Christianity is nearly gone. Two years ago there were two churches here numbering about forty each. But they have gone down, all on account of unfaithful shepherds, who would rather eat than do their duty, and because the churches could not pay them their salary, they could not preach, like Isaiah's dumb dogs. I gave seven lectures at this place, and all turned out to hear the "Soul-sleeper," as they call me, and several have become interested, and I believe, by the assisting grace of God, I will build up a little church here.

I spoke the first Sunday of this month eight miles from here. I went to hear a Baptist minister; but as he did not come, the church requested me to speak to them. I spoke from Micah 4: 8, and the Lord helped. We had a glorious meeting; prejudice gave way under the power of God. I spoke the second Sunday at the same place to a large crowd, from the Daniel 7, and lectured from the chart, showing the fulfillment of God's word. The people were very attentive, and I believe, by the assistance of God, that he will give me souls for my hire, and if I had some tracts to scatter they would help.

I am trying to get subscribers for the TIMES; have got one who is seeking for truth. Oh, pray for me, my dear brethren and sisters, for I know that we have but a short time to work. The nations are angry; the four angels will soon be powerless; one of them is now in the woe, and soon the others will follow in the scramble for Turkish territory. Oh, brethren, what kind of persons ought we to be in all holy conversation and godliness, knowing that these things must shortly come to pass. I want to live a godly and holy life, and feel that I am the Lord's, and he is mine. Oh, how I would love to meet with my brethren, and have one more glorious meeting. My thoughts run back to the lovely seasons I have had with the dear brethren and sisters in Northwestern Kansas, and I am made to weep when I think of them, for I love them as my own life; but the Lord has called me here, and the Lord will give me dear brothers here also. "He that is to come will come, and will not tarry." Let it be the prayer of all, "Thy kingdom come." I say, Speed on thou Son of the morning, and end our tedious days, and take thy waiting bride to her celestial chambers; for this life is nothing but toils, dangers, sickness, poverty, wickedness, and death.

I will close by asking all to write, for I love to hear from you, and I wish if there are any churches or ministers in Arkansas they would correspond with me, that I may know there whereabouts.

From L. P. Hodges, Moretz Mills, N. C.

BRO. BURR:—How glorious is the prospect just before us of speedy deliverance. The shadows have fled away, and the morning light is beaming upon the eastern sky, and

"Signs there's no mistaking
Proclaim Messiah's near."

I can say my soul is happy when I hear the Savior is so nigh. Yes, I love his name, I love his people, and his word is sweet to my taste. I love the way he has taken to reprove, instruct, and comfort me. Most gladly will I glory in my infirmities that the power of Christ will rest upon me.

I am often benefited by reviewing the past, though it sometimes gives me pain, yet I always gain strength by it, for I often see where I have taken some by-path; but I soon hear Jesus' sweet voice say, "I am the way." This counsel was administered with a smile that would fill me with new vigor, thankfulness, and praise. He is the fairest among ten thousands, and altogether lovely, and I long to see him.

I must say to the dear readers of the A. C. TIMES, while reading the letters from week to week in the Correspondence columns, my heart is made glad. It cheers me on. A few are willing to forego the pleasures of the world for Christ, and my heart rejoices when I see a few forsake the way of immortal-soulism, and turn to the Lord's truths for instruction. Very few of the great and learned embrace the religion of Christ. It has been a little over five years since my wife and I enlisted in the army of King Jesus. We joined the Baptist church, and we still remain there, though through much hard sayings and mockings on account of our Advent views and faith. We should have joined the Adventists long ago if there was a congregation of such believers handy enough. The nearest Advent church to us is about twenty-eight miles distant. I hope to see the time when I am delivered out of the mouth of the lion. Brethren and sisters, pray for us.

Selected.

The Week of Prayer.

The following is the programme of topics for the week of prayer, Jan. 6-13, adopted by the United States Evangelical Alliance, and recommended by the churches.

Sunday, Jan. 6.—Sermons: Christian Union Perfected.

Monday—Remembrance of personal and relative mercies; prayer for the Divine blessing on past privileges, and for a humble and contrite spirit.

Tuesday—For the Church of Christ in all lands; for its deliverance from error; for its increase in faith and holiness and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

Wednesday—Prayer for Christian families—for sick and afflicted members; for children at school, and for youth in our colleges and seminaries of learning; for young men entering upon the active business of life; and for those abroad; for our sons and daughters openly confessing Christ.

Thursday—For nations—for rulers, for magistrates, and statesmen; for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty, and for the opening of doors, "wide and effectual," for the publishing of the gospel of salvation.

Friday—For Christian missions to the Jews and Gentiles; for Sunday-schools, and for the Divine blessing on Christian efforts to spread the glad tidings of the gospel of salvation.

Saturday—Prayer for the circulation of the Bible; for the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water.

Sunday—Christian life.

Church Bells.

Supplementary to Poe's "Bells."

Hear the holy Sabbath bells—
Christian bells!
What a world of consolation in their utterances dwells!
They commemorate the day
When "the stone was rolled away
From the sepulchre," where he lay—
The Lord of glory—slain for sin not his own!
There he burst the bonds of death
With Omnipotence's breath
And majestically rose,
Triumphant o'er his foes.
To the right hand of God—three in One—
Where he maketh intercession
For our manifold transgression
Evermore!

Now the bells are loudly calling, bidding every one repair
To the sanctuary, where
We may offer praise and prayer;
Their reverberating echoes, through the circumambient air,
Are rolling, rolling, rolling,
They are calling, calling, calling,
In tones that are consoling,
And in tones that are appalling—
To believers, consolation;
To the scorners, condemnation,
Evermore!

Still the bells are tolling, tolling,
And their echoing notes are rolling
Over vale and plain and mountain
Calling all men to the Fountain
Where life and joy and peace are flowing evermore,
Evermore!

Now these tones grow louder, deeper,
They might wake the dullest sleeper
Of this peaceful Sabbath morning,
With their word of solemn warning—
"Time! time! time!
Time! time! time!"
Their ponderous tongues reiterate monotonously, "Time!
Time! time! time!
Time! time! time!"
Till the ending of the hour ends the chime!

Thus each swinging Titian knells,
As his music peals and swells
From the tower wherein he dwells,
His final monosyllable of "Time,"
Whose cadences fantastically rhyme
To the rolling and the tolling of the bells.

—*Edward S. Gould, in Appleton's Journal.*

An Extract from Vincent on the Judgment.

Lastly, to conclude, I shall speak a word both to sinners and believers. Will the Lord Jesus Christ certainly and quickly appear to judgment? Let me then in his name persuade you to three things.

1. Believe that Christ will appear. Mingle the doctrine you have heard and read, with faith; you have had evident proof of it, believe the thing. Sinners, believe that Christ will come to judge and condemn you, if you be found in your sins; did you believe it effectually, you would quickly become saints.

Believers, labor for more faith in this truth; did you believe it more strongly, you would live at a higher rate.

2. Consider that Christ will appear; meditate on this thing, let it dwell in your thoughts, let it lie down with you at night, and rise with you in the morning, let it sit down with you at the table, and walk with you abroad; think often of the antecedents of Christ's coming, the judgment itself, and the consequences thereof, and get deep impressions of the last judgment on your spirits. Sinners, consider how the wicked shall be judged, think how they shall be accused and condemned, think of the dreadful sentence, and the execution thereof in hell, and then think that you are in the number of those that are in such danger, unless you speedily secure yourselves by making your peace. Believers, consider how the saints will be judged, think how Christ will acquit them, and invite them to take possession, and then will give them possession of heaven; and then think that you are in the number of the blessed ones, which shall be made thus happy.

3. Prepare for the appearance of Christ to judgment; and that you may be prepared, as a conclusion to this doctrine, take these directions.

Be diligent that you may be found of him in peace, is the advice of the Apostle, after his discourse of the coming of the Lord and the glorious things of that day. "Wherefore, beloved, seeing that ye look for such things be diligent that you may be found of him in peace" (2 Pet. 3: 14). Make your peace with God, sinners. God is your enemy, make your peace with him; you have offended him by your sins; and his justice must be satisfied. O! labor to get an interest in the satisfaction of Christ, that your sins may be pardoned, and God may be reconciled; lay hold on Christ by faith, as yet you may be welcome to him; hereafter it will be too late. Believers, make sure of a pardon, you cannot be too sure in a thing of such concernment.

Diligently endeavor after a peace in your conscience; sinners, get the wound which sin hath made there, healed with the blood of Christ; believers, take heed of making any breaches there; maintain peace within, when you have obtained it.

Diligently follow after peace, one with another; take heed of hatred, variance, emulations, wraths, strifes, seditions, envyings, divisions, clamours, evil-speakings, back-bitings, whisperings, swellings, tumults; and follow after those things which make for peace, as love, joy, humbleness of mind, meekness, long-sufferings, patience and the like, that you may be found of the Lord in peace.

Give diligence, that ye may be found of the Lord, without spot, and blameless, as the Apostle doth advise in the same 14th verse. And read verse 11. "Seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." Get the spots of sin washed off, not only the guilt of sin removed, but also the defilement; labor to be holy in all manner of conversation, to be blameless and harmless, the children of God without rebuke, in the midst of a crooked and preverse generation; take heed of the sins of time, and place wherein you live; join not with them in their sins, lest you share in their plagues at the last day. Let your conversation be as becometh the gospel; let your action be squared by the Word, as those which must give an account and receive a reward according to their work.

Sit loose from the world. Let not your hearts be overcharged with the cares of this life; nor filled with the love of the world, and that day overtake you unawares (Luke 21: 34). Remember that riches will not profit in the day of wrath; that the fashion of this world passeth away, and therefore live as strangers and sojourners.

Lay up your treasures in heaven (Matt. 6: 28). And get your affections set on things above (Col. 3: 2). And then the appearance of Christ will be joyful to you, because he will give you possession of heaven.

Be ready to do and suffer, whatever the Lord calls you to; be patient in well doing, for in due time ye shall reap; be steadfast and immovable, always abounding in the work of the Lord, because your labor shall not be in vain in the Lord (Gal. 6: 9; 1 Cor. 15: 58). And whatever afflictions ye suffer for Christ, they are light and momentary; but the glory which Christ will give is weighty and eternal (2 Cor. 4: 17).

Give Christ your hearts. Let him have the highest room, give him your whole heart, let him have the choicest and chiefest of your affections; and then he will give you his kingdom, and such expressions of his love will he make unto you at his appearance, as now you have not thoughts to conceive.

Maintain communion with Christ in his ordinances; prize ordinances upon this account, because Christ doth walk there; and improve ordinances for this end, that you may be with Christ; rest not in the outside and carnal part of the ordinances; but seek after Christ in them, until you find him, and labor to grow into acquaintance with Christ, and to keep fellowship with him, and then when he doth appear, he will know you again, and own you, and receive you to live with him forever.

Stand up for the honor of Christ in the world; confess him before men, and he will confess you before his Father in heaven (Matt. 10: 32). Be not ashamed to profess yourselves his disciples, and to own his ways and truths, when they are contemned and despised by the ungodly world; because if you be, he will be ashamed of you when he cometh in his glory (Mark 8: 38).

Improve your talents for the use of the Lord, who hath intrusted you with them; all of you have talents; lay them not up in a napkin, but lay them up in a service of the Lord. Whatever gifts of grace you have put them forth to usury, that you may give an account with joy unto your Lord, when he shall come to call you to an account.

Stand upon your watch; when your Savior had foretold his disciples of his coming, he exhorts them all to watch (Mark 13: 38). "What I say unto you, I say unto all, Watch." Watch against sin, watch your senses, which are the inlets of sin, watch your hearts from whence are the issues of sin, watch, take heed of sleeping in sin, lest you lose your garments, and be found naked.

Be frequent and fervent in prayer; our Savior joins these duties together in his exhortation to his disciples (Luke 11: 36). "Watch, therefore, and pray always, that you may be counted worthy to escape all those things which shall come to pass, and to stand before the Son of Man." Pray without ceasing; pray without fainting; be often upon your knees, and be earnest with the Lord, that he will prepare you for this day, that he will deliver you from the dreadful wrath which shall be revealed when Christ doth appear, and which you have deserved for your sins; and pray that he will give you those qualifications that may embolden you at the last day, to hold up your heads with confidence; that he will keep you without spot and blameless; until the coming of the Lord.

And lastly, look for the appearance of the Lord; look with an eye of hope, labor to abound in hope, by the power of the Holy Ghost, and let this hope be an anchor fastened within the vail' to stay your sinking heart in the midst of these fierce storms, which do, or may beat upon you in the world, and look with the eye of desire. Look and long for Christ's appearance; dart up your wishes often to heaven. O! when shall we see the heavens opened, and behold our Lord in his glory? When shall we hear the trumpet sound, and be gathered by the angels from all the quarters of the earth? When shall we put off this dust and corruption, and be clothed with robes of immortality? When shall the Lord Jesus come down and show us his glory, and receive us to himself, that where he is, there we may be also? Christ hath spoken from heaven to earth, "Surely I come quickly." Let there be an echo back from earth to heaven in your desires to this voice: *Amen*, even so come Lord Jesus, come quickly.

I shall conclude all with the words of the Apostle Jude, verse 24-25. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, now and forever, *Amen.*—*Selected by J. Bauman.*

General News.

A correspondent at Plevna telegraphs that he believes the Russians will not advance immediately, but await the effect of the fall of that place. The heavy guns on the Sophia road between Plevna and the river Vid, have been hauled back....The retrograde movement of the Turkish armies has begun. Elena has been evacuated, and Achmet Eyoub Pasha has retired from Schipka Pass to Kesanlik. The Russians are now moving on Rustchuk in great force, while the Bulgarian and Servian armies will attack Widdin.....The Russian Minister of Finance has notified the loan contractors that he has determined not to receive the second installment of the war loan, amounting to 15,000,000 marks, the option of refusing which he had reserved....It is stated that the Porte has decided to grant fuller autonomy to Crete to allay the discontent in that island ..There is a strong impression that England will oppose the opening of the Dardanelles, which Turkey and probably all the other Powers are prepared to concede. If the Turks refuse the concession, it will be because of the conviction that England will help them in their extremity....A correspondent at Constantinople says: "The Turkish Government obviously feels its capability of resistance exhausted, and would gladly make peace upon reasonable terms, but it appears to have no definite programme"....The Porte has addressed a Circular Note to the signers of the treaty of 1871, asking them to interfere in the war and demand a peace. None of the Powers returned a favorable answer. Germany and Austria replied that it did not furnish sufficient grounds for the proposed negotiations. It is said that the Porte will now lay the whole question of negotiation before the Turkish Parliament, making further steps dependent on its decision....It is generally believed in Constantinople that the Porte's appeal for the mediation of the Powers will have no result....The English Ambassador has informed the Turkish Government that England will continue to observe neutrality....A telegram from St. Petersburg says: The refusal by Germany and Austria of Turkey's request for mediation, has produced a favorable impression here. The universal sentiment is that, after the great sacrifices of Russia, peace on the conditions foreshadowed by the Porte's Circular would be illusory, and that the questions raised by the war must be definitely settled....A Berlin dispatch says: The impression prevalent in diplomatic circles is that the German Government is desirous of the termination of the war; that it will adhere fully and freely to whatever conditions Russia may resolve to exact; and that it has resolved neither itself to advance any obstacle, nor, so far as it can help, permit any other Power to hinder the extinction of Turkey as a European Power....A Vienna telegram says: Since the failure of the Turkish note to the Powers, the idea of direct negotiations between Turkey and Russia appears to find more advocates. It is supposed England has advised the Porte to try if possible to ascertain the Russian conditions. The Porte, however, seems little inclined to such a course. It is also thought that the Turkish Parliament will oppose negotiations....Russia is preparing for a second campaign. Already orders for 60,000 men have been issued, and a general advance of the Russian armies has begun. From both Russia and Turkey come reports showing the probability of another desperate campaign....Meetings of the British Cabinet are held daily, and at all the arsenals war preparations are being pushed with the utmost possible speed. It is thought war is intended. English securities in the London Stock Market have fallen greatly, some of them one-half.

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Notices.

Protracted Meeting.—A Protracted Meeting will be held at Moorland, Wayne county, Ohio, commencing on the first Lord's day in January, 1878. Bro. D. T. Call is expected to assist. M. BECK.

Protracted Meeting.—A Protracted Meeting will be held in Canton, Stark county, Ohio, on the first Lord's day in February, 1877. Bro. E. McCulloch has promised to assist, and is confidently expected.
M. BECK.

Dedication.—The new church at Burr Oak, Iowa, will be dedicated (if the Lord will) Sunday, Jan. 6, '78. Meetings will continue over the 13th. Eld. L. F. Cole is expected, and we hope to see many of our preaching brethren and friends from the surrounding country. Come to work for the conversion of sinners. For the church.
J. RIDLEY, Pastor.

Quarterly Conference.—The first Quarterly Session of the Northwestern Michigan Advent Christian Conference will be held with the church at Hesperia, Newaygo county, commencing Thursday evening, Jan. 17, 1878, and continue over the following Lord's day. This being the first meeting since our organization, and matters of importance is likely to come before it, it is especially desirable that as many of the brethren and sisters of this district should attend as possible. Also all in different parts of the State are cordially invited. We hope that this series of meetings may be characterized by such zeal and spirit as our cause merits. Let all come with their hearts filled with the love of Christ, ready to work as "thus saith the Lord" for the salvation of perishing humanity. Time is short. The night is far spent; the day is at hand. Homes will be provided for all who come. In behalf of the committee.
DANIEL WEAVER, Pres.
T. P. S. HAMPSON, Sec.

Conference.—There will be a Conference of believers in the soon coming of our Lord, held with the church at Burlington, Calhoun Co. Mich. beginning on Thursday, Jan. 10, 1878, and holding over Sunday. All lovers of our blessed Master are cordially invited to share in this feast and join with us in offering the sacrifice of praise to our heavenly Father. Come in the spirit of him that so loved the world that he gave his only-begotten Son to save it. Let us have a great feast of fat things.
JAS. FERRIS, Pres.
C. D. BERRY, Sec.

Union Conference.—The third Union Conference of Michigan will be held in Burlington, Calhoun county, commencing January 10, 1878. All lovers of peace and union, who are looking for the Lord, are solicited to attend this meeting. We hope to see a goodly number of warm hearted Christians full of faith and of the Holy Spirit present to enjoy this meeting. Come to do good. Come to labor for the salvation of the impenitent. Come to glorify God in all things. Burlington is situated on the Air Line railroad from Jackson to Niles. Brethren coming from the east or west will stop at Burlington Station, whence they will be conveyed to the meeting. The meeting will be held in the Methodist church. The church in Burlington have warm hearts and stand ready to receive you. Brethren coming with teams will call on Bro. Homer Hadsell, who will see that provision is made for them.
O. R. L. CROZIER,
J. P. BRISTOL,
A. N. SEYMOUR,
Conference Committee.

Northern Illinois Conference.—The Advent Christian Conference of Northern Illinois will hold its annual session with the church at White Rock, Ogle county, commencing Thursday evening, Jan. 10, 1878, and hold over the following Lord's day. We hope to see every church represented, and that every preacher will report either in person or by letter. Come, brethren, rally to the rescue. If God ever called us out as a distinct people, there is something for us to do. Come, beloved brethren, "God's own arm hath need of thine." Let us pray that the Lord will meet with us in truth by his Spirit. Bro. Button gives the following notice of railroad connections: Brethren coming on the Chicago and Iowa railroad will exchange at Rochelle for Holcomb, and those coming on the Northwestern will do the same. Those coming by Rockford will take the Rockford Division of the Chicago and Iowa, and stop at Holcomb, where brethren will meet all who come on the 11 and 2 o'clock trains. If any come on the morning or evening trains, please let Bro. John Hayes, of White Rock, Ogle county, Ill., know in time to arrange for you. Time-Table of the Chicago and Iowa railroad—Rockford Division: Freight going north from Rochelle, arrives at Holcomb at 8.50 a. m. Freight going south from Rockford arrives at Holcomb at 5.55. Express going south from Rockford arrives at Holcomb at 2.25. Come at 11 and 2 o'clock on the express trains if convenient. We are in earnest about this meeting. Ample accommodations for all. We most cordially invite you from every place. Come, for Jesus' sake. Come, and my Lord will bless thee great. N. W. SPENCER, Pres.
S. B. MABEY, Clerk.

Quarterly Meeting.—The first Quarterly Meeting of the first district of the Southwestern Iowa and Northwestern Missouri Advent Christian Conference will be held with the Waveland Church, in a school-house, near Wilson P. O., Montgomery county, commencing Friday evening, Jan. 18, 1878. Brethren come! Is it safe in these times to be so overcharged with the cares of this life that you cannot go to meeting once in three months?
E. BLANCHARD, Pres.
B FORESTER, Sec.

Conference.—The next session of the Advent Christian Conference of Northern Pennsylvania and Southern New York will be held at Little Marsh, Tioga county, Pa., commencing Friday evening, Jan. 11, 1878, and continue over the following Sunday. Those coming by railroad, should purchase ticket from Corning to Middlebury Station, and write to E. A. Keeler, Keeneyville, Tioga county, Pa., when you will arrive at Middlebury Station, and teams will be there to carry you to the place of meeting. A cordial invitation is given to all. E. BLANCHARD, Pres.

Wisconsin Conference.—The Annual Conference of Wisconsin will hold its next session at Sparta, Monroe county, beginning Thursday evening Feb. 14, 1878, and remain over Sunday. Sparta can be reached either by the Northwestern railroad or by the Milwaukee railroad from east or west. Let ministers and delegates make timely arrangements to attend. In cases where it is impossible for churches to send delegates, or for ministers to attend, let letters be sent to the Secretary a week beforehand, to Brodhead, Wis., but a personal attendance is preferable.
WM. SHELDON, Sec.

Quarterly Meeting.—The next Quarterly Meeting of Magnolia church will commence Friday evening Dec. 28, 1877, and hold over New Year's Day. Bro. Cook and Sr. Scoville will be with us. Brethren from the surrounding country are cordially invited. GEO. HOWARD.

Quarterly Meeting.—Requests for the Quarterly Meetings in the Wisconsin Conference should be made to the following evangelists, in their respective districts: Southern District, Wm. Sheldon, Brodhead, Wis.; Southwestern District, Philo Hitchcock, Mindoro, Wis.; Northwestern District, S. J. Adams, Delton, Wis.; Eastern District, B. Meigs, Arena, Wis. Call in time. WM. SHELDON, Sec.

Quarterly Meeting.—The third Quarterly Meeting will be held with the friends at Solon, Jackson county, Iowa, commonly known as the Stone School House, about four miles east of Canton, commencing on Friday evening, December 28, 1877, and continue over Lord's day. A general invitation is given to all, both ministers and people who can, to meet with us in the name of our Lord Jesus Christ, that we may build each other up in our most holy faith. Shall I hear from Cascade, Monticello, Iron Hill and Clinton. I hope so. Address P. W. Hough, Ozark, Iowa. There is no other quarterly meeting called for, so now is the time for our brethren on the Little Cedar and those at Boylan's Grove, if they want a meeting of this order, to make their request for one. Address P. W. Hough, Fairbank, Iowa.

Notice.—As I have had a great desire for a long time to visit the churches where I have preached the word, and see how they do, I have concluded to pay them a visit this winter. I intend to start by the first of January, 1878, or sooner if I can, commencing at Clear Lake, Cerro Gordo county, Iowa; thence east as far as Iron Hill, Jackson county, Iowa. If any of the churches do not wish me to call on them, they need not write to me, but all who do, please drop a card to State Centre, Marshall county, Iowa. My time to stay is not limited. Shall need some means to go from place to place.
F. H. KENNY.

To all whom it may concern:—Brethren and Sisters in Coffey, Anderson, Bourbon, Linn, Allen, Woodson, Wilson, Neosho, Crawford, Montgomery, Labette, Cherokee, and Osage counties, Kansas, Greeting. The Annual Conference, at its adjourned session, having divided the state into four districts, the above named counties being included in District No. Four, it is thought best to hold a General Conference of this District, at Ottumwa, Coffey county, commencing Jan. 5, 1878, at ten o'clock A. M., and holding over the Sabbath, for the purpose of arranging the business of our District, dividing its territory into Quarterly Conferences, making arrangements for carrying the glad tidings of a soon coming King into new fields, and such other business as may come before the Conference. Now, dear brethren and sisters, will you make an effort to be at this meeting? Business of importance that concerns us all is to be transacted. Bros. Peak, McFarland, Childs and Lawver, will you come? For the brethren. D. WEBSTER.

Appointments.

ILLINOIS.

Adeline, June 3, at 10.30 a. m., and every two weeks.
Forreston every Sunday evening.
J. AUGUST SMITH.

The Advent Christian Church worships in the Green Street Tabernacle, 91 S. Green St., Chicago, Ill., each Sunday. Services at 10 a. m. and 7 p. m. H. G. McCulloch, pastor. Brethren passing through the city will please correspond with F. J. Mansfield, 101 N. Western avenue, Chicago, Ill.

Minonk, Woodford county, the fourth Sabbath in each month, in Main's Hall.
C. KOIER.

Rutland, LaSalle county, Ill., Sabbath Jan. 6, 1878, covenant meeting and communion. C. W. SMITH.

The German Advent church hold regular meetings at their Tabernacle on the northwest corner of Chicago avenue and Chase street as follows: Every Lord's day from 9 a. m. to 10:30 a. m. Sunday-school; morning services 10:30 a. m. to 12 m. Evening Service 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible Class on Thursday evening. All letters and communications must be directed to Eld. Chas. Koier, 229 Noble street, Chicago, Ill.
CHAS. KOIER, Pastor.

INDIANA.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record T. V. Porter, second Sunday; C. Bradley, fourth Sunday.

Preaching at Muddy Fork, (Bridgeport) chapel, Ind, the second and fourth Sunday in every month, at 10:30 a. m., until further notice. G. W. GREEN, Pastor.

Union Mills, Aug. 5 and every two weeks until further notice.
FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m., and 7.30 p. m. Also, Sunday school in the morning at 10 o'clock, and prayer meeting Wednesday evening.
N. FIELD, M.D., Pastor.

OHIO.

Preaching in Norwalk and Fairfield, Huron county, Ohio, on alternate Lord's days by their pastor, E. F. Sergisson. All communications to said churches should be addressed to Eld. E. F. Sergisson, Norwalk, Ohio.

IOWA.

There will be religious services at the Hickory Grove School-house, Ringgold county, Iowa, every Wednesday evening, except stormy evenings. Come one, come all. JOHN SCARCE.

May 6, 1877, at Solon, Johnson county Iowa, and once in four weeks.

At Raymond, Blackhawk county, Sunday, Sept. 16, at 11 a. m., and Jessup in the evening. Once in two weeks.
P. W. HOUGH.

WISCONSIN.

I will preach at Williamsburgh, Trempeleau Co., Wis., Sept. 4th and every four weeks.

Gilmanton, Buffalo Co., Sept. 16th, and every four weeks.

At Big Creek, Sauk Co., every four weeks.

At Lavalle, Sept. 30th, and every four weeks, besides all other meetings that I can get in between times.
GEO. W. TURNER.

Preaching at Burns, Wis., March 25, 1877, at 11 a. m.

Same day at Salem at 3 p. m. Services in music Hall. Once in two weeks.

April 1, 1877, at 11 a. m., at Mindoro Advent Chapel.

Same day at 3 p. m. Burnham Valley. Once in two weeks. Come one, come all.
PHILO HITCHCOCK.

Fairfield, Sauk county, Wis., July 8, a 11 o'clock a. m. and 2:30 p. m.

Watkin's Schoolhouse in the evening o same day.

Once in four weeks at the above appointments until further notice.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

Cross Plains, April 8, and once in two weeks, morning and evening until further notice.

Mill's Church, April 15, 1877, and once in two weeks.
A. N. HITCHCOCK, Pastor.

MISSOURI.

At Washington Schoolhouse, four miles north of Nevada City, on the third Sunday in each month. W. W. CATES.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday in March, 1877, and every alternate month after.

At Fairview Schoolhouse, Little Dry Wood, Vernon county, the first Sunday in April, and every alternate month after.

At Montevallo, Vernon county, the second Sunday in each month.

Oak Grove Schoolhouse, two miles north of Hudson, Bates county, on the fourth Sunday in each month.

KANSAS.

Ottumwa, Coffey county, Kan., the first Sunday in each month.

Centropolis, Franklin county, the fourth Sunday in month until further notice.

D. WEBSTER.

Friday night, Dec. 7, three miles east of Oxford, in Cowley county.

Dec. 8th to 12th at Red Bud, Cowley Co.

Dec. 13th to 17th at the Diamond S. H., Butler Co.

By request I will (D. V.) on the evening of the 16th of Dec. hold dedication services.

V. F. HUNT.

MINNESOTA.

Preaching at Monticello, Minn., every Sabbath at 10:30 a. m.

At Otsego, Minn., at 2:30 p. m. every Sabbath. M. WELLCOME.

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